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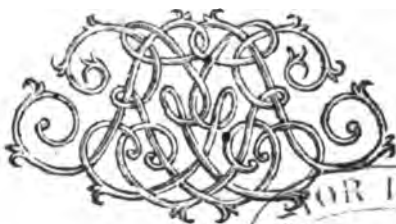
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T H E
MONTHLY REVIEW;
O R,
LITERARY JOURNAL:

From DECEMBER 1773, to JULY 1774.

WITH
A N A P P E N D I X
Containing the FOREIGN LITERATURE.
By SEVERAL HANDS.

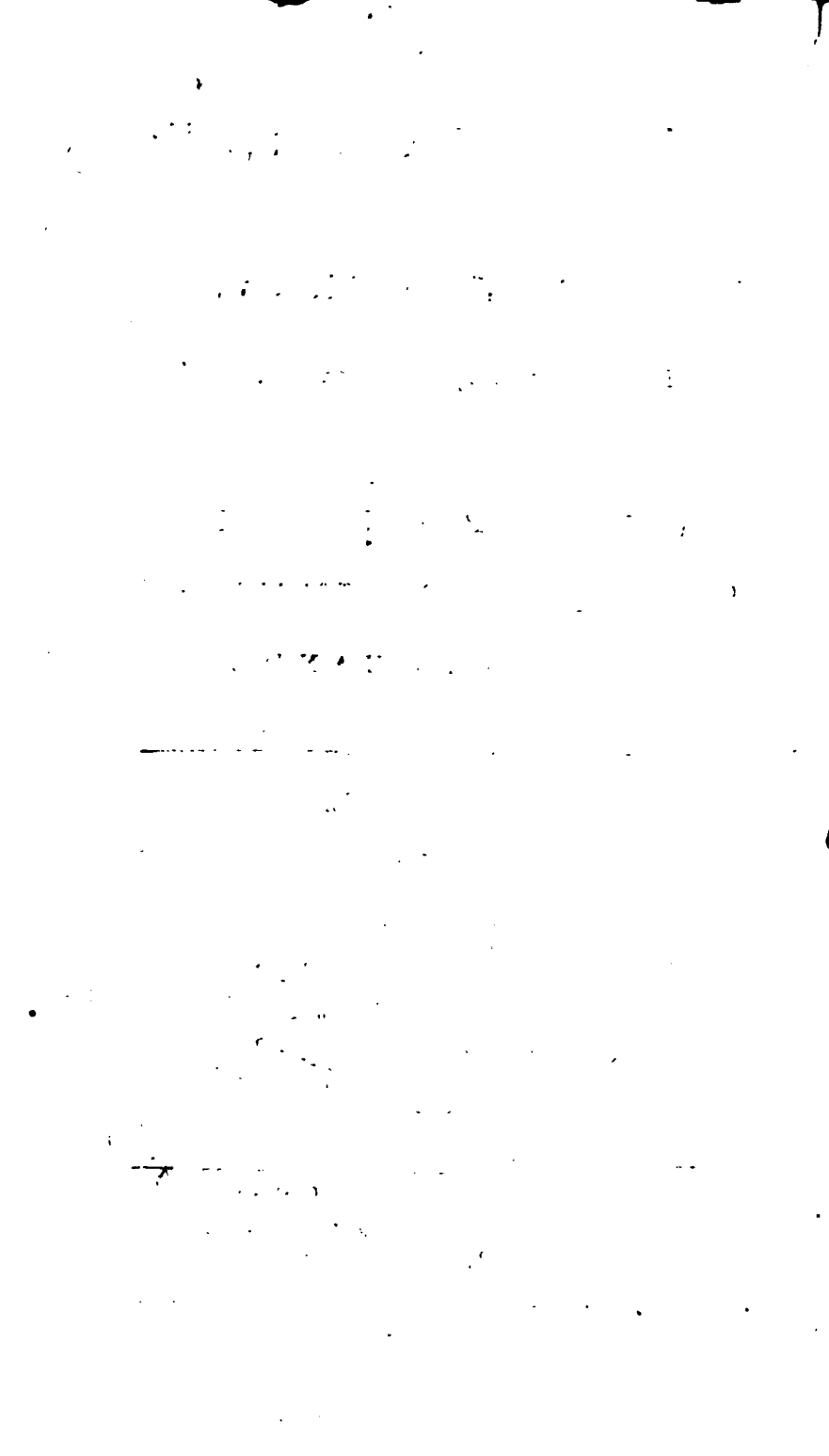
VOLUME L.



L O N D O N :

Printed for R. GRIFFITHS :

And Sold by T. BECKET, Corner of the Adelphi, in the Strand.
M,DCC,LXXIV.



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and PAMPHLETS contained in this Volume.

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THE MONTHLY REVIEW,

For JANUARY, 1774.



ART. I. *A complete Body of Planting and Gardening.* Containing the Natural History, Culture, and Management, of Deciduous and Evergreen Forest Trees, with practical Directions for raising and improving Woods, Nurseries, Seminaries, and Plantations; and the Method of propagating and improving the various Kinds of deciduous and evergreen Shrubs and Trees, proper for Ornament and Shade. Also Instructions for laying out and disposing of Pleasure and Flower Gardens; including the Culture of Prize Flowers, Perennials, Annuals, Biennials, &c. Likewise plain and familiar Rules for the Management of the Kitchen Garden; comprehending the newest and best Methods of raising all its different Productions. To which is added, the Manner of planting and cultivating Fruit Gardens and Orchards. The Whole forming a complete History of Timber Trees, whether raised in Forests, Plantations, or Nurseries; as well as a general System of the present Practice of Flower, Fruit, and Kitchen Gardens. By the Rev. William Hanbury, A. M. Rector of Church-Langton in Leicestershire. Folio. 2 Vols. 4l. 4s. Dilly.

EVERY person who has heard of Mr. Hanbury's extraordinary plantations at Church-Langton, and of his close cultivation of them ever since the year 1753, will conclude that the extensive experience of near 20 years, built, too, on the experience of former writers, must be very sufficient to recommend a system of planting and gardening from this Gentleman's pen.

The possession of knowledge, however, and an happy talent of communicating knowledge, are qualifications seldom united in the same person; nor is it altogether easy to determine from which of them, *separately*, a reader would chuse to accept, *with preference*, a treatise upon any subject. From the one we may receive even little information with much satisfaction; while any improvement extracted from the other, is obtained with labour, and perhaps, too, even with *disgust*.

The language of botany, in whatever form, is not very inviting to general readers; and though it does not appear susceptible of any advantages beyond perspicuity and brevity, yet where these are wanting, even the professed botanist (though no poet) may be allowed to knit his brows. Method, indeed, is of much more importance than style, in a body of gardening; yet when a clergyman, who must, in course, be supposed a man of letters, becomes our instructor, we expect good language; free, at least, from that obscurity, or unnecessary verbosity, into which uneducated writers are apt to fall. We are sorry, however, to observe, that the merit of this work is rather derived from the *tiller of ground*, than from the *cultivator of learning*. Defects of this kind, might pass unnoticed in an *ELLIS*; but they can hardly be excused in an *HANBURY*.

We do not expect that a censure of this kind will be very cordially received by Mr. H. himself; but, surely, he who passes so confident, so harsh, and so indiscriminate a censure on all writers who have gone before him in the same walk, can never object to the unreserved expression of our *real* opinion of his performance. The second paragraph in his preface is conceived in the following *emphatic* terms:

‘Numbers of books have been written within these few years on different parts of planting, botany, or gardening; *all* of which are extremely defective, their plan of execution being *both unnatural and absurd*.’

Dr. Johnson shrewdly observes, in the preface to his edition of Shakespeare, ‘that great part of the labour of every writer, is only the destruction of those that went before him;’ and that ‘the first care of the builder of a new system, is to demolish the fabrics which are standing.’ Where a new builder determines to erect an edifice on pre-occupied ground, he must undoubtedly overturn whatever stands in his way, without distinction; and then he has nothing to do but to begin his intended foundation, and convert the old materials and rubbish to his own use. This is exactly the conduct which Mr. Hanbury has adopted. Proposing to write a voluminous body of gardening, it was first necessary to prejudice the Public against every thing lately done of that kind, as the productions of fools, or madmen. This he attempts to effect in a very summary manner, by such confident assertions as that above quoted. The proofs are next to be attended to.

We entirely agree with Mr. Hanbury, that ‘to treat the plants as they stand arranged in the different classes of the science, is certainly a good method for a treatise solely on botany, but should by no means be adopted in a book on gardening, where the unlearned but useful gardener would be puzzled to find out the sorts for his purpose, among the hard names, titles,

titles, classes, and technical terms of the science.' Having condemned the botanical arrangement of the articles, in a treatise of practical gardening, he proceeds to censure a writer who has treated them according to the seasons, as they rise in the course of the year; a method not ill calculated however for *unlearned* gardeners. But it is the *alphabetical* form which Mr. Hanbury chiefly aims to discredit, for a reason not very difficult to discover. 'Another performance, says he, has appeared under the form of a dictionary; though nothing can be more injudicious than to compose a book of this nature dictionary wise: for to arrange the various genera, so widely different in their natures, in an alphabetical order, is very bad; but to continue all the species, of what kind soever, under their respective genera, must be still worse. One species of a genus may, perhaps, be an annual, the next a perennial, a third a tree, and the fourth an useful esculent for the table: this perhaps may require the heat of a stove; that perhaps be hardy enough for the coldest situations; while another may demand the moderate protection of a green-house, or thrive very well abroad under a warm wall.'

All these objections may be admitted, and yet the alphabetical arrangement, nevertheless, remain the clearest both to the intelligent and the ignorant; having, as in Miller's Dictionary, the work above alluded to, an English index of popular names, referring to the botanical denominations under which the articles may be found: some trouble is undoubtedly caused by this double search, but it will daily decrease in proportion as the reader improves in his knowledge of botanical arrangement; which he will insensibly do by consulting the articles. To this indeed might be added, a green-house index, and an hot-house index, for the ready turning to articles in the dictionary, which require those kinds of forced cultivation, with indexes of other kinds for particular purposes. Thus the whole botanical system being digested under *one alphabet*, no person with the assistance of such proper indexes, could be at a loss for any thing, if he knows what he is seeking for, either in botanical Latin or common English.

It remains now to examine how far Mr. Hanbury's plan is calculated to guard against the objections which he has made to the plans of other writers.

The whole subject is divided into six books; and the distribution is as follows:

Book I. After an introduction to botany, according to the Linæan system, this first book treats of the culture of forest trees, under the subdivisions of deciduous, aquatic, and evergreen.

4 Hanbury's complete Body of Planting and Gardening.

Book II. Principles for design in gardening, for the management of the seminary and nursery, and for grafting, budding, layering, &c. culture of hardy, deciduous, foreign trees and shrubs, proper for the wilderness, hardy evergreen trees and shrubs, and climbers.

Book III. Treats of perennial flowers, under the subdivisions of prize flowers, and hardy flowers in general. This concludes the first volume.

Book IV. Of annuals and biennials in general; the green-house, and green-house plants, stove, and stove plants.

Book V. Of the kitchen garden in general, the doctrine of hot beds, &c. with the management of low sorts of fruit.

Book VI. The culture and management of orchards, fruit trees, and fruit.

Notwithstanding Mr. Hanbury found so much confusion in the dictionary form, and notwithstanding this digest may appear so unexceptionable to the Author, yet these six divisions, with their subdivisions, under each of which the articles are ranged in separate alphabets, as so many small dictionaries, actually perplex the unity of the subject, and introduce more confusion than they were contrived to avoid. In a professed body of planting and gardening, why are useful grain, edible roots, flowers merely for sight, useless or noxious weeds, all to be associated together, under the classes of *perennial*, and *annual* FLOWERS? When this jumble occurs under an improved arrangement, why not accept Miller's jumble, with the advantage of having the whole under *one* alphabet? *Duck's meat*, for instance, though intitled to a place among aquatic plants, in a treatise of botany, or an herbal, has surely no business in a treatise of planting and gardening, under the class of *perennial flowers*, where no instructions are given for cultivating them, and where no one wishes for the knowledge. As little propriety is observed in ranking a species of the parsnep in the same department, among flowers! The several kinds of marjoram, are scattered about under the classes, *Perennial flowers*, *Annual flowers*, *Green-house plants*, and the *Kitchen-garden*. Anemones are divided into two chapters, under *Prize flowers*, and *Perennial flowers*; the arbutus, or strawberry tree, is a title to be found under the divisions of *Evergreen trees*, and again under *Perennial flowers*; and the pine apple, with its cultivation, will be seen under the class of *stove plants*, and in the *Kitchen garden*, among the low fruits. Walnut trees appear three times, first as timber trees, secondly as ornamental trees for shade, and thirdly as fruit trees. Thus articles are multiplied, to prevent confusion; though so many chapters under the same head titles, in different divisions of the work, must confuse and mislead

every reader who has not the botanical distinctions at his fingers ends; when he has, he will prefer collecting all the species under their proper genera.

If Mr. Hanbury's method and disposition, in his work, is not so clear as might be expected after his liberal and repeated charges of absurdity heaped upon other horticultural writers, in his preface, his language and style have as little claim to the Critic's approbation. For this the very title may be appealed to; and (not to repeat here, what we have frequently observed, of the effrontery of those authors who dare to recommend their own productions as *complete*) a more confused, long-winded enumeration of particulars, extended by *and, with, also, including, likewise, comprehending*, and other copulatives, is seldom seen: a farther specimen, or two may be given, to shew that this censure is not ill founded. The chapter upon the *viscum* or mistletoe, begins in the following rambling inelegant manner: 'The mistletoe is a very extraordinary plant, growing from the sides and branches of other trees, instead of the earth, out of which *our noble collection springs*. This occasions a singularity beyond expression, and is by many thought very *delightful and fine*. In those countries where the mistletoe is rarely found, it is *much admired*, and is to most people a *very desirable* plant; and even where it abounds in the hedges and woods, they have a peculiar regard for it, and seldom fail to procure some of it in the winter, by which a *part of the house is distinguished*.' Again, the first chapter that mentions the *anemone*, introduces it in the following pompously obscure terms: 'Inferior in beauty to none, though perhaps the least cultivated of any of the seven capital shad flowers, is the wind flower; for which no other reason can be assigned than the inattention it has mostly met with, perhaps in the great regard and over-care of the other sorts; and which if taken off, and the nature of the flower duly weighed, reason would direct us to shew it more respect than it has hitherto met with; for its charms in its variety of colours are transcendant, and its composition is of such a nature as to form (if the phrase may be allowed) a *conscious* beauty. There is a certain freedom or ease in this flower, that is not common; they blow with those truly admired flowers the *ranunculi* at all their times; but the proportions required to establish a complete flower of that kind, give it rather a stiff formal look. Nothing of this is to be found in the *anemone*; and without *defaming* the preceding flowers, for that turn in those is perfection, the *anemone* shews itself without that stiff look in its varieties of all colours (yellow excepted) large and double, in all its natural luxuriance and ease, waving with every wind its petals of so delicate a nature, so soft and susceptible as to be affected by every breath of air, opening and shutting,

shutting, and gently obeying the direction of such *externals*." The confused turn of expression in this passage, is so uniform throughout, that the general remark cannot escape the reader; but there are two rhetorical efforts in it, that claim particular attention: these are, the *conscious beauty* attributed to the anemone, and the Writer's delicate care not to *defame* other flowers. If those other flowers have a consciousness of character, Mr. H.'s tenderness is laudable, as defamation is cruel, and even *actionable*; the consciousness of beauty shewn by the anemone, may perhaps have given disgust, and point out the reason of its being so much neglected: *self conceit seldom escapes this mortification*.

It was not without concern that we perceived, in Mr. Hanbury, something of a disposition to promote old wivery, in order to awaken our devotion; for which good purpose far superior motives are, we hope, to be urged on a rational foundation. Under the article *passiflora*, the passion flower, Mr. H. observes that these flowers 'are well known; and in some countries serve as monitors to the religious, as shewing the instruments of our blessed Saviour's passion; for they bring in the leaves of some of the sorts to represent some part of it, and the contorted cirrhi the flagella with which he was scourged. I see no ill use to be made of this, and am for encouraging every thing that may raise in us due reflection, and awaken us to a sense of devotion and of our duty.' On the contrary it is to be apprehended that superstition, being a veneration contracted by FOLLY for NONSENSE, can be converted to no use without the intervention of knavery; and what kind of purpose it will then be made to serve, is left to the reflection of every sensible and honest man.

As to the botanical doctrine, and the preceptive rules, exhibited in the work, Mr. Hanbury is himself too able a gardener, and has moreover called in the assistance of Miller's reprobated dictionary too frequently, to leave them open to any very material impeachment: at the same time that these volumes bear no striking appearances of superiority, to distinguish them above all those which this Gentleman treats with such contempt, as *extreamly defective, unnatural, and absurd*.

ART. II. *An Attempt to demonstrate the Messiahship of Jesus, from the prophetic History and Chronology of Messiah's Kingdom in Daniel.* By Richard Parry, D. D. Preacher at Market-Harborough. 8vo, 2s. 6d. Davis. 1773.

WE have had more than one opportunity of mentioning this Writer in terms of approbation. His endeavours to elucidate Scripture, and to remove the difficulties with which several

several particular passages are attended, are commendable, even where his attempts may not be deemed entirely successful. In the present case, it is no mean task that he hath undertaken. The predictions of Daniel, when considered in a general view, seem very clear; and it appears easy enough to determine the grand leading events prefigured by them. But, when they come to be minutely examined, questions arise which do not admit of a ready solution, though they are far from invalidating the arguments which may be drawn from his prophecies to support the truth of divine revelation. The learned Professor Michaelis hath lately pointed out, in a striking manner, the various difficulties which attend the famous prophecy of the seventy weeks; and, at the same time, he hath gone farther, in our opinion, towards a true explication of it, than any preceding author.

Three of Daniel's principal predictions are examined by Dr. Parry, in the work before us. With regard to the first of them, Nebuchadnezzar's dream, it admits, accompanied with Daniel's interpretation of it, so easy an explanation, that there is scarce any prophecy in the Old Testament the meaning of which is more perspicuous and determinate. This prophecy our Author justly entitles, 'The Kingdom of Heaven; or the Fall of Paganism.'

The next prediction, considered by Dr. Parry, is Daniel's vision of the four great wild beasts which came from the sea. The first part of this vision is sufficiently clear; but the concluding part of it hath been very differently explained by different writers. Our Author refers it to the fall of Judaism, and hath taken great pains to shew that the little horn is descriptive of the province of Judea. What he hath said upon the subject, is undoubtedly worthy of attention; though candid and judicious critics may, perhaps, still think that there is room for hesitation and debate.

Dr. Parry, at the close of his remarks upon Daniel's vision, having taken occasion to apply himself to the members of the papal communion, makes the following judicious and liberal application to the protestants: 'We indeed, says he, have prudently withdrawn ourselves from the grosser pollutions of that meretricious community. How far a *second* REFORMATION may be either necessary or expedient, I must not take upon me to determine. This, however, may be said with truth, and therefore, it is hoped, without offence, that the more there is OF THIS WORLD in our ecclesiastical establishment, the nearer it is to POPERY, and the farther from the SIMPLICITY OF THE GOSPEL.'

Our Author, in his explication of the prophecy of the seventy weeks, endeavours to shew, that the commencement of these weeks must be fixed from the second year of Darius Nothus

King of Persia. It is objected to this opinion, that the persons who are represented by the prophet Haggai, as having seen both temples, must have been of an age beyond belief; because from the destruction of the temple to the second of Darius Nothus, were an hundred and sixty six years. Dr. Parry's reply to this objection, is too curious and extraordinary to be omitted. 'I answer, says he, in the words of a very illustrious writer on another occasion, "the promises of God have never borrowed help from moral probabilities." His promises to Abraham were not of this kind. And why then should they be of this kind to the children of Abraham? The Jews lived under an extraordinary dispensation of providence. Long life was the general promise of the Mosaic law to the obedient. And this promise was particularly repeated at the time we are speaking of. "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age." Who now can think it improbable, when events correspond so exactly with every part of the prophecy, that some among the Jews should be found of an exceeding great age? "If it be marvellous in the eyes of the people in these days, should it also be marvellous in mine eyes, saith the Lord of Hosts."

Such a method of removing difficulties, can never satisfy a discerning critic, or do honour to revelation. At the time to which the objection refers, it was as contrary to the state of things under the Jewish dispensation, as it was to the usual course of nature for persons to live above an hundred and sixty-six years. Indeed, the promise of long life under the Mosaic law, did not originally include the term contended for by our learned Author. Unless, therefore, he can find out a more rational mode of answering the objections to his hypothesis, it must, we are afraid, fall to the ground.

Dr. Parry has added, as he did in his last publication *, a variety of notes, some of which are ingenious and valuable. That upon the number 666, the number of the beast in the book of Revelations, has very considerable merit; and so likewise has the note upon St. Paul's Address to the high priest of the Jews. We by no means agree with our Author in his opinion, that the title of Christians was given to the disciples at Antioch, by divine appointment. Dr. Lardner's reasons to the contrary, appear to us decisive upon the subject. Neither do we approve of what Dr. Parry hath said concerning the *man of sin*. That St. Paul's representation of the man of sin is peculiarly descriptive of the papal power, has been so clearly shewn

* The genealogies of Christ in Matth. and Luke explained. See Review, vol. xlvii. p. 62,

by Benson, Duchal, Warburton, Newton, and Hurdd, that we cannot help considering them as having given by far the most probable explication of the prophecy.

ART. III. *Remarks on the Opinions of some of the most celebrated Writers on Crown Law, respecting the due Distinction between Manslaughter and Murder*: Being an Attempt to shew, that the Plea of sudden Anger cannot remove the Imputation and Guilt of Murder, when a mortal Wound is wilfully given with a Weapon: That the Indulgence allowed by the Courts to voluntary Manslaughter in Rencounters, and in sudden Affrays and Duels, is indiscriminate, and without foundation in Law: And that Impunity in such Cases of voluntary Manslaughter, is one of the principal Causes of the Continuance and present Increase of the base and disgraceful Practice of Duelling. To which are added, some Thoughts on the particular Case of the Gentlemen of the Army when involved in such disagreeable private Differences. With a prefatory Address to the Reader, concerning the Depravity and Folly of modern Men of Honour, falsely so called; including a short Account of the Principles and Design of the Work. By Granville Sharp. 8vo. 1 s. 6d. White, &c. 1773.

FROM the verbose title of this performance, it will appear that its tendency is to prove the decision of private quarrels by private combat, to be contrary to law; and that when one of the parties falls, the survivor is guilty of wilful murder, and is not intitled to the mitigated verdict of manslaughter: in which conclusion it is difficult to dissent from the writer. In his preface he makes the following just distinction between wilful murder and manslaughter.

“Now, certain it is, that some allowance ought to be made for heat of blood upon a sudden provocation, in consideration of the extreme frailty of human nature, provided there are no circumstances of malice in the case. As if (for instance) a man, in sudden anger, should strike another, merely with his fist, or a small cane, or stick, meaning only to correct, and should accidentally kill; this would be, properly, manslaughter; which, though it is deemed felony (as the act of striking, or beating another person is, in itself, unlawful), is nevertheless pardonable both by the laws of God and man. But when two persons fight with dangerous weapons, an intention of killing is expressed by the weapons; and such intention renders the manslaughter voluntary, which is the same thing as wilful; and consequently the “malice prepensed” (which excludes the benefit of clergy) is necessarily implied, though the sudden anger be but a moment before the fatal stroke; for “malice prepensed” is thus defined by Sir Edward Coke, “That is (says he) voluntary, and of set purpose, though done upon a sudden occasion: for if it be voluntary the law implieth malice.” 3 Inst. c. xiii. p. 62.”

The Author has shown much reading in establishing this point, and, presuming on the fairness of his quotations, has detected several inconsistencies in the writings of our most famous lawyers in distinguishing between murder and manslaughter; though he may not have given his argument all the advantages it was capable of receiving. To insist on the Levitical law, and to ascertain the true reading of Hebrew texts, will not be likely to operate much in confuting the current principles of modern honour: nor do gentlemen in settling their frivolous punctilios, concern themselves greatly in *pleas of the crown*. It appears, however, from this treatise, that our lawyers have, in fact, countenanced the pernicious custom of duelling, by temporising and warping their opinions, to make more allowances for it than the public good of society will warrant. Self-defence, as he observes, cannot be pleaded in behalf of men who meet by consent to attack each other with deadly weapons.

Mr. Sharp, however, like other sanguine men, extends his argument to an absurd length; for after endeavouring to oppose this point of honour among the gentlemen of the army, by arguments not well adapted to their notions of things, and therefore not calculated to have with them the force that might perhaps be wished, he introduces the following strange principle:

‘The law, says he, will not excuse an *unlawful act* by a soldier, even though he commits it by *the express command* of the highest military authority in the kingdom: and much less is the soldier obliged to conform himself *implicitly* to the *mere* opinions and false notions of honour, which his superiors may have unfortunately adopted.—Even in publick military service, or warlike expeditions by *national authority*, the law manifestly requires the soldier to *think for himself*; and to consider, before he acts in any war, whether the same be *just*; for, if it be otherwise, the common law of this kingdom will *impute to him the guilt of murder*.

‘And though the law does not actually punish such general crimes, as may unfortunately have obtained, at any time, the sanction of government; yet the time will certainly come, when all such temporizing military *murderers* must be responsible for the innocent blood that is shed in an *unjust war*, if they have rendered themselves *accessaries to it by an implicit*, and, therefore, *criminal obedience* to the promoters of it. “Item sit homicidium in bello,” (says the learned Bracton) “et tunc videndum utrum bellum sit *justum* vel *injustum*. Si autem *injustum*, tenebitur occisor: si autem *justum*, licet pro defensione patrie, non tenebitur, nisi hoc fecerit corrupta voluntate et intentione.”

‘Men of *true honour*, therefore, at the same time that they are sensible of their duty as *soldiers* and *subjects* to their king, must be mindful that they are *subject also to the empire of reason*,
and

and are bound thereby, in common with all mankind, to maintain the *dignity* and *natural freedom* of human nature : and those soldiers, who, in addition to their natural reason, have a true sense of religion, will not only be mindful, that they are soldiers and subjects to an earthly king, but that they are also *soldiers* and *subjects* to the *King of Kings* ; whose laws and precepts they will, on all occasions, prefer to *every other command* ; and will obey the same with such a *steady courage*, as may be equal to every adversity, and undeserved suffering that threatens them.

‘ It was this indispensable, this unhappy disposition, and sense of *superior duty*, which prevailed even in an unlawful standing army, that had been *raised*, and was *expressly designed* for arbitrary purposes, and which, nevertheless, contrary to all expectation, exerted itself in saving this kingdom, at the glorious revolution, from the political slavery, which then threatened it, as well as from the more intolerable tyranny of the Romish religion.’

It will not be an easy matter for this writer to justify a military man, and protect him from declared penalties, especially if he is in a subordinate rank, for disobedience to orders ; though he may disapprove the *cause* of a war, in which the government demands his service. Nor can any general principle be drawn from so peculiar an exigence as the revolution, which was not only justified by the general sense of the nation, but by what was of much more importance in this view of the case, *by success*. Had the Prince of Orange been defeated, as Monmouth was, and the nation again subjected to James, it may be left to Mr. Sharp to imagine what would have been the fate of those officers who carried over their men to the unsuccessful invader ! Even as affairs terminated, though the army deserted the Kings, the individuals that composed the bulk of it, however willingly they changed sides, still preserved military obedience to their immediate superiors, who led them over.

ART. IV. *Curfory Reflections on the Single Combat, or Modern Duel.*
Addressed to Gentlemen in every Class of Life. 4to. 1 s. Baldwin. 1773.

GOTHIC and absurd as the custom of duelling is generally allowed to be, there are advocates for it, on principle ; reasoners, who coolly argue for the necessity, and even convenience, of this mode of accommodating certain kinds of personal differences, and of redressing certain species of injuries, for which the laws have not provided proper or adequate remedies : they conclude, therefore, that an appeal to the sword is a requisite supplement to the law, and that this sort of satisfaction for extrajudicial offences, must take place, till some other mode shall

be devised and established. And the learned Dr. Robertson* has observed, in favour of this practice—even while he condemns it—that its influence on modern manners, has been found, in some respects, beneficial to mankind.

“ To this absurd custom, says he, we must ascribe, in some degree, the extraordinary gentleness and complaisance of modern manners, and that respectful attention of one man to another, which, at present, render the social intercourses of life far more agreeable and decent than among the most civilized nations of antiquity.”

The Author of these considerations reduces the arguments which have been offered in behalf of the private combat, to these two :

‘ I. That the duel is the only expedient to obtain satisfaction for those injuries, of which laws take no cognizance.

‘ II. That a man of honour is bound on pain of infamy to resent every indignity that may be offered him, with the point of his sword, or with a pistol.’

These positions our sensible Author undertakes to refute ; and we shall give a specimen of his reasoning : but, first, it will not be improper to lay before our Readers part of what he has said on the origin of the single combat, or duel.

‘ The ancient states, says he, of Greece and Rome, from whence we derive the noblest models of heroism, supported private honour, without delivering down to us any evidences of this baneful custom of demanding so severe a decision of private affronts ; which considering the military spirit of those nations, must, if it obtained at all, have proved more destructive to them at home, than the united swords of their enemies abroad. The practice is in fact of later and more ignoble birth ; the judicial combat, the parent of modern duels, springing from monkish superstition, grafted on feudal barbarism. Whoever reads Hurd’s entertaining and ingenious Letters on Chivalry and Romance, with Robertson’s elaborate History of the Reign of the Emperor Charles V. will no longer hesitate concerning this clear fact.

‘ The judicial combat obtained in ignorant ages, on a conclusion that in this appeal to Providence, innocence and right would be pointed out by victory, and guilt stigmatised and punished by defeat. But, alas ! experience at length taught us not to expect a miraculous interposition whenever superior strength, superior skill, and superior bravery or ferocity, either or all of them, happened to appear on the side of injustice.’

Dr. Robertson, above quoted, derives the *fashim* (as the Writer of these Reflections has observed) of terminating private differences by the sword, or pistol, from the illustrious example of the challenge sent by Francis I. of France, to the Emperor Charles V. This was not, indeed, the first instance of such challenges, among princes ; but as our Author remarks,

* Author of the History of Scotland, &c.

the dignity of the parties, in the present case, afforded a sufficient sanction for extending this mode of deciding differences, and settling disputes : to which we may add, that the spirit of chivalry and romantic knighthood still prevailing in those fighting times, was continually exciting the heroes of the age to this mode of proving their personal prowess and valour.

We now return to our Author's manner of reasoning upon the two postulata before stated :

‘ With respect to the first argument, says he, if we annex any determinate ideas to our words, by satisfaction we are to understand redress, compensation, amends, or atonement. Now, Gentlemen ! for the sake of all that is valuable in life, condescend for a minute to bring down your refined notions to the sure standard of common sense, and then weigh the satisfaction to be obtained in a duel.

‘ Is satisfaction to be enforced from an adversary, by putting a weapon into his hand, and standing a contention with him life for life, upon an equal chance ?

‘ Is an offender against the rules of gentility, or against the obligations of morality, a man presumptively destitute of honour himself, fairly intitled to this equal chance of extending an injury already committed, to the irreparable degree of taking the life also from an innocent man ?

‘ If a gentleman is infatuated enough to meet a person who has degraded himself from the character of a gentleman, upon these equal terms, and loses a limb, or his life, what species of satisfaction can that be called ?—But it is better to suffer death than indignity. What from the injurious hand ? Correct your ideas, and you will esteem life too valuable to be complimented away for a mistaken notion.

‘ If the aggressor falls, the full purpose of the injured person is thus answered, but what is the satisfaction ? The survivor becomes a refugee like a felon ; or if he should be cleared by the equivocal tenderness of a court of justice, must he not be a barbarian instead of a gentleman who can feed upon this inhuman bloody satisfaction, without experiencing the pangs of self-reproach for having sacrificed the life of a fellow-creature to a punctilio ; and perhaps involved the ruin of an innocent family by the brutal deed ? If, on the other hand, he is really a mistaken man of humanity, what has he obtained ? The satisfaction of imbittering all the remainder of his life with the keenest sorrow ; of having forfeited all his future peace of mind by a consciousness of guilt, from which his notions of honour can never release him, till the load drags him down to the grave !

‘ If a man of strict honour is reduced to beg his life of a meer pretender to honour, a scoundrel ; what portion of satisfaction can this be esteemed ? Is not this a mortifying painful aggravation of a wrong already sustained ? What consolation can honour afford for such a disgrace ?

Our Author has some other very sensible animadversions on this first branch of the argument in defence of duelling ; after which he proceeds to the second plea, viz. ‘ the obligation of resenting affronts in this manner, founded on the infamy of suspected courage ; and, in our opinion, he satisfactorily proves that :

14 *Cursor's Reflections on the Single Combat, or Modern Duel.*

this argument is by no means irrefragable : but for his reasoning on this delicate point, we must refer to his pamphlet,—and proceed to take notice of his plan for putting a stop to the practice of duelling.

In the first place, he recommends that a law be passed, ' declaring the act of sending a challenge, or the reducing a person to defend his life with sword or pistol, to be felony ; and the killing a person in a duel, to be punished as murder, without benefit of clergy, unless sufficient proof is made that the party killed, really urged the combat.'

As this first part of his proposal relates rather to the mode of *punishing* than to the means of *preventing* duels, he proceeds :

' In every quarrel between two gentlemen where satisfaction is thought necessary, let the parties be empowered to summon a jury of honour from among their friends, six to be appointed by one gentleman, and six by the other ; or in case of a refusal of either party, let the six chosen by the other compleat the number by their own appointment, each nominating one : and finally, let all this be done, if possible, free from the embarrassing intervention of lawyers.

' Let this jury of honour, when duly assembled, discuss the merits of the dispute in question, and form their opinion by a majority of votes ; but to guard against generating fresh quarrels by the discovery of the votes on either side, let the whole twelve be bound to secrecy upon their honour, and the whole twelve sign the verdict of the majority. Let a copy of this verdict be delivered, or transmitted to the gentleman whose conduct is condemned ; and if he refuses to make the required concession or due satisfaction, let this opinion be published in such a manner as may be thought proper, and be understood to divest him of his character as a gentleman, so long as he remains contumacious.

' By this single expedient conveyed in a few words, it is hoped the necessity of duels may be effectually superseded, the practice suppressed, and ample satisfaction enforced for all injuries of honour. In the examination of subjects of importance we are often tempted to overlook the thing we want, on a supposition that it cannot be near at hand. This plan may perhaps admit of amendment, but it is feared, that the more complicated it is rendered, the more difficult it may prove to carry into execution : and it is hoped, such as it is, it will not be the worse thought of, for coming from an unknown pen.'

With respect to the practicability of this scheme, we apprehend that the great difficulty would lie in *the obliging* the quarrelling parties, or either of them (who by the Author's plan are merely *empowered*) to refer them atter to the court of honour. But the Writer does not give this as a finished plan : he barely suggests the hint ; leaving others to improve upon it, if thought worthy of farther consideration.

As to the proposed act for punishing the survivor, where one of the parties has fallen in the conflict, it is, indeed, a melancholy truth that our laws in being have been found inadequate to the purpose of preventing duels, by the dread of legal consequences.

sequences. The King of Sweden's method was virtually the same with that which is here recommended; and it is said to have been effectual in that kingdom.

The great Gustavus Adolphus, finding that the custom of duelling was become alarmingly prevalent among the officers in his army, was determined to suppress, if possible, those false notions of honour. Soon after the King had formed this resolution, and issued some very rigorous edicts against the practice, a quarrel arose between two of his generals; who agreed to crave his Majesty's permission to decide their difference by the laws of honour. The King consented; and said he would be a spectator of the combat. He went, accordingly, to the place appointed, attended by a body of guards, and the public executioner. He then told the combatants, that "they must fight till one of them died;" and turning to the executioner, he added, "Do you immediately strike off the head of the survivor."—The Monarch's inflexibility had the desired effect: the difference between the two officers was adjusted; and no more challenges were heard of in the army of Gustavus Adolphus.

From the peculiar prevalency of this custom, in countries where that religious system is established, which, of all others, most expressly prohibits the gratification of revenge, with every species of outrage and violence, we too plainly see how little mankind are, in reality, influenced by the principles of the religion by which they profess to be guided:—in defence of which, too, they will occasionally risk even their lives in fight, though fighting is absolutely forbidden by it!—But, we fear Horace was too much in the right:

Naturam expellas furcâ, tamen usque recurret.

ART. V. *Julius Grenville: or, the History of the Human Heart.* By Mr. Brooke. 12mo. 3 Vols. 7s. 6d. sewed. Robinson.

1774.

WE have so frequently * given our opinion of the merit of this Writer, as a novellist, and the two works which he has published, of this kind, are so uniformly characteristic, that we have little to add, on the present occasion, either of panegyric or of censure. Mr. Brooke's heroes and heroines are still saints, or angels on earth; too exalted, we apprehend, for mere sinful mortals to presume to emulate; and we fear too, that they have so much of the old-fashioned form of piety about them, and talk so solemnly, in the style and phrase of the scriptures, that they will not be generally looked upon as fit models for imitation, in this age of freedom and gaiety. Yet,

* See our accounts of Mr. Brooke's novel, entitled, "The Fool of Quality," given at the several periods of its successive publications, in separate volumes, Review, vols. xxxv. xxxix. xli. and xlii.

in justice to the Author we must observe, that there is, in this performance (if our memory fails us not) less of that enthusiastic rapture, and that visionary jargon of fanaticism, than in his *Fool of Quality*; so that, with all its imperfections, its super-human characters, its forced situations, its unnatural expedients, its improbable circumstances, and the frequent monkish and sometimes childish strain in which the speakers, of all ages, deliver themselves, Juliet Grenville is, indubitably, a work of genius, and of uncommon merit, in various respects: as are, indeed, all the productions of this Writer, from his *Gustavus Vasa*, to the present performance. He entitles it 'The History of the Human Heart;' and it must be acknowledged, the human heart is a subject with which Mr. Brooke seems to be so well acquainted, that we may truly say he has, in various instances, so well described its native operations and genuine movements, that while we read him, our feeling, to use his own expression, 'like a tuned though subordinate instrument, bear unison and accord to every word he utters.'

We do not attempt to analyse the story of Juliet Grenville; as we apprehend that sketches of that kind would afford but meagre entertainment for the generality of Review-Readers. We shall, probably, succeed better by detaching a few passages from such parts of the work as are not inseparably interwoven with the main thread of the narrative; but which will, nevertheless, sufficiently enable those who are not already acquainted with the genius and manner of this Writer, to form a competent judgment of both.

In the second volume our Author has introduced his sentiments on the subject of *Courage*; and what he has said in regard to this 'capital male virtue,' will serve as a proper supplement to our two foregoing articles on Duelling.

'True courage, he observes, has a two-fold virtue in it. First, it has that of disregarding the danger and damage that may threaten itself; and secondly, it has the virtue of extending its powers to the support of the weak, the defence of the assaulted, the vindication of the injured, and the suppression and chastigation of the spoiler and oppressor. While courage is thus employed, it is benevolent, it is beneficent, it is justly, it is exaltedly respectable and amiable. But, when a spurious and false appearance of the quality, called Courage, through motives of ambition or desire of applause, or any other incitements merely personal and selfish, exerts its powers in a manner seemingly worthy of praise, it yet loses the whole nature and ought to forfeit the name of Virtue; and it wants nothing save to have those motives detected, to become contemptible and detestable in the eyes of mankind.

' Few

‘ Few things have occasioned so great a variety of clashing opinions, or have had so wide an influence on the tempers, the morals, and the customs of mankind, as the sentiments entertained respecting this quality called Courage.

‘ The world, who has been a blockhead from the beginning, and is not likely to grow a whit wiser to the end, the world, I say, has, almost universally, he’d Courage to consist in action and prowess; in the wrathfulness and death-doing hand of an Achilles; or in the kindling spirit of those, who will not bear the smallest appearance of an insult, who will burst through all the bands of friendship and humanity, rather than allow the slightest word or look of imagined disrespect to pass unrevengeed or unblooded. Wherefore, as truth and nature lie buried under such an accumulation of customs and prejudices, it may be necessary to set up such criterions and land-marks, as shall save us from straying in our disquisition and search after this so highly respected virtue.

‘ All are clearly agreed in their ideas of this position, that Courage and Fear are in their natures incompatible; that wherever Courage is, so far as it prevails, it casts aside Fear; and that wherever Fear is, so far as it prevails, it casts aside Courage.

‘ Now, one of the surest symptoms of Fear, is anger; for, what should provoke us to anger against that from which we have nothing to apprehend? I once saw a huge mastiff walking peaceably through a country village, when a little wretch of a cur rushed from one of the hamlets and made a furious assault: he sprung up toward the throat of the patient creature; but not being able to reach it, he exercised his inveteracy by biting at his heels. The noble brute, being thus teized and pestered by his despicable adversary, set a monstrous fore-paw upon him and pressed him to the earth; while, lifting a hind leg, he poured upon him the lowest mark of contempt; and then permitted the impotent animal to rise, who ran all dismayed and yelping away. I question if this prince of dogs, in all his conquests and engagements with his equals in combat, had ever given so incontestable a proof of the truth of his courage as he did at this period.

‘ The said little anecdote may serve to illustrate an approved observation, that cowards are cruel, but that the brave delight in forbearance and mercy. The reason of this is deeply founded in nature.

‘ Cowardice has no concern or interest in any thing save Self. Provided that Self is safe and unhurt, it cares not what calamities may fall or be poured upon the rest of mankind. When it feels an apprehension of danger, however distant, it conceives an implacable hatred against the point or party from whence the danger may proceed: wrath and revenge anticipate

the dreaded damage in its bosom; and it is studious and solicitous, by all, by any means, however treacherous or deadly, to prevent the nearer approach of the hurt apprehended.

‘ Let us now enquire, what portion of genuine Courage the heroes of the applauded custom of duelling can boast.

‘ The man who, purposely and deliberately, thirsts after the blood and life of his fellow, is possessed by as dark and inhuman a dæmon, as he who dwelt among the tombs. But, duellists are not wholly of this malignant nature; it is not cruelty, but cowardice, that compels them to engage. The world, dispassionately, hallooos them at each other, as it would set mastiffs or game-cocks at variance for the diversion of the spectators. It says to these combatants, “ For shame, gentlemen, be just to your own honour; respect yourselves above God and mankind! better to bleed, to perish, than to live with reproach.” And thus, frequently, without resentment or ill-will to their opponents, men plunge their reluctant weapons into the bosoms of each other, being scared and impelled thereto by the spectre called Censure, which they dread even worse than death or futurity.

‘ Courage may well be supported in time of action or contest; it has not leisure to sink or droop during an agitation of spirits. But, when these stays are removed, when calamity or death comes to meet us in all the silent apparatus and black pomp of impending destruction, the Courage that can give it an undismayed and calm welcome must be from above.

‘ The most indubitable, the most divine species of courage, subsists in PATIENCE—when the soul is divested and stripped of all external assistances; when the assaults are all on one side, and no kind of action offensive or defensive is admitted on the other, to maintain the flame of life, or support failing existence; but where all the concerns of Self are submitted, without reluctance, to the worst extremes, to all that the world can inflict, or that time can bring to pass; such a PATIENCE opens the gates of the soul upon eternity, and lends it wings to issue forth in beatified benevolence upon God and all his creatures.’

How rare a quality is *consistency* either in conduct or sentiment! Who would imagine, after reading the foregoing disquisition concerning Courage, and the Writer’s warm and pious encomium on the virtue of Patience, that this very Christian philosopher, in the next volume, involves one of his worthiest characters in a tavern-duel! the circumstances of which are related wholly to the duellist’s praise, without one word of censure for his giving way to that *anger* which Mr. B. has set down as ‘ one of the surest symptoms of *fear*;’ or for his total want of ‘ the most divine species of courage,’ which ‘ subsists in PATIENCE!’

In vol. iii. we have a just remark on Mr. Richardson's celebrated PAMELA, which we do not remember to have before met with. Lady Cranfield observing Miss Grenville with '*Pamela; or, Virtue Rewarded,*' in her hand, asks her opinion of that book. 'I think, Madam,' replied the young lady, 'that the author has much of nature in him; and touches the passions, at times, with a tender and happy effect: but then, I blush at the manner in which he undresses our sex. Indeed his ideas are much too frequently and unnecessarily wanton. Neither can I wholly approve the title of the book: Can virtue be rewarded, by being united to vice? Her master was a ravisher, a tyrant, a dissolute, a barbarian in manners and principle. I admit it, the author may say; but then he was superior in riches and station. Indeed, Mr. Richardson never fails in due respect to such matters; he always gives the full value to title and fortune.'

The foregoing censure of this great master of novel-writing, the SHAKESPEARE of romance, is justly due to the defects of that otherwise admirable genius; who was certainly reprehensible for indulging his imagination, as he frequently did, in the luxury of *undressing his ladies*: an indulgence by no means becoming the character of a moral writer.

In the same volume we meet with a good story of a fisherman, which is introduced in a conversation on the venality of servants, especially those of the nobility, &c.

'When I was at the Marquis della Scala's, in Italy,' said Mr. Thomason, 'he once invited the neighbouring gentry to a grand entertainment, and all the delicacies of the season were accordingly provided.'

'Some of the company had already arrived, in order to pay their very early respects to his excellency, when the major domo, all in a hurry, came into the dining room.'

'My lord, said he, here is a most wonderful fisherman below, who has brought one of the finest fish I believe in all Italy; but then he demands such a price for it! Regard not his price, cried the Marquis, pay it him down directly. So I would, please your highness, but he refuses to take money. Why, what would the fellow have? A hundred strokes of the strapado upon his bare shoulders, my lord; he says he will not bate of a single blow.'

'Here, we all ran down, to have a view of this rarity of a fisherman. A fine fish, a most exquisite fine fish, cried the Marquis! What is your demand, my friend? you shall be paid on the instant. Not a quatrini, my lord; I will not take money. If you would have my fish, you must order me a hundred lashes of the strapado upon my naked back; if not, I shall go and apply elsewhere.'

‘ Rather than lose our fish, said his highness, let the fellow have his humour. Here! he cried to one of his grooms, discharge this honest man’s demand; but don’t lay on over hard, don’t hurt the poor devil very much.

‘ The fishmonger then stripped, and the groom prepared to put his lord’s orders in execution. Now, my friend, cried the fishmonger, keep good account I beseech you, for I am not covetous of a single stroke beyond my due.

‘ We all stood suspended in amaze, while this operation was carrying on. At length, on the instant that the executioner had given the fiftieth lash, Hold! cried the fisherman, I have already received my full share of the price. Your share? questioned the Marquis, what can you mean by that?

‘ Why, my lord, you must know I have a partner in this business. My honour is engaged to let him have the half of whatever I should get; and I fancy that your highness will acknowledge, by and by, that it would be a thousand pities to defraud him of a single stroke. And pray, my friend, who is this same partner of yours? It is the porter, my lord, who guards the out-gate of your highness’s palace. He refused to admit me, but on the condition of promising him the half of what I should get for my fish.

‘ O ho!—exclaimed the Marquis, breaking out into a laugh, by the blessing of heaven, he shall have his demand doubled to him in full tale.

‘ Here, the porter was sent for and stripped to the skin, when two grooms laid upon him with might and main, till they rendered him fit to be fainted for a second Bartholomew.

‘ The Marquis then ordered his major domo to pay the fisherman twenty sequins; and desired him to call yearly for the like sum, in recompence of the friendly office he had rendered him.

‘ We cannot take leave of this Author without observing, to our Readers, that in perusing Mr. Brooke’s novels, we have been frequently reminded of the wild, the romantic, the enthusiastic, the visionary John Bunce. There seems, indeed, a great similitude between these two *original* geniuses. They are both religious champions, though they fight under different banners. Mr. Bunce’s zeal for the Unitarian scheme is well known to his readers; and, in like manner, our Author’s attachment to the Trinitarian hypothesis, is equally (though less frequently) avowed and manifested, even in a *novel*. Of this a notable instance occurs, in vol. ii. p. 48, of the present work: to which, however, we must refer our Readers, as we have already extended this article to its proper length.

ART. VI. State Papers collected by Edward Earl of Clarendon. Vol. the Second. Folio. Large Paper 11. 15s. in Sheets. Small Paper 11. 5s. 6d. Oxford printed, and sold by T. Payne in London. 1773.

IN the accounts we gave of the former part of this great collection, we blamed the Editors for not always paying a due attention to the order of time in which the papers ought to be inserted; and we mentioned two instances in particular, wherein it appeared to us that letters had been introduced in an improper place. It hath since been suggested to us, that we were too hasty in our censure; and that, if we had compared the letters in question, with the rule and its exceptions laid down in the preface, we should have found no just cause for complaint. Not having, at present, that edition of the Clarendon papers by us to which we then referred, we cannot say how far this stricture upon our conduct is well founded. But we intimated, at the time, that it might be deemed too minute criticism, to enlarge on the inadvertencies which had, as we thought, occurred to us; and it must be acknowledged, that a sagacious and diligent editor may occasionally have good reasons for the transposition of his materials, which may not immediately be perceived, even by an attentive reader.

The Reverend Dr. Richard Scrope, of Magdalen College, Oxford, is the sole publisher of the volume before us. The difficulties attending the undertaking, and which have occasioned the progress of it to be slower than could otherwise have been desired, are stated by him in the preface; from which we learn, with pleasure, that the trustees of the late Lord Hyde have indulged the Editor with much fuller powers of selection than were formerly given to him, in conjunction with his colleague.

It was mentioned in the first volume, that this entire collection of manuscripts consisted of two parts, viz. of such papers as were given to the University by the noble descendants of the first Earl of Clarendon, and of such as were communicated by the late Richard Powney, LL. D. in order to be published jointly with the former, of which they were originally a part. But since that time there has been transmitted to the University a third and very material portion of the collection, which was in the possession of Joseph Radcliffe, Esq; one of the executors of Edward Earl of Clarendon, who was grandson to the first Earl, and died in the year 1723.

Some other material accessions have also been made to the collection; for much the greater part of which the Public is indebted to the unwearied zeal and industry of the very worthy

and learned Dr. John Douglas, canon of Windsor; who has made it his business to draw together all the detached and scattered parts of the original collection. It was by means of this gentleman, that the re-union between the Powney papers and the Hyde part of the collection was effected. He was afterwards commissioned to purchase the papers left by Mr. Radcliffe. He has since himself purchased, and thrown into the common stock, a parcel of manuscripts, which belonged to the late Mr. Guthrie. By Dr. Douglas's means; other important additions have been procured; and the Editor is obliged to him for many valuable hints and informations, which have been of considerable use in conducting the present publication.

The title of the preceding volume was, 'State Papers collected by Edward Earl of Clarendon.—Containing the Materials from which his History of the great Rebellion was composed, and the Authorities on which the Truth of his Relation is founded.' From this title we took occasion to express our apprehensions, that the noble Historian had culled out every thing of sterling worth, and that what was left behind, was little better than dross. But now a very different scene presents itself. The Editor is convinced, upon a farther insight into the materials before him, of the impropriety of continuing the same title to the second volume, which was prefixed to the former; and which was then adopted upon a very partial view and comparison of the contents of it with the history of the rebellion. For, not to mention, says Dr. Scrope, that there are many valuable papers below the period of that history, it will appear, even upon a cursory reading of this volume alone, that there are many curious and entertaining particulars of which Lord Clarendon has taken no notice, either in that history, or in his life, and the continuation of his life, published a few years since; and still farther, that there is at least one very important point of history, on which he has also been silent, the uncertainty whereof has afforded matter of controversy to the ablest historians of later days, but which is by these papers placed beyond all manner of doubt. Indeed, there is nothing more evident, than that much of his history of the rebellion was composed when he was at a distance from those materials, the most important parts of which are now, and will hereafter, be presented to the Public in the present work.

If this account shews, as it undoubtedly doth, that the collection of the Clarendon state papers is much more valuable and interesting than we at first apprehended, it reflects, at the same time, a proportionable degree of discredit on the history of the rebellion. Independently of Lord Clarendon's particular sentiments and representations of things, we have long been sensible that there are several instances in which he is erroneous

or defective in his relation of facts themselves. This is now rendered indubitable by the publication before us, and by the testimony of a friend to his memory, who, of all others, is the best acquainted with the subject. As these papers will be too voluminous and expensive ever to fall into the hands of the generality of readers, it must certainly hereafter be desirable, for some well-wisher to the noble Earl's reputation, to collect together the various particulars, by which he would probably have given additional accuracy and perfection to his history, had he been possessed of his original and authentic memorials, at the time in which it was finished.

The papers comprized in this volume, commence in the year 1637, and are brought down to King Charles the Second's safe arrival on the Continent after the battle of Worcester; so that they include a most important and interesting period of the English history, to which they may justly be regarded as a valuable acquisition.

In the first set of letters which we here meet with, we have a continuation of Secretary Windebank's correspondence with his Majesty, and several eminent persons. These were probably the Secretary's most confidential dispatches, which escaped the vigilance of the parliament. They relate to various transactions at home and abroad, down to the 16th of October, 1640; and many of them are very curious. The following letter, from the Earl of Newcastle, on his being appointed Gentleman of the Bedchamber to the Prince of Wales, may serve to shew the high sense which the nobility at that time entertained of a court favour.

The Earl of Newcastle to Mr. Secretary Windebank.

Noble Sir,

"I beseech you to present me in the most humble manner in the world to his Sacred Majesty, and to let his Majesty know I shall as cheerfully as diligently obey his Majesty's commands. Truly, the infinite favour, honour, and trust his Majesty is pleased to heap on me in this princely employment, is beyond any thing I can express. It was beyond a hope of the most partial thoughts I had about me; neither is there any thing in me left, but a thankful heart filled with diligence, and obedience to his Sacred Majesty's will.

"It is not the least favour of the King and Queen's Majesties to let me know my obligation. And I pray, Sir, humbly inform their Majesties, it is my greatest blessing that I owe myself to none but their Sacred Majesties. God ever preserve them and their's, and make me worthy of their Majesties' favours!

"I have had but seldom the honour to receive letters from you; but such as these you cannot write often. But truly I am very proud I received such happy news by your hand, which shall ever oblige me to be inviolably,

Sir, Your most faithful

and obliged Servant,

Welbeck, the 21st of
March 1637.

W. NEWCASTLE."

In

In one of Windebank's letters to his Majesty, there is an historical circumstance, respecting Sir Francis Seymour's conduct in the affair of Ship-money, which is much to that gentleman's honour, and is little, if at all, known. The marginal note of the King, accompanying the letter, is a sufficient indication of his arbitrary principles.

"Sir Francis Seymour, upon complaint of the Sheriff of Wilts, that he refused to pay the shipping-money, and that his example discouraged others, which is the cause of the great arrears in that county, was called to the board upon Wednesday last: where he told the lords, he had against his conscience, and upon the importunity of his friends, paid that money twice; but now his conscience would suffer him no more to do a thing (as he thought) so contrary to law and to the liberty of a subject. He further acquainted the lords, he had lately received a letter from the board, giving him notice of your Majesty's expedition in the North, and was ready to give an answer. My lords apprehending by his boldness in the shipping business, that he came prepared with a worse on this, told him they expected his answer in writing, and would not hearken to any verbal discourse: only wished him to be well advised how he spake against the legality of the former, seeing it is settled by a judgment, and so confirmed by the judges. He

He must needs make him an example, not only by distress, but, if it be possible, an information in some court, as Mr. Attorney shall advise.

C. R.

would have replied; but my lords commanded him to withdraw; and after, gave Sir Edward Baynton, the Sheriff of the county for the precedent year, commandment to distrain his goods; which he hath hitherto forbore in regard of his birth, and power in the country; and he verily believes, he will make resistance.

Barwick 29 May 1639.

"This is too much unpleasing matter for your Majesty, for which I most humbly crave your princely pardon, and that I may nevertheless have the honour to rest

Your Majesty's

most humble and obedient

Subject and Servant.

Drury Lane,

24th May 1639.

FRAN. WINDEBANK."

Among the rest of Secretary Windebank's papers, we find a narrative, by Lord Conway, of his conduct in the action at Newburn, and of the reasons of his retreat from Newcastle; which throws important light upon those events, and shows, beyond a reasonable doubt, that his Lordship hath been very unjustly censured by all our historians, not excepting the Earl of Clarendon himself.

Sir Francis Windebank's dispatches are succeeded by a number of letters, written by a variety of persons, on a variety of occasions. Here Mr. Hyde's correspondence properly begins; and it is intermixed with many other papers, relative to the affairs both of England and Ireland. The letter subjoined, from the

the Lord Mountnorris to the Earl of Strafford, will be deemed the more remarkable, as it was sent to that nobleman, the day before his execution.

The Lord Mountnorris to the Earl of Strafford.

My Lord,

"With all humble sincerity of heart I speak it, I come not to you to disturb your peace, but to further it. My conscience witnesseth with me, as I hope for salvation, that, until you took away the Secretary's place from me, I honoured and esteemed you as my best friend, and never wittingly offended you in word or deed, but unboresomed my heart and advice to you, as I would have done to my father, if he had been living. And how fervently I sought your reconciliation, my several letters, and my poor afflicted wife's, written and directed to yourself, may testify for me. You brought me into disgrace causelessly with my gracious Sovereign; whom I call God to be my witness I have served with all possible faithfulness: and the depriving me of his Majesty's favour, hath been, and is more grievous to me than any death can be. You have publickly dishonoured and disgraced me by accusing me of bribery, corruption, and oppression, whereof my God knows I am innocent; and for trial thereof I have submitted myself to the strictest scrutiny of the parliament. You have by a high and powerful hand by misinformation to his Majesty, stripped me of all my offices and employments, and so impoverished me in my estate, and brought so many calamities upon me and my distressed wife and her seven children, who are nearly allied to her that is a saint in heaven, and was the mother of your dear children, as have ruined their fortunes, which I hoped would have been advanced by your favourable furtherance. My Lord, I beseech you pardon me for making this woeful relation, which proceeds from a grieved sorrowful soul with tears from my eyes; not for myself, (for I bless God my afflictions have weaned me from this world, and my heart is fixed upon a heavenly habitation) but for my poor infants' sakes, whom I am like by these occasions to leave distressed, if his Majesty take not consideration of them. If your Lordship's heart do not tell you you have been too cruel to me and mine, I must leave it to the searcher of all hearts to be judge betwixt us; but if it do, you may be pleased, in discharge of a good conscience, to make some signification thereof to his Majesty; and I will not doubt but my God will dispose his Majesty's heart to take compassion of my poor infants, and reward it into the bosom of you and your's accordingly. And, my Lord, I do from my heart forgive you all the wrongs you have done to me and mine; and do upon the knees of my heart beseech my God not to lay them to your charge, but to receive your soul into his glorious presence, where all tears shall be wiped from your eyes. Amen, amen, sweet Jesus! which shall be the incessant prayer of

Your Lordship's

11 of May 1641.

Brother in Christ Jesus,

FRA. MOUNTNORRIS."

Lord Digby having spoken, in a letter written from Dublin to Sir Edward Hyde, of the proceedings against the Earl of Glamorgan,

Glamorgan, relative to his commission to treat with the Irish Catholics, the Editor hath taken occasion to introduce a very curious letter from that Earl to Lord Clarendon, soon after the Restoration.

The Marquis of Worcester (late Earl of Glamorgan) to the Earl of Clarendon.

My Lord Chancellor,

" For his Majesty's better information, through your favour, and by the channel of your Lordship's understanding things rightly, give me leave to acquaint you with one chief key, wherewith to open the secret passages between his late Majesty and myself in order to his service; which was no other than a real exposing of myself to any expence or difficulty, rather than his just design should not take place; or, in taking effect, that his honour should suffer. An effect, you may justly say, relishing more of a passionate and blind affection to his Majesty's service, than of discretion and care of myself. This made me take a resolution that he should have seemed angry with me at my return out of Ireland, until I had brought him into a posture and power to own his commands, to make good his instructions, and to reward my faithfulness and zeal therein.

" Your Lordship may well wonder, and the King too, at the amplitude of my commission. But when you have understood the height of his Majesty's design, you will soon be satisfied that nothing less could have made me capable to effect it; being that one army of ten thousand men was to have come out of Ireland through North Wales; another, of a like number at least under my command in chief, have expected my return in South Wales, which Sir Henry Gage was to have commanded as Lieutenant General; and a third should have consisted of a matter of six thousand men, two thousand of which were to have been Liegeois, commanded by Sir Francis Edmonds, two thousand Lorrainers to have been commanded by Colonel Browne, and two thousand of such French, English, Scots, and Irish, as could be drawn out of Flanders and Holland. And the six thousand were to have been, by the Prince of Orange's assistance, in the associated counties: and the Governor of Lyne, cousin-german to Major Bacon, Major of my own regiment, was to have delivered the town unto them.

" The maintenance of this army of foreigners was to have come from the Pope, and such Catholick Princes as he should draw into it, having engaged to afford and procure 30,000*l.* a month; out of which the foreign army was first to be provided for; and the remainder to be divided among other armies. And for this purpose had I power to treat with the Pope and Catholick Princes with particular advantages promised to Catholicks, for the quiet enjoying their religion, without the penalties which the statutes in force had power to inflict upon them. And my instructions for this purpose, and my powers to treat and conclude thereupon, were signed by the King under his pocket signet, with blanks for me to put in the names of Pope or Princes, to the end the King might have a starting hole to deny the having given me such commissions, if excepted against by his own subjects; leaving me as it were at stake, who for his Majesty's sake was willing to undergo it, trusting to his word alone.

" In

"In like manner did I not stick upon having this commission inrolled or assented unto by his Council, nor indeed the seal to be put unto it in an ordinary manner, but as Mr. Endymion Porter and I could perform it, with rollers and no screw-press.

"One thing I beseech your Lordship to observe, that though I had power by it to erect a mint any where, and to dispose of his Majesty's revenues and delinquents' estates, yet I never did either to the value of a farthing, notwithstanding my own necessities, acknowledging that the intention of those powers given me, was to make use of them when the armies should be afoot; which design being broken by my commitment in Ireland, I made no use of those powers; and consequently, repaying now whatever was disbursed by any for patents of honour, as now I am contented to do, it will evidently appear that nothing hath stuck to my fingers in order to benefit or self-interest; which I humbly submit to his Majesty's princely consideration, and the management of my concerns therein to your Lordship's grave judgment, and to the care of me, which your Lordship was pleased to own was recommended unto you by the late King, my most gracious Master, of glorious memory; and the continuance thereof is most humbly implored and begged by me who am really and freely at your Lordship's disposal, first, in order to his Majesty's service, and next to the approving myself,

My Lord,

Your Lordship's most really affectionate

June 11, 1660.

and most humble Servant,

WORCESTER."

Dr. Scrope observes, in a note, that this letter is decisive of the dispute concerning the authenticity of the commission granted to the Earl of Glamorgan. But, in the preface, he retracts this assertion, as too inconsiderately expressed. The letter, he says, does not prove the commission to be authentic, the proof there resting solely upon the veracity of the writer, a very interested person. The Doctor takes notice, however, that the authenticity of the commission is abundantly confirmed by two letters from Sir Edward Hyde to Secretary Nicholas, and by a letter of Mons. Montreuil's to the King, all of which are inserted in this volume. The general fact, therefore, is now ascertained beyond contradiction, whatever credit be paid to some of the particular circumstances mentioned by the Earl of Glamorgan.

We shall close the present article, with a spirited letter of Lord Culpeper's, concerning the state of his Majesty's affairs in 1645-6.

The Lord Culpeper to Mr. John Ashburnham.

"This is again most earnestly to intreat you to bend all your wits to advance the Scotch treaty. It is the only way left to save the crown and three kingdoms; all other tricks will deceive you. This is no age for miracles; and certainly the King's condition is such, that less than a miracle cannot save him without a treaty, nor any treaty (probably) but that. If this take, the King will be in London in peace before Christmas. Therefore, if the opportunity I left in
your

your power be lost, give not over till you find another; and if you find it not, make it. It is no time to dally upon distinctions and criticisms. All the world will laugh at them when a crown is in question. If you can make the Scots your friends upon any honest terms, do it. Remember, that kingdom united, and the North, and the King's friends at London, will quickly master any opposition which the independents can make. The question ought not to be, Whether, but how, you should do it. If you can engage a treaty, get a pass for me, I will quickly be with you. Whether the King take my advice, or not, he will believe it to be the best counsel that ever was given him. The best you can hope for in the West is a reprieve; Midsummer-day will not leave the King one town in it: Ireland will be a broken reed; neither can I believe much in Scotland without a treaty. As for foreign force, it is a vain dream. As soon as Fairfax advanceth, all the horse here are in a net, without possibility either to break through, or to save themselves in our garrisons. The horse lost, it will be impossible ever to get up an army again: and if you saw us, you would believe we are not in condition to fight. The daily venture of the King's person will be great; so will the hazard be of the Prince's escaping beyond sea, if he should be put to it: and if he were there, it would be a sad condition; and if he were to fall into the rebels' hands, the King were undone, undone. If half your Scots news be true, the interest of that nation is clearly of your side; and you may gain them, and thereby certainly save the crown, if you will. But you must not stick upon circumstances, nor part unwillingly with what you cannot keep. Your treaty must not be an underhand one, (that will deceive you) but an avowed one with Lesley and Calander. As soon as they have promised to protect the King's person and his prerogative, he is safer with them than in Newcastle. All that they can ask, or the King part with, is a trifle in respect of the price of a crown. Dispute not whilst you should resolve; nor spend in debate that precious time which is only fit for action. This opportunity lost is not to be recovered. Use this bearer kindly. If there be a Scotch treaty, his Lord must be at one end of it, and will be very useful. He believeth this letter is wholly concerning his Lord. Send him speedily back; and write at large by him and all other ways to, &c.

February.

[To be concluded in our next.]

ART. VII. *Philosophical Transactions*. VOL. LXIII. 4to. 148 lined.
Davies. 1773.

WE find, by an advertisement prefixed to this volume, that, in consequence of a resolution, at a council of the Royal Society, Jan. 28, 1773, the *Philosophical Transactions* will be published twice in each year. Accordingly the volume before us, and the 1st part * of vol. lxiii. have appeared

* The volume for each year is for the future, to be published in two parts, under the distinct titles of "First Part," and "Second Part," of the volume.

within

within the space of a few months past. The sixty-second volume, however, has the first claim to a place in our Review; and we shall begin with those articles which relate to

ASTRONOMY.

Article 4. *Extract of a Letter from Mr. George Witchell, F. R. S. and Master of the Royal Academy at Portsmouth, to Charles Morton, M. D. Sec. R. S. intreating some Account of a Solar Eclipse observed at George's Island, by Captain Wallis; and several astronomical Observations made at Portsmouth.*

This eclipse was observed, on the 25th of July 1767, from a point of land, the latitude of which, deduced from the mean of many observations, is $17^{\circ} 30'$ South; and the longitude, determined, by various observations of the distance of the sun from the moon, between $149^{\circ} 30'$ and $149^{\circ} 50'$ West from London. Mr. Witchell computes the longitude from the end of the eclipse, which seems to have been more exactly ascertained than the beginning, and finds it $9\text{ h. } 55' 55''$ West from Greenwich, or $148^{\circ} 58'$, which is $41' \frac{1}{2}$ less than the mean result of the lunar observations; a difference, all circumstances considered, not very great, as these were the first observations that were ever made on this island.

The other observations contained in this article are those of meridian transits for determining the solstices and the oppositions of the three superior planets. They were partly made by Mr. Bradley, and partly by Mr. Witchell. From a comparison of the former observations it appears that the true zenith distance of the sun's center

At the winter solstice is	-	-	-	$74^{\circ} 16' 13''.4$
And at the summer solstice	-	-	-	$27 19 51.6$

Therefore, the distance of the Tropics	46	56	21.8
The half of which is	-	-	$23 28 10.9$

By Mr. Mayer's tables, the decrement of the obliquity in three months is	-	-	0.1
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Hence the mean obliquity, Dec. 21, 1770, is $23 28 11.0$

June 21, 1771, $23 28 10.8$

And from these observations the latitude of their observatory at Portsmouth appears to be $50^{\circ} 48' 2''.4$ North.

Article 6. *Directions for using the common Micrometer, taken from a Paper in the late Dr. Bradley's Hand-writing: Communicated by Nevil Maskelyne, Astronomer Royal, and F. R. S.*

The first use of micrometers was only that of measuring small angles, such as the diameters of the sun and moon, and other planets, and taking the distance of such objects, as appeared within the aperture of the telescope at the same time; but they have since been contrived for more general use; and, in their

later

later construction, answer the end of taking the difference of right ascension and declination of those objects, which, in their apparent diurnal motion follow one another through the telescope, provided it be kept in the same situation. This paper contains very useful instructions for applying the micrometer to every kind of observation, of which it is capable. It does not admit of an abridgment, and our limits will not allow us to insert the whole of it.

Article 9. *A Deduction of the quantity of the sun's parallax from the Comparison of the several Observations of the late Transit of Venus, made in Europe, with those made in George Island in the South Seas: Communicated by Mr. Euler, jun. Secretary of the Imperial Academy at Petersburg; in a Letter to Charles Morton, M. D. &c.*

An abridgment of a dissertation on this subject written by M. Lexell, a member of the imperial academy, and to be inserted in the 16th volume of their Commentaries. By comparing several observations and applying the necessary corrections, he makes the sun's parallax $8''.55$.

Article 14. *A Letter from Mr. Peter Dollond to Nevil Maskelyne, F. R. S. and Astronomer Royal; describing some Additions and Alterations made to Hadley's Quadrant, to render it more serviceable at Sea.*

The principal improvements introduced by Mr. Dollond in the construction of Hadley's quadrant, relate to the methods of adjusting the glasses for the back observation. For this purpose he applies an index to the back horizon glass, by which it may be moved into a parallel position to the index glass: and by moving this index exactly 90° , the glass is set at right angles to the index glass, and is properly adjusted for use. In order to fix the horizon glasses in a perpendicular position to the plane of the instrument, he has contrived to move each of them by a single screw, that goes through the frame of the quadrant, and which may be turned by means of a milled head at the back, while the observer is looking at the object. Mr. D. has likewise placed the darkening glasses, proposed by the *Astronomer Royal*, in such a manner, that they may be easily turned behind either of the two horizon glasses; and of these there are three different shades.

Article 15. * *Remarks on the Hadley's Quadrant, tending principally to remove the Difficulties which have hitherto attended the Use of the Back-Observation, and to obviate the Errors that might arise from a Want of Parallelism in the two Surfaces of the Index-Glass. By Nevil Maskelyne, F. R. S. &c.*

* See the Nautical Almanack for 1774.

Some method of facilitating the back-observation in the use of *Hadley's* quadrant, is absolutely necessary to the perfection of this useful instrument. In order to this, the back horizon-glass must be carefully adjusted and the sight must be directed parallel to the plane of the quadrant. *Mr. Dollond* has contrived to obviate the first difficulty by a new construction, of which we have given a brief account in the preceding article. The proper adjustment of the line of sight, or axis of the telescope, is the subject of this article. If the quadrant be not fitted with a telescope, a director of the sight should by no means be omitted: but when a telescope is used, the exact position of it is a matter of great importance; and therefore *Mr. M.* has suggested several directions for this purpose. He recommends an adjusting piece to be applied to the telescope, in order to make its axis parallel to the plane of the quadrant; the silvering of the back horizon-glass; and the placing of two silver thick wires within the eye-tube in the focus of the eye glass, parallel to one another and to the plane of the quadrant. He then proposes two methods for bringing the axis of the telescope into a position parallel to the plane of the quadrant. In the sequel of the paper there are many instructions and remarks, that may be of great use, both to those who make and to those who use this instrument.

Article 24. *A Letter from John Call, Esq; to Nevil Maskelyne, F. R. S. Astronomer Royal, containing a Sketch of the Signs of the Zodiac, found in a Pagoda, near Cape Comorin in India.*

This letter is attended with a drawing, taken from the cieling of a *Cboultury* or *Pagoda* at *Verdapettah* in the *Madurah* country. The cieling is of a square figure, from the center of which is suspended by two hooks a throne on which the Deity or Swamy sits, when exhibited to the worshippers. In the sides and at the angular points are delineated the figures of the 12 signs of the Zodiac: *Aries* and *Taurus* are to the East; *Gemini* in the South East angle; *Cancer* and *Leo* to the South; *Virgo* in the South-West corner; *Libra* and *Scorpio* to the West; *Sagittarius* to the North-West; *Capricornus* and *Aquarius* to the North, and *Pisces* to the North-East. *Mr. Call* informs us, that he has often met with detached pieces of this kind, but with only one so complete. And he conjectures, that the Signs of the Zodiac now in use among Europeans were originally derived from the Indians by *Zoroaster* and *Pythagoras*; and as these philosophers are still spoken of in India under the names of *Zerdhurfst* and *Pythagore*, he suggests the idea, that the worship of the cow, which still prevails in that country, was transplanted from thence into Egypt. He thinks 'it may be safely pronounced that no part of the world has more marks of antiquity for arts, sciences, and cultivation, than the Penin-

fula of India, from the Ganges to Cape Comorin; nor is there in the world a finer climate, or face of the country, nor a spot better inhabited, or filled with towns, temples, and villages, than this space is throughout, if China and some parts of Europe are excepted.

Mr. Call has transmitted to the Society the manuscripts of the late Mr. Robins, which he entrusted with him at his death; they have since been examined by several of the members, who found, that they contain nothing material more than has been already printed; excepting a treatise on military discipline; which may probably be inserted in the next edition of his works.

M A T H E M A T I C S.

Article 22. KOEKINON EPATOΘENOTE: or, *The Sieve of Eratosthenes. Being an Account of his Method of finding all the Prime Numbers. By the Rev. Samuel Horsley, F. R. S.*

The nature and distinction of prime and composite numbers are generally understood; so is likewise the method of determining, whether several numbers proposed be prime or composite with respect to one another: this is a problem, the solution of which *Euclid* has given in the three first propositions of the 7th book of the *Elements*, and it is to be met with in the common treatises of arithmetic and algebra. But to determine whether any number proposed be absolutely prime or composite is much more difficult; nor does there seem to be any general method, whereby this problem may be directly solved; and whereby a table may be constructed, including all the prime numbers to any given limit. *Eratosthenes*, who was so justly celebrated 'among the sages of the Alexandrian school,' contrived an *indirect* method for constructing such a table, and for carrying it to a great length, in a short time, and with little labour. This curious invention has been described only by two very obscure writers, and has therefore in a great measure escaped notice. The names of *Nicomachus Gerasimus*, who, among other treatises, wrote an *Εἰσαγωγή Αριθμητική*, and lived in the 3d or 4th century, and *Boethius*, whose treatise of numbers is only an abridgment of the 'wretched performance' of the former, are but little known.

Mr. Horsley presents the Society with a particular account of this extraordinary invention: which he considers 'as one of the most precious remnants of antient arithmetic.' He has not thought it necessary to confine himself in every particular to the account of *Nicomachus*, most of whose observations are either erroneous or foreign to the purpose; and that the learned may judge how far he has done justice to this invention, he has subjoined extracts both from the treatise of *Nicomachus*, and the *Arithmetica* of *Boethius*. Mr. H. observes, that the sieve of *Eratosthenes*

Erastosthenes is a very different thing from that table, which has been falsely ascribed to him, and which is printed at the end of the beautiful edition of *Arctus* published at Oxford in 1762, and adorned with the title of *Κατακλιον Ερατοσθενος*. This, he apprehends, was copied from some Greek comment upon the arithmetic of Nicomachus, and to have been the production of some monk in a barbarous age, and not the whole of the invention of Eratosthenes.

We will transcribe this problem, with its solution, for the amusement of our mathematical Readers :

‘ Problem. *To find all the prime numbers.*

The number 2 is a prime number; but, except 2, no even number is prime, because every even number, except 2, is divisible by 2, and is therefore composite. Hence it follows, that all the prime numbers, except the number 2, are included in the series of the odd numbers in their natural order, infinitely extended, that is, in the series,

3. 5. 7. 9. 11. 13. 15. 17. 19. 21. 23. 25. 27. 29. 31. 33. 35. &c.

Every number, which is not prime, is a multiple of some prime number, as Euclid hath demonstrated (*Element. 7. prop. 39*); therefore the foregoing series consists of the prime numbers, and of multiples of the primes. And the multiples of every number in the series follow at regular distances; by attending to which circumstance all the multiples, that is, all the composite numbers, may be easily distinguished and exterminated. —

‘ For between 3 and its first multiple in the series (9) two numbers intervene. Between 9 and the next multiple of 3 (15) two numbers likewise intervene, which are not multiples of 3. —

‘ Again, between 5 and its first multiple (15) four numbers intervene, which are not multiples of 5. —

‘ In like manner, between every pair of the multiples of 7, as they stand in their natural order in the series, six numbers intervene, which are not multiples of 7. Universally, between every two multiples of any number n , as they stand in their natural order in

the series, $n-1$ numbers intervene, which are not multiples of n . Hence may be derived an operation for exterminating the composite numbers, which I take to have been the operation of the sieve, and is as follows :

The Operation of the Sieve.

Count all the terms of the series following the number 3, by three, and expunge every third number. Thus all the multiples of 3 are expunged. The first uncanceled number that appears in the series, after 3, is 5. Expunge the square of 5. Count all the terms of the series, which follow the square of 5, by fives, and expunge every fifth number, if not expunged before. Thus all the multiples of 5 are expunged, which were not at first expunged, among the multiples of 3.

The next uncanceled number to 5 is 7. Expunge the square of 7. Count all the terms of the series following the square of 7, by sevens, and expunge every seventh number, if not expunged before. Thus all the multiples of 7 are expunged, which were not before expunged among the multiples of 3 or 5.——Continue these expunctions till the first uncanceled number that appears, next to that whose multiples have been last expunged, is such, that its square is greater than the last and greatest number to which the series is extended. The numbers which then remain uncanceled are all the prime numbers, except the number 2, which occur in the natural progression of number from 1 to the limit of the series. By the limit of the series I mean the last and greatest number, to which it is thought proper to extend it. Thus the prime numbers are found to any given limit †.

Article 30. *Geometrical Solutions of three celebrated Astronomical Problems, by the late Dr. Henry Pemberton. Communicated by Matthew Raper, Esq; F. R. S.*

The first of these problems is to find in the Ecliptic the point of longest ascension; the second is to find when the arc of the Ecliptic differs most from its oblique ascension; and the third is to find the Tropic, by Dr. Halley's method*, without any consideration of the parabola. To these three problems a lemma is premised; but as they are purely geometrical, they admit of no extract or abridgment.

[To be continued.]

ART. VIII. *The School for Wives, a Comedy; as it is performed at the Theatre-Royal, in Drury-Lane. 8vo. 1s. 6d. Becket.*

1774.

THIS play (as usual since the days of Dryden) is preceded by a preface; and it has occurred to us, in perusing it, that the author of a play, should write his preliminary discourse before he has known his success: if damned, his readers would not then, by his abuse and ill-nature, be put into an humour that might provoke them to repeat the sentence; and if he has been saved, they would not come prepossessed against him, as a coxcomb, from a vain parade of his aims and intentions, and his insipid compliments to the actors.

If we did not think *The School for Wives* a comedy of merit, we should not trouble ourselves about the Author's preface; but if he wishes it to be read with pleasure by persons of judgment and taste, we would advise him, in future editions, to let the

† 3. 5. 7. 9. 11. 13. 15. 17. 19. 21. 23. 25. 27. 29. 31. 33. 35. 37. 39. 41. 43. 45. 47. 49. 51. 53. 55. 57. 59. 61. 63. 65. 67. 69. 71. 73. 75. 77. 79. 81. 83. 85. 87. 89. 91. 93. 95.

* Vide Philosophical Transactions, No. 215.

preface

preface be forgotten. At present, however, it ~~itself~~ serves to speak of his opinions and purposes :

' The Author's chief study has been to steer between the extremes of sentimental gloom, and the excesses of uninteresting tenuity; he has some laugh, yet he hopes he has also some lesson; and fashionable as it has lately been for the wits, even with his friend Mr. Garrick at their head, to ridicule the Comic Muse when a little grave, he must think that she degenerates into farce, where the grand business of instruction is neglected, and consider it as a heresy in criticism, to say that one of the most arduous tasks within the reach of literature, should, when executed, be wholly without utility.'

' The Author having been presumptuous enough to assert that he has not purloined a single sprig of bays from the brow of any other writer, he may perhaps be asked, if there are not several plays in the English language, which, before his, produced generals; lawyers, Irishmen, duels, masquerades, and mistakes? He answers, Yes; and confesses, moreover, that all the comedies before his, were composed not only of men and women, but that before his, the great business of comedy consisted in making difficulties for the purpose of removing them; in distressing poor young lovers, and in rendering a happy marriage the object of every catastrophe.

' Yet though the Author of the School for Wives pleads guilty to all these charges, still in extenuation of his offence, he begs leave to observe, that having only men and women to introduce upon the stage, he was obliged to compose his Dramatis Personæ of meer flesh and blood; if however he has thrown this flesh and this blood into new situations; if he has given a new fable, and placed his characters in a point of light hitherto unexhibited:—he flatters himself that he may call his play, a new play; and though it did not exist before the creation of the world, like the famous Welch pedigree, that he may have some small pretensions to originality.'

By this method of expatiating, we suppose, the Author means to propitiate people in favour of his play; but in our apprehension he is mistaken. We imagine that his Readers would have more readily yielded him the praise which he may really deserve, if he had not, in this manner, preferred his claim to it. Reviewers, however, are grave, dispassionate men; and eyes disposed to overlook the little infirmities and foibles of deserving Authors. They will therefore forgive the faults of the preface; and proceed to consider the work which it introduces to our notice.

The general moral of this play is, in itself, excellent, and peculiarly seasonable, at a time, when conjugal infidelity in the men, is repaid in kind by the ladies, with an offensive and masculine hardness; and all the soft and winning graces of the sex are almost lost to the world.—The Author has also very happily exposed the folly and absurdity of duelling.

The first Act is opened by two lovers privately engaged—Captain Savage, and Miss Walsingham; whose conversation principally turns on an intrigue of Belville's. This Belville is the husband who furnishes the wife with subjects for her les-

sons. He had got acquainted with and deluded Miss Leeson, niece of Mrs. Tempest, the mistress of General Savage, who is the Captain's father. Belville had effected this under pretence of being an Irish manager, and had engaged the Lady for the Dublin stage. Mrs. Tempest procured some knowledge of his design, and had upbraided him with it in the hearing of Mrs. Belville; but in so outrageous a manner, that Belville easily persuaded his *good wife* that the woman was mad. Mr. and Mrs. Belville join Captain Savage and Miss Wallingham; and a few words pass on this subject, when Lady Rachel Mildew sends her compliments and says she will wait on Mr. and Mrs. Belville. Some witty hints are given of a love-affair between this Lady, who is a poet and a wit, and Torrington, an old lawyer; and Miss Wallingham tells us, 'that Lady Rachel puts her charms into such repair, whenever she expects to meet him, that her cheeks look for all the world like a raspberry ice upon a ground of custard.'—This piece of wit has been applauded, but we apprehend it to be defective in many essential requisites of a simile. It is not at all to be understood, but by those who are admitted to the tables of the great; and it gives extraordinary trouble to a *Reviewer*, who must of necessity, be at a loss to judge of the propriety of such *dainty* allusions.—However, as the Author may, in this instance at least, object to the competency of the court, we shall drop the point, and proceed.

The scene changes to Leeson's chambers in the Temple. Leeson is brother to the girl who is deluded by Belville. And Conolly is a faithful and affectionate Irish servant. Leeson is in difficulties, which are to be removed by his running away with a girl of large fortune. In the mean time he sends a challenge to Belville for the injury done to his sister.—The scene removes us to an apartment at Belville's; and opens with one of the best lessons in the *School for Wives*.

'*Mrs. Bel.* How strangely this affair of Mrs. Tempest hangs upon my spirits! though I have every reason from the tenderness, the politeness, [and the generosity of Mr. Belville, as well as from the woman's behaviour, to believe the whole charge the result of a disturbed imagination—Yet suppose it should be actually true:—heigho! well, suppose it should;—I would endeavour—I think I would endeavour to keep my temper:—a frowning face never recovered a heart that was not to be fixed with a smiling one:—but women in general, forget this grand article of the matrimonial creed entirely; the dignity of insulted virtue obliges them to play the fool, whenever their Corydons play the libertine;—and, poh! they must pull down the house about the traitor's ears, though they are themselves to be crushed in pieces by the ruins.'

This excellent soliloquy is interrupted by the introduction of Lady Rachel Mildew, and the conversation turns on love, on poetry, and on Miss Leeson, as a candidate for the stage.

They

They see Belville and Captain Savage approaching, and they retire. In the conversation between Belville and Savage, the latter assures the Captain that he has an intrigue with Miss Walsingham; and this forms one of the perplexities of the play.

The second Act opens with a conversation between General Savage, the Captain's father, and his friend Torrington; in which the spirit of a *keeper* is very happily exemplified. The General expresses his resolution to get Miss Moreland for his son; and to marry Miss Walsingham himself: but in attempting to pay his devoirs, he meets with those mortifying interruptions and checks from his mistress, which hold him up to the audience as an irresistible object of laughter. The dialogue, here, between the old Gentleman, his friend, and his mistress, is very well managed, on the whole; but we think the Author is not happy in his similes. That which is taken from the punishment of a felon who refuses to plead, is too far-fetched. The punishment is so seldom inflicted that it is not known to one man in ten thousand. And *gilding a death warrant for the execution of a prisoner* is a custom which we believe to be totally unknown.

This is followed by a lively dialogue between Miss Walsingham and Belville in which the vanity of that gay Gentleman is severely mortified; which is the reason, we suppose, that he swears '*by the stings of mortification.*' On Miss Walsingham's departure, he is joined by Captain Savage, who is made easy by his account of the interview. While they are in conversation Conolly brings Belville a challenge from Leeson, and a duel is appointed. When they retire, General Savage and Miss Walsingham meet, and as the following conversation is one of the best scenes in the play, we shall give it our Readers as a farther specimen of the Author's talents and style.

Enter Miss Walsingham.

* *Miss Wal.* General Savage, your most humble servant.

* *Gen. Sav.* My dear Miss Walsingham, it is rather cruel that you should be left at home by yourself; and yet I am greatly rejoiced to find you at present without company.

* *Miss Wal.* I can't but think myself in the best company when I have the honour of your conversation, General.

* *Gen.* You flatter me too much, Madam; yet I am come to talk to you on a serious affair, Miss Walsingham; an affair of importance to me and to yourself. Have you leisure to favour me with a short audience if I beat a parley?

* *Miss Wal.* Any thing of importance to you, Sir, is always sufficient to command my leisure——'Tis as the Captain suspected. (*aside.*)

* *Gen.* You tremble, my lovely girl, but don't be alarmed; for though my business is of an important nature, I hope it won't be of a disagreeable one.

• *Miss Wal.* And you I am greatly agitated. (*aside*)

• *Gen.* Soldiers, Miss Walsingham, are said to be generally favoured by the kind partiality of the Ladies.

• *Miss Wal.* The ladies are not without gratitude, Sir, to those who devote their lives peculiarly to the service of their country.

• *Gen.* Generously said, Madam. Then give me leave, without any masked battery, to ask if the heart of an honest soldier is a prize at all worth your acceptance.

• *Miss Wal.* Upon my word, Sir, there's no masked battery in this question.

• *Gen.* I am as fond of a coup de main, Madam, in love as in war, and hate the tedious method of sapping a town, when there is a possibility of entering sword in hand.

• *Miss Wal.* Why really, Sir, a woman may as well know her own mind, when she is first summoned by the trumpet of a lover, as when she undergoes all the tiresome formality of a siege. You see I have caught your own mode of conversing, General.

• *Gen.* And a very great compliment I consider it, Madam. But now that you have candidly confessed an acquaintance with your own mind; answer me with that frankness, for which every body admires you so much, Have you any objection to change the name of Walsingham?

• *Miss Wal.* Why then, frankly, General Savage, I say, No.

• *Gen.* Ten thousand thanks to you for this kind declaration.

• *Miss Wal.* I hope you won't think it a forward one.

• *Gen.* I'd sooner see my son run away in the day of battle;—I'd sooner think Lord Ruffel was bribed by Lewis the 14th;—and sooner vilify the memory of Algernoon Sydney!

• *Miss Wal.* How unjust it was ever to suppose the General a tyrannical father! (*aside*)

• *Gen.* You have told me condescendingly, Miss Walsingham, that you have no objection to change your name; I have but one question more to ask.

• *Miss Wal.* Pray propose it.

• *Gen.* Would the name of Savage be disagreeable to you? speak frankly again, my dear girl.

• *Miss Wal.* Why then, again, I frankly say, No.

• *Gen.* You make me too happy; and though I shall readily own, that a proposal of this nature would come with more propriety from my son—

• *Miss Wal.* I am much better pleased that you make the proposal yourself, Sir.

• *Gen.* You are too good to me. Torrington thought that I should meet with a repulse. (*aside*)

• *Miss Wal.* Have you communicated that business to the Captain, Sir?

• *Gen.* No, my dear Madam, I did not think that at all necessary. I have always been attentive to the Captain's happiness; and I propose that he shall be married in a few days.

• *Miss Wal.* What, whether I will or no?

• *Gen.* O, you can have no objection.

• *Miss*

• *Miss Wal.* I must be consulted however about the day, General; but nothing in my power shall be wanting to make him happy.

• *Gen.* Obliging loveliness!

• *Miss Wal.* You may imagine, that if I was not previously impressed in favour of your proposal, it would not have met my concurrence so readily.

• *Gen.* Then you own, that I had a previous friend in the garrison.

• *Miss Wal.* I don't blush to acknowledge it, when I consider the accomplishments of the object, Sir.

• *Gen.* O, this is too much, Madam; the principal merit of the object is his passion for Miss Walsingham.

• *Miss Wal.* Don't say that, General, I beg of you; for I don't think there are many women in the kingdom who could behold him with indifference.

• *Gen.* Ah, you flattering, flattering angel. And yet, by the memory of Marlborough, my lovely girl, it was the idea of a prepossession on your part which encouraged me to hope for a favourable reception.

• *Miss Wal.* Then I must have been very indiscreet; for I laboured to conceal that prepossession as much as possible.

• *Gen.* You couldn't conceal it from me! you couldn't conceal it from me! the female heart is a field which I am thoroughly acquainted with; and which has more than once been a witness to my victories, Madam.

• *Miss Wal.* I don't at all doubt your success with the Ladies, General; but as we now understand one another so perfectly, you will give me leave to retire.

• *Gen.* One word, my dear creature, and no more: I shall wait upon you sometime to-day with Mr. Torrington, about the necessary settlements.

• *Miss Wal.* You must do as you please, General, you are invincible in every thing.

• *Gen.* And if you please, we'll keep every thing a profound secret, till the articles are all settled, and the definitive treaty ready for execution.

• *Miss Wal.* You may be sure, that delicacy will not suffer me to be communicate on the subject, Sir.

• *Gen.* Then you leave every thing to my management.

• *Miss Wal.* I can't trust a more noble negotiator. [Exit.

• *Gen.* The day's my own! (*sings*) "Britons, strike home! strike home! Revenge, &c." [Exit singing.

This is the general style and manner of the play. The Reader will perceive, that it is spirited, and agreeable; but, in one or two instances, somewhat injured by an affected phrase, or a studied turn of a sentence. *To be communicate* is one of these affectations, if it be not an error of the press. And to refer to the late attempt against the memories of Lord Ruffel and Algernoon Sydney, is unbecoming the Comic Muse. The question relating to those Gentlemen, is either of a literary or a political nature; and till it be clearly decided, it is invidious,

and perhaps rival; to raise the cry of mad-dog against the individual who has started it.

The third Act opens with a scene at Miss Leeson's lodgings; where Lady Rachel Mildew, and Mrs. Belville, meet, to try the abilities of the young actress; or, rather, to gratify the jealous curiosity of the last-mentioned Lady. Belville, as theatrical manager, enters, and is discovered by his wife: he is sorry, and she is forgiving, and so the matter is made up. Then follows a scene between General Savage and his son; a proper counterpart to that which we have given the Reader between the General and Miss Walsingham. We suppose the continuance of this mistake was expedient to the Author's fable; and we believe it to be the principal circumstance which denominates it *new**, according to his own opinion of that circumstance: it would otherwise, perhaps, have appeared to him improbable, that two or three conversations should have been carried on by persons so interested and in a matter so important, and that yet this mistake should still continue.—But to go on with the play.

Lady Rachel and Mrs. Belville, not entirely satisfied with Belville's repentance, lay a plot to try him. Lady Rachel is to play the part of Miss Walsingham, and to draw him into an intrigue. She counterfeits Miss Walsingham's hand writing; and her letter is delivered to Belville while Captain Savage is with him; and as the Author has not chosen to make his hero very delicate and secret in his amours (for that would have been perhaps too *sentimental*) he reads it out; and the other stamps and exclaims as becomes him. The servant suddenly brings word that Miss Walsingham is overturned at Belville's door, and carried into the house in a fit. The Captain flies to her assistance; finds her recovered; and they have a kind of quarrel about Lady Rachel's letter. The old General interrupts them; and the mistake which has been so useful to the Author is in some measure removed; and the lovers go out in distress.

The fourth Act opens with the distress of Mrs. Belville on account of her husband's duel with Leeson. The duel terminates much to the honour of Belville. The scene then changes to Belville's house, and an intire explanation ensues between Miss Walsingham and General Savage, to the great mortification of that Gentleman. This scene is followed by a more serious one between Belville and his wife. But the Author is not a Steele or a Cumberland in sentimental matters.

Captain Savage, who is not yet undeceived, in relation to Miss Walsingham, meets the General, and after heartily agreeing to abuse her, they resolve to go to the masquerade, where,

* Vide Preface,

according to the forged letter, she is to go off with Belville. About this time Leeson is discovered to have run away with Emily, Belville's sister. He is pursued by Belville, who generously consents to his having her.

The business at the masquerade is conducted in the beginning of the fifth Act. Belville there pursues his wife, mistaking her for Miss Walsingham; but instead of making love to her, he professes his intention to reform, and henceforth, to be faithful to the virtues of Mrs. Belville. They are interrupted by the General, the Captain, and Torrington; whose aim is to discover the baseness of Miss Walsingham. Belville secures her in a closet; and, after some altercation, the Captain draws, and resolves to force his way to his unfaithful fair one. At that instant Mrs. Belville comes forth, to the astonishment of the whole company, and Belville is confirmed in his determination to be a good husband. This is followed by a reconciliatory scene between Captain Savage and Miss Walsingham; and the play concludes as usual by bringing all the proper people together; putting the lovers in the way of matrimony; and making the reformed rake give some good advice to the audience.

We have so many occasions to review compositions of this kind that we find it difficult to avoid a sameness in our manner of criticising them. Some of our Readers may expect we should execute this business in form; and treat the subject in order of *fable, character, unity, &c.* This we do not imagine to be necessary, where there is nothing remarkable, with respect to those articles. The play before us, would not bear a comparison with some of our comedies in point of wit; or with others for meek language and moral sentiments. But the Author has, in a great degree, succeeded in compromising the difference between the two parties who now divide the theatre. He has more business, spirit, and intrigue, than many of our sentimental writers; he is not inelegant in his style; and he has more decency, instruction, and morality than is to be found in our modern witty performances, without being in the least heavy, or unentertaining in his manner.

As the influence of the stage upon the language of a country is great, the critic, amidst his attention to higher objects, will not overlook those little improprieties which, if not timely reprehended, may grow fashionable, from the popular notion that the theatre is the school of correct and elegant speaking and writing. We have noticed one imperfection of the kind here hinted at, which has disgusted us in almost every page of this comedy; *viz.* the vicious custom of contracting, gutting, and frittering words to pieces, by the misapplication of those *elisions* which are frequently necessary in versification, but seldom, if ever, requisite, or allowable, in prose. In dialogue, indeed, or in any other

other prolix writings, this abuse of contraction, seems to partake only of the affected style of a mincing milliner, or a coxcomb valet. We were, therefore, surprised to see such barbarisms introduced in, otherwise, so genteel a play as this *School for Wives*, but not for language. For here we meet with multitudes of such ill-looking abbreviations as *isn't*, *wasn't*, *couldn't*, *shan't*, *don't*, *didn't*, *hasn't*, *hadn't*, *won't*, *dar'n't*, with many more; equally uncouth, barbarous, and vulgar; and which, too, are put into the mouths of people who are supposed to have enjoyed the advantages of education. By this means the jargon comes recommended to the audience, as the very *ton* of polite conversation. But we hope Mr. A. will profit of this not unfriendly admonition; and that, in the next edition of his play, he will honestly restore the vowels belonging to every word, which he has thus licentiously plundered of their rightful property.

AAR. IX. *A New Inquiry into the Causes, Symptoms, and Cure, of putrid and inflammatory Fevers; with an Appendix on the Hætic Fever, and on the ulcerated and malignant Sore-Throat.* By William Fordyce, M. D. 8vo. 3s. sewed. Cadell. 1773.

WE are at a loss to determine on what account our Author has called this a *New Inquiry*; as we find, after an attentive perusal of the work, that it contains more of the parade of science, than any *new matter* of information, either with respect to the nature or the cure of fevers.

The Appendix treats of the hætic fever, and the ulcerated and malignant sore-throat.—In the first of these, Dr. Fordyce very judiciously recommends repeated small bleedings; a strict antiphlogistic diet, and change of air.

In the management of the malignant sore-throat, our Author condemns the use of aromatic cordials, blisters, and anodyne astringents.

The following is Dr. Fordyce's method of cure in this disease.

‘It is agreed on all hands, that the body must be very plethoric indeed, and in adults only, to require bleeding: I never saw it necessary even once. I believe the repetition of it to be in general deadly.

‘Neither do hæmorrhages from the nose relieve the patient: they have indeed been reckoned dangerous here; as in other putrid distempers; and yet I have seen them happen very often, without proving a mortal symptom. In the blood, if drawn away, the crassamentum is rather of a lax gelatinous texture, than dense or compact, fine and rich, *fluid* as lamb's blood, and quite soft.—See Doctors Forbergill and Huchans.

‘Emptying the stomach by a gentle vomit will scarce ever fail to be of use; and there certainly appears to be a part of the

the putrid humours, that can only be discharged from the body by the stomach.

• Where there is a looseness, I generally correct the humours with my antiseptic wine-whey, No. II. * by lemonsade, remained tea, or imperiale. I never saw the looseness treated in this manner, do hurt, though the purging is commonly dreaded as the greatest scarecrow in the malignant fore-throat, and therefore checked by every power of art. It did not hurt last summer in two young gentlemen, of noble families, though it went out after the scarlet and crimson eruption was complete: and where it has been stopped by opiates and astringents, it has still proved fatal.

• We have seen cases in which blisters did not mend the matter. Hiredia seldom found any benefit from them; and we have remarked above, that if made of cantharides, they are totally against the genius and character of the putrid fever. To look for any utility from the discharge they occasion, in a disease where there scarcely exists any purulency, and where there is too much stimulus every where, appears rather to be worthy of a doating nurse, than of a man of sense and skill.

• Dr. Fothergill has given us the history of two cases where warm aromatic cordials and anodyne astringents were administered assiduously, with suitable nourishment, and vesicatories applied successively to the neck, the back, and arms, but without effect.

• There is not in this disease a more favourable symptom than a disposition to sweat, with a soft and moist skin: nothing seems to shorten it so much, to take off the delirium sooner, or to promote so happily a good sediment in the water. Our first and our seventh Formula† have the best effects in this way. How

II.

b. SERUM ANTISEPTICUM VINOSUM.

R. Lact. vaccin. ℥℥.

Aquæ puræ ℥℥.

Simul ebulliant; dein admisce vini Rhenani-veteris, vel vini albi ejusvisæ Hispanici ʒij. succ. limoniaci ʒi. ut fiat serum.

+ SERUM ANTISEPTICUM.

R. Lact. vaccin. ℥℥.

Aquæ puræ ℥℥.

Simul ebulliant; dein admisce succ. aurantiacæ Sevill; Limoniaci. ʒi. ut fiat serum.

VII.

HAUSTUS DIAPHORETICUS SEDATIVUS.

R. Spirit. Minderer.

Aquæ puræ ʒvi.

Liquor. anodyn. miner. Hoffman. gatt. xv.

Syrup. c. mecon. ʒi.

M. fiat haustus his in die sumendus, aut 8vâ quâque horâ.

(seldom)

44 Fordyce on the Cause, &c. of putrid and inflammatory Fevers.

seldom does Peruvian bark perform any of these good offices for the patient!

‘ I never gave volatiles, except Mindererus’s spirit, salt of amber, or the anodyne liquor of F. Hoffman, which are all antiseptic; because I know that volatiles only dispose the juices to become putrid, or quicken the putrid process where it has already taken place too surely.

‘ Where cordials are wanted, or indicated, we can be at no loss while currant jelly, orange and lemon, or wines diluted into what is called bishop or negus, or yet pure wine or old cyder, can be had. I am not acquainted with any better cordial draught than our seventh or eighth Formula*. I never did, nor ever do expect to see the strength supported, or the disease alleviated, by any possible preparation of animal substances. After sweating has begun, I believe wine will never hurt, if given with moderation, either diluted as above, or mixed with panada, sago, rice, and other gruels. Contrast with this kind of practice theirs who give draughts, composed of God knows what, so often as every two or three hours day and night, for days and nights successively, as if nature neither required other drinks, or foods, or repose.

‘ If the circumstances of the case require it, Peruvian bark is hurried down with the same haste and solicitude; and bark must be given in our times, whether indicated or not. Where this best and only true febrifuge drug is necessary, (and it has often the happy power of triumphing over malignity in this disease, as well as in other putrid fevers, given as in our twelfth Formula †) let it in God’s name be given in sufficient quantity to put them in a state of safety, but not persevered in for days and nights together, without any respite to the poor persecuted patient, when either the difficulty no longer exists, or the state of the skin, or the increased dryness, blackness, and hardness of the tongue, so strongly and fully point out the impropriety of persisting longer in its use; or as if it were, even in such a situation, our last and sole resource, though in fact we have so many other aids from fruits, wines, and strong antiseptics both

VIII.

• HAUSTUS CARDIACUS DIVITUM.

R. Vini Burgundic.

vel Burdegals.

aut Rhenani veteris, ℥ij.

Sextâ quâque horâ sumendus, aut pro re natâ.

XII.

† FEBRIFUGUM ANTISEPTICUM.

R. Decoct. (fortior.) cortic. Peruvian. ℥ij.

Spiritus salis marin. gutt. v.

M. fiat haustus pro re natâ sumendus & repetendus.

vegetable

vegetable and mineral. These last remarks are equally applicable to the putrid fever at large, and to the malignant fore-throat under consideration.

ART. X. *A Treatise on the Kinkcough.* With an Appendix, containing an Account of Hemlock, and its Preparations. By William Butter, M.D. Fellow of the Royal College of Physicians, Edinburgh. 8vo. 3s. sewed. Cadell. 1773.

THE following are Dr. Butter's principal conclusions with respect to the nature, seat, and occasional cause of the Kinkcough.—That it is an epidemic contagious disease of the spasmodic kind; that the primary affection, is a morbid irritability of the mucous glands; that it is not seated either in the lungs, the top of the gullet, or stomach, but in the intestinal canal; and that an infectious miasma is the occasional cause.

There is one very obvious objection to what our Author advances concerning the seat of the disease. If the kinkcough be a disease of the mucous glands, whence is it that the glands of the intestinal canal should be first affected? Infectious miasmata floating in the air, and repeatedly inspired with the breath, should primarily affect the glands of the trachea and lungs, rather than those of the intestines.

But the most valuable part of this publication is the method of cure, provided further experience confirms the Author's observations.

Hemlock, according to this Writer, is specific in this disease; and the following Corollaries are the result of Dr. Butter's experience of the effects of this powerful medicine:

COROLLARIES.

I. As hemlock hath not disagreed with any one of the foregoing patients, we may conclude that it will very seldom be contraindicated in the kinkcough, through what is called idiosyncrasy, or peculiarity of temperament.

II. This medicine cures the kinkcough even in the last month of pregnancy, and in the first months of infancy; and is absolutely safe both for mother and child.

III. Hemlock is so far from occasioning spasms in children, that it is a certain cure for a spasmodic disease, which hath hitherto resisted all other medicines. Besides, it certainly prevented spasms, and probably fatal convulsions, in the child, case fifth; notwithstanding a constitutional tendency, a rapid dentition, and an obstinate kinkcough, all conspired to bring them on.

IV. It is a good medicine in dentition.

V. It cures the symptoms attending the round worms, and even expels these vermin.

- VI. It takes off fever in some instances.
- VII. It stops immoderate excretions.
- VIII. It sometimes promotes sweat.
- IX. It frequently keeps the body open, and sometimes even purges.
- X. It often does not sensibly affect any secretion or excretion.
- XI. It immediately procures better nights in the kinkcough.
- XII. It immediately abates the vomiting, and generally carries it off in a few days.
- XIII. The phlegm is daily diminished during the use of this medicine; for less and less is thrown up while the vomiting continues.
- XIV. The kink daily abates in force and frequency, and is generally removed, together with all its concomitant symptoms, except a slight cough, in the space of a week; and this is often the case, even in some instances of complication with other diseases; as dentition, or worms.
- XV. Thus hemlock is a specifick in the kinkcough according to the most proper interpretation of that word; for it acts on all the symptoms at once, or rather on the proximate cause: and so by diminishing the irritation, all the symptoms must of course diminish in the same proportion, till at length they are entirely removed, that is, till the disease is cured.
- XVI. Hemlock is not only a successful and expeditious cure for the kinkcough, but it is a medicine that can always be administered; for we cannot suppose an instance where the most froward child will refuse it, as it can be disguised in so many shapes, on account of the smallness of the quantity requisite, as well as the mildness of its sensible qualities.
- XVII. Finally, hemlock cures the kinkcough safely, certainly, expeditiously, and pleasantly: which are all the requisites of the most desirable and complete cure.

Dr. Butter's general manner of exhibiting the hemlock, was as follows: 'Take of spring water, two ounces and a half; syrup of pale roses, half an ounce; hemlock-pill, one grain: mix them.' This mixture was taken at several doses, so as to be finished in the 24 hours: and the quantity of hemlock was gradually increased from one grain to ten or twelve grains, according to the age of the patient, or the effects of the medicine. But for these and other particulars, we must refer our Readers to the treatise itself.

ART. XI. *A Description of the Human Eye, and its adjacent Parts; together with their principal Diseases, and the Methods proposed for relieving them.* By Joseph Warner, F. R. S. and Senior Surgeon to Guy's Hospital. 8vo. 2s. 6d. sewed. Davis. 1773.

THE following treatise, says Mr. Warner, is intended for the information and improvement of those young gentlemen, in the professions of physic and surgery, whose ages and employments have not yet furnished them with sufficient opportunities of acquiring such a degree of knowledge, as long experience in private practice, and the advantages of many years attendance upon an hospital, are capable of affording.

This description of the eye, we apprehend, is drawn up in such a manner, as to fulfil the Author's intention: the anatomical parts, and the descriptions of the diseases, are clear and concise; and the means of relief well adapted to the respective complaints.

As a specimen of the work, we shall give our Readers Mr. Warner's account of the *Glandulæ Ciliares* and their diseases.

GLANDULÆ CILIARES.

Otherwise called *Glandulæ Sebaceæ Meibomii*, together with their orifices termed *Puncta Ciliaria*, are situated in regular rows, parallel with the borders or internal edges of the palpebræ, formed by the tarsi. The tarsi are thin cartilages, composing the greatest portion of the edge of each eye-lid; which, from their texture and situation, seem designed by nature to keep the edges of the eye-lids properly smooth, and uniformly extended. By this wise contrivance, the ciliary glands, with their respective orifices, or excretory ducts, are preserved at equal and proper distances from each other; and the latter are kept open, to admit of the oily fluid being discharged occasionally through them. The ciliary glands are often attacked with inflammation, enlargement, pain, and imposthumation, arising in different subjects from very different causes. Sometimes these effects are produced from common colds, attended with considerable inflammations of the *tunica conjunctiva*. Under these circumstances the complaint gives way to bleeding, purging, and a temporary confinement from the air and light; assisted by emollient fomentations; such as warm cow's milk, or milk mixed with warm soft water, warm barley water, warm water-gruel, or warm water alone, or to the steams of either of these directed to the part, and repeated several times a day, as may be found necessary. Sometimes emollient cataplasms applied warm to the eye-lids, and occasionally repeated, joined with purging physick administered at proper intervals of time, will be found expedient. By this treatment the parts become softened, and relaxed; the ciliary puncta are enlarged, and a discharge issues through them resembling matter; which discharge should be encouraged till the turgidness of the eye-lids is removed; then, and not before, if at all necessary, astringent washes, and ointments, may with propriety be used to the eye-lids and conjunctive coat; or it may without risque be sometimes left to the course of na-

ture alone, whose efforts we shall often find, in these and many other instances, to answer the purpose most effectually. But as these glands are often diseased from venereal causes, scrophulous causes, or such as are generally, though perhaps improperly, denominated, scorbutic habits of body, we shall find that the simple methods alone which are above prescribed, will prove ineffectual; unless assisted by proper regimen in diet, joined with alteratives of different kinds, adapted to the nature of the disease; to wit, Mercurius Dulcis Merc. Calcin. Pil. Plum. the Extractum Cicutæ, alkaline absorbents, decoctions of the woods prepared in lime water, or common water, decoctions of the Peruvian bark, prepared in the like manner as we have recommended for the woods, or the Peruvian bark in substance. Two kinds of preparations of the woods are ordered in the London Dispensatory, under the appellations of Aqua Calcis magis composita, and Aqua Calcis minus composita; the efficacy of which may be sometimes assisted by proper doses of the Vinum Antimoniale, as occasion may require; observing at all times to prevent costiveness; and, if necessary, to divert the humour from the eyes, by blisters applied to the neck, head, or betwixt the shoulders, which act not only as stimulant and evacuant, but as alteratives, by the salts of the Cantharides being copiously absorbed into the circulation, and speedily mixing with the mass of blood, by means of the absorbent or inhaling vessels of the cutis. Issues also are adviseable, made by incision, or caustic.

This gentleman is likewise author of a volume of *Cases in Surgery*, which was mentioned with respect, in our Review, vol. xi. p. 157.

ART. XII. *Account of Leland's History of Ireland, concluded.*

WE are now come to a very busy and important period of the Irish history; a period peculiarly interesting to Englishmen, on account of its intimate connection with the affairs of Great Britain, and the influence it had upon them. From the several objects which here present themselves, we shall select some of those that may be deemed worthy of being particularly distinguished.

Of these, the first we sha'l notice, is the administration of Lord Wentworth, afterwards Earl of Strafford. It is well known that the conduct of this celebrated statesman, in Ireland, formed a principal part of his political life; and furnished many of the articles on which his impeachment was grounded. He assumed his government with a mind and affection fixed on one single object, the immediate interest of his royal master: and happily the service of the crown obliged him to study the improvement of the realm. He had heard of the turbulence and disorders of this country; and hence inferred the necessity of that severe and rigorous administration which suited his own austerity and arrogance. Ireland he regarded as a conquered kingdom

Kingdom in the strictest sense. He avowed and defended the opinion, under all the terrors of impeachment, when it was charged against him as a traitorous principle; and from this crude conception he deduced a consequence at once ridiculous and detestable, that the subjects of this country, without distinction, had forfeited the rights of men and citizens; and for whatever they were permitted to enjoy, depended solely on the royal grace.

The conduct of Lord Wentworth was suitable to these sentiments and dispositions. His arbitrary spirit appeared in almost every measure pursued by him, whether the measure in itself was right or wrong. He treated the most distinguished of the Irish subjects with a contempt and insolence scarcely to be paralleled; and all who were not readily disposed to comply with the greatest stretches of the prerogative, were held by him in the utmost detestation.

Lord Wentworth, at the moment of his inauguration, disgusted those he was to manage, by an incident, says Dr. Leland, not worthy to be noted, but that incidents apparently trifling serve to discover men's tempers and dispositions. When he had visited the late Lords Justices, with an affected attention, which the proudest are the most ready to shew to their immediate inferiors; and had been formally invested with his office, he summoned a council; but agreeably to the usage of that court, in which he had been trained to business, but which was utterly unknown in Ireland, he summoned only a particular number, to the utter mortification of those who were omitted. And those who were collected, among whom were the late Justices, he was so careless or so insolent, as to offend by a wanton indignity. They assembled at the hour appointed; but the Deputy, either from an affectation of state, or from a more agreeable engagement with a Lady, whom he met in Dublin, and had just declared to be his wife, neglected them for some hours; and when he at length appeared, instead of conferring on the business for which they had been summoned, only charged the judges to represent in their circuits the favour which the King offered to such as would repair their defective grants; and to satisfy the Protestants with regard to the new imposition for maintenance of the army, as a charge necessary in itself, and intended chiefly for their defence. Thus, with an air of careless insolence, he dismissed the council, declaring that they should be again speedily convened, to deliver their opinions on the means of supplying the King's immediate necessities.

Both the excellencies and demerits of Lord Wentworth's government are placed, by our ingenious historian, in a clear and striking light. It must be acknowledged that the measures of this nobleman were, in several respects, wise and salutary, and that they have greatly contributed to the presentfluence and prosperity of Ireland. This has been especially the case, with regard to the beginning and encouragement which he gave to the establishment of the linen manufactory. Nevertheless, his

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private oppressions were so enormous, and his public conduct so arbitrary, illegal, and unconstitutional, that Dr. Leland appears to us to have carried his candour to an excess, in the following display of the merits of the Lord Deputy's administration :

' But however individuals were aggrieved by the imperious severity of the present government, the nation, which had never known a strict and scrupulous administration of English law, cleared from every thing arbitrary or oppressive, was abundantly consoled by the advantages derived from the administration of Lord Wentworth. The army, which had long proved an odious and intolerable burden to the inhabitants, yet scarcely of essential service to the crown, was well disciplined, duely paid, preserved in good condition, inoffensive to the peaceable subjects, and formidable to the enemies of government. The revenue was unencumbered, and a large sum lay ready in the exchequer, to answer any sudden emergency. The ecclesiastical establishment was protected, the revenues of the church improved, and abler and more respectable teachers generally provided for the people. The Scottish puritans were indeed sometimes offended at the indulgence shewn to recusants ; but in the present situation of the kingdom, where far the greater number of inhabitants, and those possessed of power and consequence, were of the Romish communion, the most obvious maxims of policy forbade any rigorous execution of penal statutes. It was sufficient to confine recusants to a less public and offensive exercise of religion, so as to preserve the authority of government, without provoking violent and dangerous discontents. Peace, order, obedience, and industry, distinguished the present period from that of any former administration ; the value of lands was encreased ; commerce extended ; the customs amounted to almost four times their former sum ; the commodities exported from Ireland were twice as much in value as the foreign merchandize imported ; and shipping was found to have increased even an hundred fold. Such were the benefits derived from the administration of Lord Wentworth, however in many instances justly unpopular, odious, and oppressive.'

Another object, too important in every view to be passed over unnoticed, is the Irish rebellion of 1641. The causes and circumstances that led to this dreadful event, and the views of the several parties concerned in it, are well explained by our Author, whose account of the powerful operation of religious principles and prepossessions we shall lay before our Readers.

' Far the greater number of inhabitants were obstinately devoted to Popery, provoked and mortified by the penal statutes of Elizabeth, and impatient of the odious disqualifications imposed upon them. These statutes indeed had not been generally enforced in their full rigour. Sometimes, however, the insolence of popish ecclesiastics provoked the execution of them ; sometimes the terror of them was used as a political engine to extort concessions from the Popish party ; and in either case, there was pretence sufficient for exciting popular clamour. The Romish clergy had that influence even over the gentry of their communion, with which they are invested by the tenets of their religion ; the ignorant herd of Papists they governed at their pleasure.

pleasure. They had received their education, and imbibed their principles in foreign seminaries, particularly of France and Spain. Hence they returned to Ireland, bound solemnly to the Pope in an unlimited submission, without profession, or bond of allegiance to the king; full fraught with those absurd and pestilent doctrines, which the moderate of their own communion professed to abominate; of the universal monarchy of the Pope, as well civil as spiritual; of his authority to excommunicate and depose Princes, to absolve subjects from their oaths of allegiance, and to dispense with every law of God and man; to sanctify rebellion and murder, and even to change the very nature and essential differences of vice and virtue. With this, and other impious trumpery of schools and councils, they filled their superstitious votaries, "contrary," says Walsh, the Irish Franciscan, "to the letter, sense and design of the Gospel, the writings of the Apostles, and the commentaries of their successors; to the belief of the Christian church for ten ages, and moreover, to the clearest dictates of Nature."

Ecclesiastics of such a spirit and such principles were suffered to erect a spiritual jurisdiction in Ireland, exercised under the papal authority, generally with connivance, sometimes under the protection of Popish magistrates (for such men had in some instances been admitted to magistracies, without taking the oath of supremacy). But this jurisdiction was precarious, subject to the restraint and animadversion of the civil power; and therefore little suited to the ideas of clerical authority formed in countries, where Popery was legally established. The state connived at the private exercise of their religious rites and devotions. But their imaginations were forcibly impressed with that pomp of religion, which they had seen in foreign countries. They had been witnesses of the grandeur of foreign Prelates, the reverence paid to all orders of their clergy, their noble endowments, and comfortable revenues. They were mortified at their own situation, the disguise, and secrecy to which they were reduced; the scanty and dependent subsistence, which they were impatient to exchange for the established income of the Protestant clergy. Small as it was at this time, yet in their hands it might be considerably improved by the superstition of the laity, and the terror of ecclesiastical censures.

It were fruitless and absurd to attempt the gratification of their desires in any way, but that of arms and insurrection. In foreign countries they found numbers of their countrymen, the offspring or followers of rebel chieftains, who were caressed and employed. They had little difficulty in enflaming such men with the remembrance of their family grandeur, the brave efforts of their fathers in the cause of religion and liberty, (for such was the language obvious to be used) their present state of depression, and the hopes of executing an effectual vengeance on their English oppressors. By the assistance of these their countrymen, or by the merit of being sufferers for religion, several of them gained access to ministers of state. To these they magnified the strength of the Irish Catholics, represented them as impatient to take arms for the faith, solicited succours for the pious undertaking, and sometimes received no unfavourable answers. Elevated by any marks of attention, and conceiving sanguine hopes

from the slightest intimations of favour and encouragement, they dispatched their emissaries into Ireland, to practise with the old Irish. The old Irish, proud, querulous, violent, unemployed, disdainful every profession but that of arms, were easily roused to any desperate attempt.

While we do justice to the ability, in general with which Dr. Leland has traced the origin, progress, and consequences of the rebellion in Ireland, we are obliged to confess that, in one respect, we have been considerably disappointed in the information we hoped for; and that is, with regard to the number of persons who were killed in what is commonly called the Irish Massacre. It is well known what different accounts have been given of this matter, and how much it hath, of late years, been the subject of discussion. Contemporary historians have represented the multitudes of the Protestants, who lost their lives by the cruelties of the rebels, to have been very great. The list of the sufferers has probably been exaggerated. This is generally the case in the first relation of atrocious events, when the minds of men are thrown into an unusual agitation; when their imaginations are heated, and their passions raised to the highest pitch of indignation and terror. On the other hand, those who have lately attempted to reduce the massacred to a small number, seem to have gone too far on the opposite side. But however this may be, Dr. Leland's Readers had just ground to expect some explicit information upon the subject. It was of too great importance in our general history to be left wholly undetermined; yet it is impossible to collect, in any degree, from the Doctor's narration, how many persons might probably be destroyed in the Irish massacre. He has, indeed, made an apology for his conduct in this respect; but we cannot regard it as, in any degree, satisfactory. It was the indispensable duty of a faithful historian not to be silent upon so material a point; and he might have discharged his duty, without entering into party disputes. Those who read Dr. Leland's History of Ireland, ought not to be laid under a necessity of recurring elsewhere, for instruction in any important fact relative to that kingdom.

The succession of various and interesting events, which intervened between the breaking out of the Irish rebellion and the restoration of King Charles the Second, is carried on, by our Author, in a masterly manner; and, would our limits permit, we could, with pleasure, refer to many passages, which are worthy of peculiar attention. We observe that the Doctor, through the whole of his narration, takes care to do full justice to the abilities, integrity, and actions of the Earl (afterwards Marquis and Duke) of Ormond. In his account of the transactions of the Earl of Glamorgan, he admits, and gives additional

sional proofs of the authenticity of the commission granted by King Charles the First to that nobleman; a matter which had been rendered sufficiently credible by Dr. Birch's inquiry, but which is now confirmed, beyond dispute, by the second volume of the Clarendon State Papers.

Our Readers will probably be entertained with the following laconic answer, from Jones, the Parliamentary Governor of Dublin, to a letter of the Marquis of Ormond's, who, after having received a defeat, had written to Jones, to desire that he would send a list of the prisoners he had taken.

"My Lord,

"Since I routed your army, I cannot have the happiness to know where you are, that I may wait upon you.

"MICHAEL JONES."

The restoration of Charles the Second was an event of great expectation in every part of the English dominions. But in Ireland, after a desperate civil war of almost nine years, various contentions of violent and embittered factions, and various revolutions of power and property, it naturally roused the hopes and fears of men, and kept their attention to the most interesting objects of this life, strained to a painful degree of anxiety. The old inhabitants, the new adventurers, Catholics, fanatics, every denomination of Protestants, and every party of Romanists, eyed each other with jealousy, with envy, with suspicion and aversion; impatient to be restored to their ancient possessions, to be confirmed in their new acquisitions, to be pardoned for their delinquency, or to be rewarded for their services.

The complicated difficulties, arising from this state of persons and things, and the proceedings relative to the acts of settlement and explanation, are fully and circumstantially described by our Author. The act of explanation, which did not pass till the year 1665, fixed the general rights of the several interests in Ireland, and established a final and invariable rule for the settlement of that kingdom.

Yet this, says Dr Leland, was but the beginning of the great work of settlement. The rest depended on the execution of the act, and the application of the rule to particular cases. Five commissioners were appointed, who, in all matters of difficulty, were to resort to the Lord Lieutenant and council. An infinite number of perplexed cases produced perpetual applications to the state; and gave, for years, continual employment to the Duke of Ormond, in providing for the impartial execution of this act, and defeating the attempts of those who laboured to evade it, by procuring grants and letters from the King.

Scarcely had the act of Explanation passed, when the English Commons seemed to envy that prosperity of the subjects of Ireland which the settlement of that kingdom promised; and, notwithstanding

withstanding all the solicitude expressed for the interests of a new colony of their fellow-subjects, resolved on a measure calculated at once to mortify and distress them. In the parliament held at Oxford, in the year 1665, a bill was brought in for a perpetual prohibition of importing all cattle from Ireland, dead or alive, great or small, fat or lean. The violent and obstinate manner in which this affair was conducted, in the houses both of the Lords and Commons of England, is set forth, by Dr. Leland, in strong and lively colours; and he hath added the subsequent account of the effects of passing the act.

The English nation soon felt the inconveniencies of an act, which waptonly put an end to an advantageous commerce. Discerning men saw the happy consequences which it must, in time, produce to Ireland. For the present, however, the Irish subjects were cast into despair. All commerce was interrupted; war made it necessary to guard against invasion; subsidies were due, but no money could be found. Ormond thought it both necessary and convenient to accept part of these subsidies in provisions, consulting at once the King's service and the ease of his distressed subjects. Nor was the King ill-disposed to alleviate the present difficulties of Ireland. With the consent of his council, obtained not without some reluctance, he, by an act of state, allowed a free trade from Ireland to all foreign countries, either at war or in peace with his Majesty. He permitted the Irish, at the same time, to retaliate on the Scots, who, copying from England, had prohibited their cattle, corn, and beef. The importation of linen and woollen manufactures, stockings, gloves, and other commodities from Scotland was forbidden, as highly detrimental to the trade of Ireland.

The exportation of Irish wool was prohibited by law, except to England, by particular licence of the Chief Governor. Yet, in the order of council for free exportation, wool was not excepted. The Lords who had contended for the most unreasonable restraints on Ireland, and were declared enemies to Ormond, admitted in their debates, that wool should be included in the exportable articles; Such was their ignorance of the affairs of this kingdom, and such their inattention to the interests of England. Ormond suspected that some snare was laid, and some pretence sought for a future accusation, should he take too great liberties in an affair so delicate. Wool was not mentioned in the proclamation, nor would he consent to grant particular licences for exporting it. The Irish, forced by a necessity, which breaks through all laws and restraints, conveyed their wool by stealth to foreign countries, and have experienced the advantages of this clandestine commerce.

But the most effectual measure which the Irish subjects could pursue to elude the violence of an oppressive law, was that of applying themselves to manufactures, and working up their own commodities; and in this they were countenanced and encouraged by the noble spirit of their Chief Governor.

Men of abilities and knowledge in commerce were encouraged to suggest their schemes for promoting industry, and preventing the necessity of foreign importations. Sir Peter Pett presented a memo-

rial

rial to the Duke of Ormond, for erecting a manufacture of woollen cloth, which might at least furnish a sufficient quantity for home consumption. He chiefly recommended the making fine worsted stockings, and Norwich stuffs, which might not only keep money in the country, but be so improved, as to bring considerable sums from abroad. He offered to procure workmen from Norwich: the council of trade, lately established in Ireland, approved of his proposal, the Duke of Ormond encouraged it, and erected the manufacture at Clonmel, the capital of his county-palatine of Tipperary. To supply the scarcity of workmen, Grant (a man well known by his observations on the bills of mortality) was employed to procure five hundred Walloon Protestant families from Canterbury to remove to Ireland. At the same time, Colonel Richard Lawrence, another ingenious projector, was encouraged to promote the business of combing wool, and making freezes. A manufacture of this kind was established at Carrick, a town belonging to the Duke.

But of all such schemes of national improvement, that of a linen manufacture was most acceptable to Ormond. He possessed himself with the noble ambition of imitating the Earl of Strafford in the most honourable part of his conduct, and opening a source of public wealth and prosperity, which the troubles and disorders of Ireland had stopped. An act of parliament was passed at Dublin to encourage the growth of flax and manufacture of linen. Ormond was at the charge of sending skilful persons to the Low Countries, to make observations on the state of this trade, the manner of working, the way of whitening their thread, the regulations of their manufacture, and management of their grounds, and to contract with some of their most experienced artists. He engaged Sir William Temple to send to Ireland five hundred families from Brabant, skilled in manufacturing linen; others were procured from Rochelle and the Isle of Ré, from Jersey and the neighbouring parts of France. Convenient tenements were prepared for the artificers at Chapel-izod, near Dublin, where cordage, sail-cloth, ticken, linen, and diaper were brought to a considerable degree of perfection. Such cares reflect real honour on the Governor, who thus laboured to promote the happiness of a nation, and should be recorded with pleasure and gratitude, however we may be captivated by the more glaring objects of history.

Our ingenious Author carries on, with equal ability and spirit, through the remainder of the volume, the detail of Irish affairs, down to the final settlement of the kingdom, in the year 1691. This is a very busy and important period in the history of Ireland, including the latter end of Charles the Second's reign, the whole of James the Second's, and several of the most material transactions which attended the Revolution. The events here related are highly momentous to Englishmen; as well as to Irishmen; but for particulars, we refer to the work itself, which will afford ample satisfaction.

Without pretending exactly to coincide with Dr. Leland, in all his views and representations of things, we may venture to

pronounce that his History of Ireland is a very valuable performance, and beyond comparison superior to any other history of that country. It is written, perhaps, with as much variety as the nature of the subject, not always in itself the most advantageous, could well admit. The style is perspicuous, manly, strong, and generally elegant. The few inaccuracies which occur, are capable of an easy amendment.

It would have been an additional recommendation to the work, if there had been running contents in the margin, and if the dates of the year had been placed at the top of the page. The authorities, likewise, might have been referred to with greater precision.

ART. XIII. *The Apology of Theophilus Lindsey, M. A. on resigning the Vicarage of Caterick, Yorkshire.* 8vo. 3s. Johnson. 1774.

THE title of this performance cannot fail to excite the curiosity of the Public. For a clergyman to resign his living, except from a view to better preferment, or for some other purposes merely of a worldly nature, is indeed an uncommon phenomenon; and it is natural to enquire what are the causes of so extraordinary a conduct. In the case of Mr. Lindsey, his only motive appears to have been a principle of integrity. He hath declined to officiate any longer as a minister of the church of England, because he cannot conscientiously use the forms of its worship. Every man of honour and virtue will feel the moral excellence of such a behaviour.

But while justice is done to Mr. Lindsey's uprightness, it may still be matter of enquiry, how far the reasons upon which he hath acted will stand the test of sober examination. We mean his reasons in point of intellectual wisdom and judgement: for with regard to that higher species of wisdom which has a reference to the approbation of the Supreme Being, and to a future state, the man who, with a mistaken conscience, gives up his all to these great objects, is infinitely wiser than the whole tribe of statesmen, politicians, philosophers, divines, and bishops, who so readily sacrifice their scruples to what they are pleased to call public utility; which same public utility is always found to have a remarkable and happy coincidence with their own private emolument. A person's motives may be right, while his opinions are wrong. It was proper, therefore, in Mr. Lindsey to lay his case before the world, that it may be seen how far he has truth, as well as integrity, on his side.

The Apology is divided into six chapters. The first contains some strictures on the origin of the doctrine of the Trinity, and the opposition which it met with, to the time of the Reformation. In the second, the state of the unitarian doctrine,

trine, in our own country more especially, from the era of the Reformation, is particularly considered. The design of the third chapter is to prove, that religious worship is to be offered to the One God, the Father only. The fourth recites the causes of the unhappy defection among Christians from the simplicity of religious worship prescribed in the Scriptures of the New Testament. In the fifth, it is shewn how an union in God's worship may be attained; and the sixth gives a description of the Writer's particular case and difficulties.

It is usual with us, in reviewing any treatise, to follow the order of the work itself. But, in the present instance, we shall reverse that method, and begin with the last chapter; that we may be able to gratify our Readers, as early as possible, with the Author's account of his own situation and conduct.

‘As far as my memory goes back, says he, I was impressed from my early youth with a love of truth and virtue, a fear of God, and a desire to approve myself to him, which have never left me to this hour, though not always equally governed by them, nor improving so great a favour and blessing from God as I ought to have done.

‘After the usual time spent at school and in the university, I entered into the ministry of the gospel, out of a free and deliberate choice, with a full persuasion, that it was the best way in which I could serve God, and be useful to man, and with an earnest desire that I might promote these the great ends of it.

‘Some things in the xxxix articles of our church I always disapproved. And I remember it struck me at the time, as a strange unnecessary entanglement, to put young men upon declaring and subscribing their approbation of such a large heterogeneous mass of positions and doctrines as are contained in the liturgy, articles, and homilies; especially, as I had observed, that none but those called Methodists, who were then much spoken of, preached in conformity to them. But I was not under any scruples, or great uneasiness on this account. I had hitherto no doubts; or rather, I had never much thought of, or examined into the doctrine of the Trinity: but supposed all was right there.

‘Some years after, many doubts concerning that doctrine, which had sprung up in the mind at different times and from various causes, compelled me to a closer study of the scriptures with regard to it; for the state of suspense I was in was very uneasy to me. The more I searched, the more I saw the little foundation there was for the doctrine commonly received and interwoven with all the public devotions of the church, and could not but be disturbed at a discovery so ill suiting my situation. For in the end I became fully persuaded, to use St. Paul's express words, 1 Corin. viii. 6. that *there is but one God,*

God, the Father, and he alone to be worshipped. This appeared to be the uniform unvaried language and practice of the Bible throughout. And I found the sentiments and practice of Christians in the first and best ages corresponding with it. In a course of time afterwards, in the progress and result of this inquiry, my scruples wrought so far as to put me upon actually taking some previous steps, with a design to relieve myself by quitting my preferment in the church. What prevented this resolution from taking place, and being completed, I go on to relate.

1. Destined early, and educated for the ministry, and my heart engaged in the service, when the moment of determination came, I felt a reluctance at casting myself out of my profession and way of usefulness, that quite discouraged me. This was probably heightened by my being alone at the time, having no intimate friend to consult or converse with, and my imagination might be shocked by the strangeness and singularity of what I was going to do, such subjects then, upwards of fifteen years ago, not having been so much canvassed or become so familiarized as they have been since. These apprehensions, I am convinced, had great sway at the time, and not any worldly retrospects or motives, by which I was never much influenced. And beside, I had then a prospect of not being left intirely destitute of support, if I had gone out of the church.

But I did not enough reflect, that when unlawful compliances of any sort are required, the first dictates of conscience, which are generally the rightest, are to be attended to, and that the plain road of duty and uprightness, will always be found to lead to the truest good in the end, because it is that which is chalked out by God himself.

2. Many worthy persons, and some of my own acquaintance, whose opinions varied little from mine, could nevertheless satisfy themselves so as to remain in the church and officiate in it. Why then, it often occurred to me, and others did not spare to remonstrate, why must I alone be so singularly nice and scrupulous, as not to comply with what wiser and better men could accommodate themselves to, but disturb others, and distress myself, by enthusiastic fancies, purely my own, bred in gloomy solitude, which by time, and the free communication and unfolding of them to others, might be dispersed and removed, and give way to a more chearful and enlarged way of thinking? It was worth the while at least to try such a method, and not rashly to take a step of which I might long repent.

3. It was suggested, that I was not author or contriver of the things imposed and complained of. All I did was ministerial only, in submission to civil authority; which is, within certain limitations, the authority of God, and which had imposed these

these things only for peace and public good.—That I ought not only to leave my benefice, but to go out of the world, if I expected a perfect state of things, in which there was no flaw or hardship.—That if there was a general tendency in what was established to serve the interests of virtue and true religion, I ought to rest satisfied, and wait for a change in other incidental matters that were grievous to me, but not generally felt by others.—That in the mean time, I had it in my power to forward the desired work, by preparing men's minds for it, whenever there should be a disposition in the state to rectify what was amiss. Therefore, if I could, in any way of interpretation, reconcile the prescribed forms with the scripture in my own mind, and make myself easy, I was not only justified, but to be commended.

‘ These considerations all together, were of weight to divert me then from the thought of quitting my station in the church, and brought me in time to remain tolerably quiet and easy in it. Not that I now justify myself therein. Yea, rather I condemn myself. But as I have humble hope of the divine forgiveness, let not men be too rigid in their censures: let those only blame and condemn, who know what it is *to doubt*; to be in perplexity about things of the highest importance; to be in fear of causelessly abandoning a station assigned by providence, and being found idle and unprofitable, when the Great Master came to call for the account of the talent received.’

Mr. Lindsey goes on to relate the farther methods he took to satisfy his own mind; and to persuade himself that he might innocently continue in a church where there were many things which he disapproved, and wished to have amended, as he knew not where he might be in any degree alike useful; after which he proceeds as follows:

‘ Thus I went on in the discharge of my duty, till a few years ago, when from some providential awakenings, I secretly but firmly resolved to seek an opportunity to relinquish a situation, that was now become not very supportable to me.

‘ I could not now satisfy myself with Dr. Wallis's and the like softening and qualifications of the Trinitarian forms in the liturgy. I wondered how I had been able to bring myself to imagine, that I was worshipping the Father in spirit and in truth, John iv. 23, 24. whilst I was addressing two other persons, *God the Son*, and *God the Holy Ghost*, and imploring favours severally of them in terms that implied their personality and distinct agency, and deity, as much as that of the Father.

‘ If invocations so particular, language so express and personal, might be sifted and explained away into prayer to one God only; I might by the like supposals and interpretation bring myself to deify and pray to the Virgin Mary, taking her,

as

as the Papists do, to be now alive and beatified in Heaven, and maintain that I was still only praying to the one God, who was thus invoked in his creature that was so nearly united to him.

"It appeared to me a blameable duplicity, that whilst I was praying to the one God the Father, the people that heard me, were led by the language I used, to address themselves to two other persons, or distinct intelligent agents; for they would never subtilize so far, as to fancy the Son and Holy Spirit to be merely two modes, or respects, or relations of God to them.

"As one great design of Our Saviour's mission was to promote the knowledge and worship of the Father, *the only true God*, as he himself tells us, John xvii. 3. I could not think it allowable or lawful for me, on any imagined prospect of doing good, to be instrumental in carrying on a worship, which I believed directly contrary to the mind of Christ, and condemned by him.

"If it be a rule in morals, *quod dubitas, ne feceris*; it is still more evident, that we are not to do any thing that *we know to be evil*, no, not to procure the *greatest good*; Rom. iii. 8. For God does not want my sinful act. It would be impious to suppose, that he cannot carry on his government, and promote the felicity of his creatures, without it. And although in his providence he may bring good out of my evil, he will not let the doer of it go unpunished. And if any thing be evil and odious in his sight, prevarication and falsehood is such; and most of all an habitual course thereof in the most solemn act a creature can be engaged in, the worship of him, the holy, all-seeing God.

"It is related in the life of Archbishop Tillotson, that his friend Mr. Nelson having consulted him by letter from the Hague, in the year 1691, with regard to the practice of those Nonjurors, who frequented the churches, and yet professed that they did not join in the prayers for their majesties: "As to the case you put, replied his Grace, I wonder men should be divided in opinion about it. I think it is plain, that no man can join in prayers, in which there is any petition, which he is verily persuaded is sinful. *I cannot endure a trick any where, much less in religion*"

"The Archbishop may be held by some to be too severe a casuist. But if it was his opinion, that a man who, after the Revolution, continued attached to the late King James, could not consistently or honestly frequent a communion of Christians where their Majesties King William and Queen Mary were prayed for: what would he have replied, thought I often with myself, in the case of one, who was not barely present, but was the mouth of the congregation in offering up prayers to God, which were believed to be derogatory and inju-

rious to his peerless majesty and incommunicable perfections, and, in the mind of the offerer, a false and unworthy representation of him to others? This seemed a *trick in religion*, which the honest mind of that Prelate would have *ill left endured*."

After some reflections upon the improbability of any reformation's being admitted in our unscriptural forms of worship, Mr. Lindley acquaints us, that, in this state of things, he had no choice left, but either to change the public service of the church, and make it such as he could conscientiously officiate in, or quietly to retire. He could not reconcile himself to the former, because he looked upon the declaration of conformity and Subscription at institution to be such solemn ties, that he could not be easy under so great a violation of them. But could he have brought his own mind to it, there were some things, in his situation, which would have made such a change impracticable.

"Upon the most calm and serious deliberation, therefore, says our Author, and weighing of every circumstance, I am obliged to give up my benefice, whatever I suffer by it, unless I would lose all inward peace and hope of God's favour and acceptance in the end. Somewhat of a tendency to an idleness of this sort, my friends may have occasionally observed, or recollected to have been dropt in conversation, or by letter: but I refrained from naming it directly, and thought it became me to be silent till the time approached, as my reasons were not another's; nor my conduct a rule for theirs; nor did I know, or believe, that any one had such cogent motives to leave his station or ministrations in the church as I had.

"The example of an excellent person, now living at Wotton, Dr. Robertson, has been a secret reproach to me ever since I heard of it. For I thought, and perhaps justly, that he might not have all those reasons of dislike to our established forms of worship that I had; and, though myself not without unknown straits and difficulties to struggle with, and not alone involved in them, yet have I not all those dissuatives and discouragements that he paints forth in his affecting letter to the Bishop of Exeter, subjoined to his instructive and learned work, and which I shall take leave to insert as an argument and suitable conclusion of my subject and book.

"In debating this matter with myself (says that worthy man) besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The streightness of my circumstances pressed me close: a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence. And the infirmities and wants of age, now coming fast upon me, were urged feelingly. But one single consideration prevailed over all these.

—That

—*That the Creator and Governor of the universe, whom it is my first duty to worship and adore, being the God of truth, it must be disagreeable to him to profess, subscribe, or declare, in any matter relating to his worship and service, what is not believed strictly and simply to be true.**

From this account of himself, it appears that Mr. Lindsey has acted with a circumspection, and delay, which shew him to be not only an upright, but a candid, judicious, and sober-minded man.

The Doctrinal part of the Apology, will be considered in our next Review.

ART. XIV. *Three Discourses. I. Upon the Man after God's own Heart. II. The Faith of Abraham. III. The Seal of the Foundation of God.* By Edward Evanſon, M. A. 8vo. 1s. 6d. LONDON, 1773.

THE first of these discourses is founded on *Acts* xiii. 22: in which text, according to the interpretation generally received, David, King of Israel, is denoted, by the phrase, *the man after God's own Heart*. Mr. Evanſon, among others, dislikes this explication, and thinks it attended with very great, if not insuperable difficulties. Reason, he apprehends, suggests that the life of him who hath any claim to the above title, should be unstained with any one vice, at least of a heinous kind, if not absolutely perfect. He proposes therefore to examine whether the writers of the Old or New Testament, in the passages where this phrase occurs, were really speaking of the person of King David: 'And I persuade myself, he says, that such an enquiry will very fully convince us, that had not this part of the sacred history been, in general, imperfectly understood, the common objections of unbelievers, far from seeming to gain strength, as I fear they have done, from the unsatisfactory, evasive answers usually made to them, would have appeared to be utterly without foundation.'

In support of that interpretation which this Writer has to offer, he remarks, that 'in the writings of the Old Testament, what is spoken of the father, especially regarding future events, is scarce ever meant of the father's own person, but is almost always prophetic of the will of Providence with respect to the whole or some particular part of his posterity.' He produces some instances of this kind, and proceeds, by this rule, to examine the declaration of the Prophet Samuel, concerning David, which is repeated by St. Paul in the words of our Author's text. He observes that what is said of settling the kingdom on David, is

* Attempt to explain the words *reason, substance, &c.* p. 241.

evidently put in contrast to the denunciation of God's rejecting Saul from being King. It is clear that this rejection was not to be understood literally of the person of Saul, since he reigned some years afterwards, and was in possession of the regal dignity to the day of his death. This part of the prediction must therefore be explained as respecting the *posterity* of Saul, who were excluded from the throne of Israel. 'Since then, says our Author, it is evident that the rejecting Saul from being King, is only prophetic of the rejection of Saul's family, God's having found in David a man after his own heart, which is mentioned in the very same breath of the holy prophet, may very reasonably be regarded only as prophetic likewise of God's finding that character in the family of David.'

To these reflections Mr. Evanfon adds a farther argument, drawn from the last clause of the verse under examination, viz. *which shall fulfil all my will*; a declaration which, he thinks, by no means accords with David's moral and private conduct; nor can he consider it as applicable to him in his public capacity, because he did not build the Temple at Jerusalem, without which the ritual and worship of the Jews was incomplete. But, it may be asked in respect to the last article, might not David be said, in his public character, to have accomplished the will of Providence, although he did not erect the Temple, which it was plainly the Divine intention should be effected by another hand? However, from these and some other considerations, Mr. E. draws his conclusion, that 'no man but the *Messiah* could possibly fulfil all the will of God, and therefore nothing more could be meant by the divine testimony which was given of David, than a prophecy, that this Saviour of the world should be one of his offspring.—Thus, he adds, I think it appears that the whole charge of inconsistency in the holy Scriptures, with all the impious scoff and ridicule of unbelievers, on David's account, is founded only in their own misapprehension of the writings they undertake to criticise. And indeed, I am satisfied, it will be ever found, when matters are brought fairly to an issue, that the doctrines of revealed religion (as they are really contained in those sacred books) are founded on the steadfast and immutable rock of truth, and will abide for ever.'

The two discourses which follow are sensible and practical. The second is on *the faith of Abraham*, from Rom. iv. 22. Its tenor will appear by the short passage we here insert. 'We see then that the faith preached up to us and recommended by the great Apostle, does not signify the profession of our belief in any proposition respecting the nature of God; nor in declaring our approbation of any form of words whatever, intelligible or unintelligible; but in a full assurance that the things which God hath spoken, he will infallibly perform, in a firm trust and reliance

reliance on the goodness and providence of our Almighty Creator, and a ready and exact obedience to all his plain commands. Happy had it been for mankind, if this doctrine of the Apostle had been at all times preached by the teachers of the Christian church ! we should not now lament the sad perversion of our holy religion, which at present prevails in every country of Christendom.'

The third discourse is intitled, *The Deal of the Foundation of God*, from 2 Tim. ii. 19. In this, as well as in the foregoing discourse, the Author appears to be a zealous advocate for the liberty of private judgment, and he writes in a spirited strain against creeds, subscriptions and impositions. 'When religious faith, says he, is founded on the opinions of men, it must be an inexhausted source of strife, contention, and dispute ; because so long as there are different men, there must be different opinions in the world. The first evil consequence therefore, which followed the preferring human interpretations of the Word of God before that infallible Word itself, was to root out all that brotherly love and universal benevolence, which our blessed Saviour hath made the only distinguishing mark of his true disciples ; to split the members of Christ's body into numerous sects and factions ; and make them despise, hate, persecute, and even destroy their brethren who differed from them.'

Again, in another place, speaking of creeds, he says ; ' Almighty God, to whom all hearts are open, and from whom no secret is hid, well knows how right and steadfast our faith is in him and his Anointed, without our standing up so many times a-day, or so many times a-week to acquaint him with it. And as to our fellow-creatures, they cannot know us *one bit the better* for such professions ; because it is not in the power of man to discern, whether what we utter be the real dictates of our hearts ; the unmeaning *verbiage* of parrots ; the specious cant of hypocrisy ; or the mere echo of our party. What wise man therefore, or what benevolent Christian would wish to offend the consciences of any of his weak or scrupulous brethren by the public use of any formularies of belief, even though he himself should sincerely approve of every thing contained in them !'

The three sermons in this pamphlet are followed by *annotations* on particular parts of them, which appear very sensible and judicious. The writer is naturally led, by some of his observations, to take notice of the Archdeacon of Winchester, who has advanced propositions so very different from those which are here laid down by Mr. Evanston ; who is no friend to the high-town claims of bigotted churchmen. Bigotted churchmen, therefore, are not likely to prove friends to him ; and accordingly, we learn that Mr. E. is, at this time, actually under prosecution

prosecution in the spiritual court, for omitting, in his official capacity, the Athanasian parts of the service of the church. On this occasion, we are told, a great number of the inhabitants of the parish, unknown to Mr. E. held a meeting, at which a very handsome sum was subscribed, for the maintenance of his cause: at the same time declaring their resolution to raise a farther supply, if it should be found necessary. This readiness, in a body of laymen, to support a pious and conscientious clergyman, and save him from sinking under the weight of legal oppression, reflects great honour on the town of Tewkesbury.

MONTHLY CATALOGUE,

For JANUARY, 1774.

EAST-INDIES.

Art. 15. *An Account of the Proceedings at the India House, with respect to the Regulations proposed to be made By-Laws by a Committee of Proprietors, elected by Ballot for that Purpose, and agreed to by a General Court: Particularly those relative to the Shipping of the Company, by which they would have saved above 100,000 l. per Ann. that were afterwards very irregularly rejected. Also the Profits that would accrue to the Ship-Owners, by having their Ships contracted for, at the full Builder's Measure, and at moderate Prices for Freight; instead of the late ruinous Method of Charter-Party Tonnage, at exorbitant Prices. Impartially stated by one of the Committee. 8vo. 1s. Payne. 1774.*

THE mismanagement of the India Company's servants at their settlements and factories abroad, has long been arraigned, and was little to be wondered at, considering the remoteness of the scenes of action. Inquiries of this nature once begun, often bring circumstances to light that were never imagined, and it is now discovered that the managers of the Company's affairs at home, have been guilty of most enormous abuses in the article of shipping; that private jobs on all hands, by masters as well as servants, both at home and abroad, have been carried on, to the great injury of the proprietors at large, and have embarrassed the Company's affairs, notwithstanding the great profits upon their trade, and the boasted revenues derived from their territorial acquisitions.

The abuses in contracting for shipping, were explained some time since, by Sir Richard Hotham*, who first made an offer to the Company of his ship at a much lower rate per ton, than the customary contracts; but which tender was strangely rejected. It is asserted in this narrative, that between the years 1766 and 1771, the tonnage employed was more than double of what was necessary for the extravagant importation made during that interval; that this importation was such as they could not possibly find a market for, on which account not only the expences of freight, but of warehouses, and all

* See Rev. vol. xlviii. p. 327.

other charges of merchandize, were intolerably increased !' It is farther said to be demonstrable, that if the directors were to 'accept the ships offered on the most advantageous terms to the Company, there would be a saving, to the amount at least of two-thirds of their present yearly dividends !' The question then occurs why this saving does not take place ?

If the usual complaints of parliamentary corruption, which have been attributed to the declamation of party, and the ravings of faction, needed any confirmation ; we have it before us in the extension of the same baneful system over the affairs of a trading company. We are openly informed, that 'without examining into the particular motive of any director, when it is considered that each India ship is divided into several shares ; that the owners of these shares, and the several trades-people employed in the shipping branches, are qualified, generally, as voters ; and, consequently, the greater number of ships, the more numerous the ship-voters.—Also, that the Company's ships are built, stationed, and paid for, by order of the directors only ;—that those who pay well, may expect to be well served ; and those who serve well, to be well paid ; it may account, pretty clearly, for the extraordinary number of ships that have been built, and the extravagant prices that have been paid for freight, as well as the particular attention of the ship-voters to the orders of the directors, who have been, of late, so very remarkable for exact discipline at the general courts, that they have, very justly, acquired the honourable appellation of the *Company's household troops* ; and who, although generally as quiet and peaceable a *corps* as his Majesty's *beef-eaters*, are, however, on the election of directors particularly, as formidable, as ever the prætorian bands were, on the election of their Emperors ; and, like them too, they will suffer none to be elected, from whom they have reason to apprehend a reduction of their pay, or their numbers.

'The directors have also another *corps*, consisting of those who have received, or expect favours from them ; which, though pretty numerous, are not equally to be depended on ; as they are a kind of irregulars, not in constant pay, and often influenced by particular leaders, though chiefly by the chairman and deputy ; but when closely united with the household troops, are too powerful for any opposition. These happened, fortunately, to be divided on the late contests at the India-house ; which afforded an opportunity to the independent proprietors of rejecting, at the last general election, those directors, who by false information of the state of the Company's affairs, calculated for the basest purposes, had led them blindfold, to the verge of destruction.'

To enter into the particulars of this subject of shipping, could be interesting only to the members of the Company, who have sufficient motives to acquire more direct information, while the detail could afford no general entertainment : we may therefore conclude with observing, that if the proceedings of other public bodies, are conducted upon similar principles, which is at least in some degree probable, there are small hopes of checking a contagion that seems to infect even our wisest institutions for guarding against the abuse of public trust.

M I S C E L L A N E O U S.

Art. 16. *A Letter to the Universities of Oxford and Cambridge, &c. in respect to the Collection that was made for the Colleges of New York and Philadelphia. By Sir James Jay, Knight, M. D. Being a Vindication of the Author, occasioned by the groundless Insinuations and very illiberal Behaviour of Mr. Alderman Trecothick*, with authentic Evidence. 8vo. 6d. Kearsley. 1773.*

There are not many men who are capable of vindicating their own characters. We generally say of ourselves either too little or too much. Sir James Jay seems to have been injured in his reputation; and he attributes it, with some appearance of reason, to Mr. Alderman Trecothick—But if we remember rightly, we have had almost all this story before; and Mr. Trecothick has thought it either too true or too unimportant to be taken notice of. We do not think Sir James is likely to do himself any great service by this new publication. A second blow should not have been given, unless it had been *smarter* than the first.

Sir James would make the Alderman a *saint*, in the late acceptance of the word, by the author of the *Essays on Public Worship*. We are mistaken if that writer would not place Sir James in the list, on reading his pamphlet. There is a good deal of that little shrewdness and cunning in it which is one of the marks of his saints. If therefore both these Gentlemen should be entitled to the above appellation, we would advise them to refer the matter to the author of the *essays*, and he will determine to a hair the difference between them; and perhaps make us laugh by a delineation of it.

Art. 17. *A faithful Account of the whole Transactions relating to a late Affair of Honour between J. Temple, and W. Wootely, Esqrs. &c. &c. 8vo. 1s. Snagg.*

The Compiler has *robbed the gang*; the news-papers had it all before: but if he should ever write any thing worth stealing, they'll be even with him.

Art. 18. *A short Inquiry into the Nature of the Titles conferred at Portsmouth. by his Majesty, August 1773. Shewing the Origin and ancient Privileges of Knights Banneret. 8vo. 6d. Almon.*

From the historical citations here produced, the Writer draws the following brief inference. 'It seems certainly necessary, from every case that we have seen, that Bannerets should at least be created in the field of battle, though not immediately after or before a battle. This objection in the present case, must be too obvious to trouble the reader with any farther digressions upon it, and must be unanswerable even by those who do not think an intermediate title of common knighthood requisite. It is impossible, therefore, that the officers knighted at Portsmouth, though indisputably worthy every title, should, as was believed, be Knights Banneret.'

It admits of some doubt whether the Portsmouth Knights will acknowledge any great obligations to this Writer for his labours in searching old chronicles and musty records, to depreciate the value

* Vid. Sir James's letter to the Governors of the College of New York, Rev. vol. xliv. p. 422.

of their titles: they may however console themselves with the reflection, that whatever this ill-natured book worm may say, they are *bona fide* dignified; and obtained their honours with ease and safety, during a noble semblance of naval equipment, *secure* from the dangers of actual warfare.

Art. 19. *The New Pocket Dictionary of the French and English Languages*. Containing all Words of general Use, and authorised by the best Writers. By Thomas Nugent, LL. D. The *second Edition*, greatly improved, with the Addition of upwards of 13,000 Words, beside a very useful Supplement, containing the Names of the most remarkable Empires, Kingdoms, States, Islands, Provinces, Cities, &c. &c. the Names of ancient and modern Nations; together with the Names of remarkable Men, Women, Surnames of Sovereigns, &c. both in French and English; which will prove of great Use to those who read or translate History, Geography, Mythology, Poetry, &c. and are not to be found in any other French and English Dictionaries now extant. By J. S. Chérier, Teacher of the French Language, Geography, and the Use of the Globes. Small 4to. 3s. 6d. Dilly. 1774.

Our opinion of Dr. Nugent's Pocket-Dictionary, may be seen in the 38th volume of our Review, at p. 68.—The numerous additions made to this compendium of the French and English languages, in the present edition, seem to entitle it to a second notice in our Journal; we therefore briefly acquaint our Readers that although the objections brought by us, to the plan of this dictionary, still remain, yet the work must, in course, be greatly improved by the large additions now made to it: the particulars of which are enumerated in the foregoing transcript of the title-page.

Art. 20. *Essays concerning Iron and Steel*: The First, containing Observations on American Sand-Iron: The Second, Observations, founded on Experiments, on Common Iron-Ore, with the Method of reducing it first into Pig or Sow-Metal, and then into Bar-Iron; on the Sort of Iron proper to be converted into good Steel, and the Method of refining that Bar Steel by Fusion, so as to render it fit for the more curious Purposes. With an Account of Mr. Reaumur's Method of softening Cast-Iron; and an Appendix, discovering a more perfect Method of Charring Pit-Coal, so as to render it a proper Succedaneum for charred Wood-Coal. By Henry Horne. 12mo. 2s. 6d. sewed. Cadell. 1773.

It appears from the first of these essays, that the American sand-iron is a very valuable ore, yielding a large proportion of metal. The greatest part of this essay, however, has been already published in the Philosophical Transactions for the year 1763.

The second essay, and the appendix, though not altogether unexceptionable as to the chemical philosophy, contain many useful remarks, and are worthy the perusal of every artist, who is engaged either in the manufacture of steel or of steel instruments.

Art. 21. *The History and Antiquities of the ancient Burgh of Great Yarmouth, in Norfolk*. By Henry Swinden. 4to. 1l. 1s. Payne.

The value of books of this kind is generally local: This will be deemed of little importance anywhere but at Yarmouth.

Art. 22. *A Companion in a Post Chaise*; or an Amusement for a leisure Hour at Home: containing a careful Selection from the most approved and entertaining Pieces in Verse and Prose, that have appeared for many Years past. 8vo. 3s. Salisbury printed, and sold by Crowder in London. 1773.

Such complements as this, may be easily made by a country printer's devil, in leisure hours, and holiday times; and we have nothing to say against honest industry.

Art. 23. *The Stranger's Assistant and Guide to Bath.* Containing an Account of —, [in short, every thing that Strangers can want to know relating to Bath; but the Title-Page is too long to be transcribed] 8vo. 1s. Taylor, &c. 1773.

These Bath-directories are frequently republished, and, we believe, always with improvements. This is the last, and, we suppose, the best; there being many useful particulars inserted which we do not remember to have seen in the former complements.

Art. 24. *Minutes of the Proceedings before the Lords Committees for Privileges, on the several Claims to the Title of Viscount Valentia, &c.* fol. 6s. Robinson. 1772.

Those who have had their Curiosity excited by the many paragraphs in the news-papers, relating to this family contest, will find ample gratification in the perusal of these Minutes.

M A T H E M A T I C S.

Art. 25. *The Nautical Almanack and Astronomical Ephemeris.* For the Year 1775, Published by Order of the Commissioners of Longitude. 8vo. 3s. 6d. Nourse, &c. 1774.

This number only contains the usual tables, with their explication.

P O L I T I C A L.

Art. 26. *Considerations on the Imposition of 4 $\frac{1}{2}$ per Cent. collected on Grenada, and the Southern Charibbee Islands, by virtue of his Majesty's Letters Patent, under Pretence of the Prerogative Royal, without Grant of Parliament.* 8vo. 1s. Almon. 1774.

A duty of 4 $\frac{1}{2}$ per cent. being imposed on all dead commodities, the produce of Grenada, by letters patent dated the 20th of June 1764; and these letters justifying the imposition of this tax, by the precedent of Barbadoes, &c. where the like tax was paid; the Author of this pamphlet alleges that no such duty is paid at Tortola, Anegada, Jamaica, Providence, nor at any of the Bahama Islands: moreover, that it is not payable in any island, but by virtue of an act of the representatives of the people, passed for good and valuable considerations.

As to Barbadoes, it is related, that excepting 10,000 acres granted by Lord Carlisle, the first proprietor, who obtained the island from James I. it was peopled by emigrants from England, during the confusions occasioned by the civil wars; who settled on the vacant land, and cultivated plantations, without any titles or grants, either from the proprietor or the crown. Upon the restoration of regal government, these settlers applied to the King for protection against the claims of the Carlisle family, making an offer of paying the tax now in question, for the confirmation of their titles; which was accepted, and a compensation made to the then proprietor. But a proviso of

exception was made as to the 10,000 acres before mentioned, which do not pay the imposition, to the present hour.

Having thus invalidated the pleas in the letters patent, which impose a like tax by royal prerogative, on the island of Grenada, the Author recites the contests that have arisen on refusals to submit to it, and makes some pertinent and spirited remarks on the proceedings of the courts of law both on the island and at home, in order to keep the decision of the question out of the hands of a jury. But for these we must refer to the pamphlet; where the Writer says, that 'since the cause of ship-money no point of equal consequence has been brought before any British court of judicature; nor will the liberties of Britain be much less affected by the determination.'

P O E T I C A L.

Art. 27. *Charity*: A poetical Essay. By Charles Peter Layard, A. M. Fellow of St. John's College. Cambridge printed, and sold by Beecroft, &c. in London. 1773.

The comparative merit of this production may, we doubt not, have justly entitled the Author to the distinction and reward that he obtained for it; yet we do not think it more worthy of a critical consideration than the generality of the preceding compositions which, for some years past, have entered the lists for the Kissingbury prize; but which we have very cordially consigned to rest, in the peaceful pages of our catalogues.

Art. 28. *Original Poems, Translations, and Imitations, from the French, &c.* By a Lady. 8vo. 2s. 6d. sewed. Robinson. 1773.

Scribere jussit amor seems to be this LADY's motto. Love bids her write, and she appears to be most devotedly prompt and obedient to the behest of his little godship. Almost every piece in her book is sacred to the soft passion, and her collection will, therefore, be most acceptable to pining girls and unfledged boys. There is, however, a little piece addressed to Mons^r Helvetius, on his *Traité de L'Esprit*, which shews the Writer's good sense, and may be regarded as a favourable specimen of what may be expected from her, when her mind is freed from the 'galling chain' which, at present, we suppose, she would much rather "hug" than get rid of.

Art. 29. *An Epistle from Mr. Banks, Voyager, Monster-hunter, and Amorous, to Oberea, Queen of Otaheite, &c. &c.* 4to. 1s. Swan, &c.

A poetical fungus, sprung from the applauded 'Epistle from Oberea;' see our last month's Review, p. 503.

B O T A N Y.

Art. 30. *The Vegetable System.* By Dr. Hill. Royal Folio, Vol. 23d. 1l. 11s. 6d. Printed for the Author. 1773.

We have frequently announced the successive publications of these numerous folios; and we now mention this 23d, which has just made its appearance, merely to acknowledge our mistake, in pronouncing

* By the assignment of the Vice-chancellor of Cambridge, and the other Gentlemen appointed to sit in judgment on the poems annually offered for Mr. Seaton's reward,

the work to be completed at the 18th volume: see Review for December, 1771, p. 505. We must have been led into this error, by a misapprehension of some of the Doctor's advertisements.

NOVELS and MEMOIRS.

Art. 31. *Memoirs of a Gentleman who resided several Years in the East Indies* during the late Revolutions, and most important Events in that Part of the world: Containing several Anecdotes of a public as well as of a private Nature, never before published. Written by himself. 12mo. 3s. Donaldson. 1774.

'*Never before published!*' There are two reasons to be given why they ought not to have been published at all. The *Gentleman*, who declares himself to be a German, is not qualified to write in English, or perhaps in any other language; and his memoirs, whether true or false, were not worth writing. The title indeed promises some anecdotes of a public and private nature, but the Author is too ignorant to relate any thing that merits reading.

Art. 32. *The Kinsman of Mahomet*; or, Memoirs of a French Slave, during his eight Years Captivity in Constantinople. Including many curious Particulars relative to the Religion, History, Policy, Customs and Manners of the Turks; and interspersed with a Variety of Adventures in the Seraglios of the East. Written by HIMSELF, and translated from the French. 12mo. 6s. Culver.

Adulteries, fornications, murders; in a word, almost every species of debauchery and wickedness, are comprehended in these execrable adventures; which, for the honour of human nature, we hope are wholly fictitious.

MEDICAL.

Art. 33. *A Mirror for Inoculators*: Or, an Essay; shewing, by Way of Introduction, how liable Mankind in general are to Deception. Which is afterwards more particularly applied to the Case of Inoculation; and the Practice proved to be contrary to Nature, Reason, and Scripture; to the Liturgy of the Church, and even to that Prayer taught us, by our Lord and Saviour Jesus Christ. By a Friend to Religion, as by Law established. 8vo. 6d. Crowder. 1773.

These natural, rational, scriptural, and canonical arguments, against inoculation, are truly wonderful. A short specimen will at once satisfy and entertain our Readers.

This learned and anonymous casuist, is absolutely certain, that

INOCULATION is IDOLATRY;

and he proves it in the most clear and concise manner:

'Thus, says he, you see Satan, with his sly insinuations, has deceived many, and brought them (although he could not our Blessed Master) unto idolatry: and it will be in vain, for them to allege, that there is no *outward* adoration performed, nor *inward* intended, when the Scriptures positively assert, that the covetous man is an *Idolator*; and that we may make a god of our own bellies. But here may be seen the more essential parts of worship, *given* unto Satan in the shape of a Doctor; a thorough trust and confidence *placed* in his skill and abilities, and such an obsequence of his commands, as extends to the hardest duties, *mortification* and *self-denial*; which placed

upon its right object, (i. e. God,) and done for good ends, would infallibly save soul and body; and which now, without repentance, will as infallibly prove the loss of both. For God is said to be so jealous of his honour, that, *He will not give it to man, neither his praise* unto a Doctor; which is no better than a *graven image*.*

Our Author's other arguments are equally pertinent and conclusive.

Art. 34. *The Advantages and Disadvantages of Inoculation*, with respect to Individuals, and the Public, impartially considered; to which is annexed, Observations on the Method proposed by Boerhaave for preventing the Small-pox. Translated from the original Latin of the B. Van Swieten, M. D. &c. &c. 8vo. 1 s. 6 d. Griffin. 1773.

This is a tolerably exact translation of Van Swieten's commentary on part of the 1403 aphorism, and some other of the aphorisms of Boerhaave on the small-pox.

Art. 35. *A History of a Gentleman cured of Heats in his Face*. Written by himself. 8vo. 1s. Hawes, & Co. 1773.

We have strong suspicions that this is an artfully couched advertisement, to promote the sale of the medicine here recommended. If it is not, let the benevolent Author add his name to the pamphlet; as no possible inconvenience can arise, from his giving this sanction to the cases which are related.

Art. 36. *A Flagellation for a certain Apothecary*, with a full Refutation of the numerous Absurdities lately published in a Pamphlet entitled 'An Essay on the Cure of the Venereal Gonorrhœa, in a new Method; shewing how to relieve the most painful Symptoms in a few Hours.' In a Letter to the Author. 8vo. 1s. Pridden, 1773.

This smart flagellation is intended as a salutary reproof to the Author of an Essay, of which we have given a short account in our Review for March 1772, p. 252.

The Author of the Essay apprehends, that there is a specific difference between the infectious matter which produces a gonorrhœa and that which produces a confirmed lues: and that the first of these does not require the use of mercury, but may be effectually cured by taking the balsam copaiva, and by using an astringent injection.

Our spirited flagellator is convinced, that these opinions are not properly supported either by argument or experience, and makes some pertinent observations on the points in question.—Whether Mr. E——s will patiently receive such a whipping, or will in his turn prepare a *flagellation* for the *flagellator*, time must discover.—As to ourselves, we have determined not to prejudge the matter, but to see fair play between the *Knight of the Pestle* and the *Knight of the Lancet*.*

* Since this article was written, the Reviewer has been informed that a very smart news-paper controversy has been carried on, between these medical disputants; and that they even proceeded to talk of *gun powder*: but we have not yet heard the explosion.

Art.

Art. 37. *An easy Way to prolong Life, by a little Attention to what we eat and drink*: Containing a Chymical Analysis, or, Enquiry into the Nature and Properties of all Kinds of Food; how far they are wholesome, and agree with Constitutions: With some Directions respecting our Way of Living. Collected from the Authorities of our ablest Physicians. By a Medical Gentleman. 8vo. 2s. Bell.

The best parts of this publication are picked up from Dr. Cullen's lectures on the *Materia Medica*: of which work we have given an account in our Review for February last, page 138.

The fate of this justly celebrated professor is indeed somewhat extraordinary. First to be dragged before the tribunal of the Public, by some of his ungracious pupils; 'with all *their* imperfections on his head.'

And now to be still further mangled, pillaged, and retained, by an anonymous compiler!

Art. 38. *A Treatise on the principal Diseases of the Eyes*; containing a critical and candid Examination of the ancient and modern Methods of Cure, of the present defective Modes of Practice, with an Account of new, mild, and successful Methods for the Cure of Diseases of this Organ. By William Rowley, Surgeon. 8vo. 3s. sewed. Newbery. 1773.

A very considerable part of this treatise has already appeared in Mr. Rowley's *Essay on the Ophthalmia*, &c. see our Review for March 1772, p. 254. And we find little in the additions to this republication, which merit that it should be offered into the world, under its present more promising title-page.

Art. 39. *Observationes de Antimonio*, &c. i. e. Observations on Antimony, and its Uses in the Cure of Diseases. By William Saunders, M. D. and Physician to Guy's Hospital. 12mo. 2s. Whiston. 1773.

In these observations, we have the natural, chemical, and medical history of antimony, delivered in a clear and concise manner.

D R A M A T I C.

Art. 40. *A New Dramatic Entertainment*, called, "A Christmas Tale." In Five Parts: As it is performed at the Theatre in Drury Lane. Embellished with an Etching by Mr. Louthembourg. 8vo. 1s. 6d. Becket. 1774.

Those who have seen this piece performed, have, in general, agreed in their judgment of its merit; which is of the sort that is calculated, chiefly, to find favour in the *eyes* of the audience; although the ear also comes in for a considerable share in the entertainment. Barely to peruse this Christmas *Masque*, is not the way to be much prejudiced in favour of a work composed of the highest extravagancies of knight-errantry and necromancy; with all their train of evil spirits, enchanted castles, and monsters. The monsters, however, make as good a figure on the stage, as any monsters can, in reason, be expected to make; and it is confessed that monsters, music, scenery,—all together,—have combined to furnish out a very agreeable upper-gallery exhibition; which seems to have been the utmost of the Author's aim. *THE PROLOGUE.*

Art.

Art. 41. *Achilles in Petticoats*. An Opera. As it is performed at the Theatre-Royal in Covent-Garden. Written by Mr. Gay. With Alterations. The Music entirely new, by Dr. Arac. 8vo. 1s. Lowndes, &c. 1774.

Mr. Gay's Achilles, considered as a *readable* entertainment, has suffered greatly in the abridgment, by which it is now, unskilfully, reduced from three acts to two. What may have been the stage effect of its present alteration, with Dr. Arac's new music, some new airs, new dresses, &c. is best known to those who have seen it represented: *We* have not yet "*assisted*" at this exhibition,—as the Chevalier Taylor, and some other chevaliers of the *Beau Monde* would express it.

Art. 42. *Palladis and Irene*, a Drama, in Three Acts. 8vo. 1s. 6d. Doddsley. 1773.

A singular, wild, irregular composition; void of nature and probability, but not destitute of poetry, or of moral purpose; as will appear from the following short specimens:

‘ ——— How fleeting is the form
Of earth-born greatness! not more changeable
The dye, quick-thifting, on the ring-dove's neck
Side-long against the sun! ——— ’
* * * * *

‘ ——— There, on high,
Dread Justice sits enthron'd;
With never closed eye
She marks the busy ways of men;
And even, as they run to good or ill,
In her good time she strikes with level'd aim
The guilty head;
And on the virtuous powers
Ointments of living odours, to embalm
Their precious memory, *alive** or dead.
That what vain mortals think forgot or past
Is but pollpon'd;

And vengeance, that comes slow, comes sure at last.*

* This piece, which is also of the Masque species, does not seem to have been intended for the Stage.

RELIGIOUS and CONTROVERSIAL.

Art. 43. *A Continuation of the Narrative of academical Proceedings, relative to the Proposal for the Establishment of annual Examinations in the University of Cambridge*; with Observations upon the Conduct of the Committee, appointed by Grace of the Senate on the 5th of July 1773. By the Rev. John Jebb, M. A. late Fellow of St. Peter's College. 8vo. 6d. Cambridge, printed, and sold by Crowder in London.

As the subject of this Narrative is of 'public concernment,' the Author justly concludes, that 'the Public, therefore, have an unquestionable claim to information, with respect to every material circumstance relating to it.' And, hence, he 'thinks it his duty,

* It is sufficient that we note a slip of this kind, by printing the word in a different character.

perpetually, as new matter arises, to continue his Narrative of these academical proceedings.'

The detail is accordingly carried on, with proper *observations* and *conclusions*; at the close of which Mr. Jebb takes leave of his readers, for the present, in the following terms:

'Thus, unconscious of an intention to misrepresent the conduct of any gentlemen concerned, I have continued my Narrative to the present hour, and have unfolded the most material circumstances attending the proposal of an institution, which has long appeared to me most likely to restore our credit with the Public. An institution, which after many ineffectual remonstrances of a more private nature, I was at length induced to propose to our senate, upon the encouragement of many persons, whose characters I reverence, and whose opinions, in whatever relates to the improvement of literature, and the honour of our University, I think it wisdom to respect. My attempts have not hitherto been attended with success—yet the judgment I have formed of the importance of the cause, and the confidence, derived from the expectation that I shall be supported by the voice of an approving Public, forbid me to despond. And if at last, after the exertion of every manly effort, overborne by the weight of prejudice, and circumvented in my endeavours to obtain a fair and candid decision of my question, I should be obliged to desist, I shall not remain altogether without my consolation; as, exclusively of the satisfaction derived from the approbation of the friends of learning and religion, I shall retire with the persuasion, that, in consequence of my struggles, the task of academical reformation will be rendered more easy to those who shall hereafter be disposed to undertake it; and shall therefore have laid in a fund of pleasing reflections, more than sufficient to compensate for the anxieties, and ill treatment, which I have experienced in the prosecution of my design.'

Cambridge, Nov. the 4th, 1773.

Art. 44. *The Heidelberg Catechism*, with proper Texts annexed to each Answer; used for the Instruction of Children and grown Persons in Holland: and on which the Ministers are obliged to preach in turn every Sabbath. 12mo. 2s. Dilly. 1773.

The Editor, whoever he is, informs us in his title-page, that *all orthodox divines allow this catechism to contain the true doctrine of protestants*: a declaration which without doubt must recommend his publication to general regard: he should however have considered, that persons may be *true protestants*, and yet have different sentiments on certain particular subjects; some of which are asserted in this work.

The first reformers did not, in every point, exactly agree with each other; nor is it to be supposed that Christians, since their time, should, on enquiry, always see reason to conform to *their* maxims and speculations.

With respect to the catechism before us, it contains several useful and important truths, to which every Christian will subscribe; and as to other matters, every one must form his own judgment according to the light he receives, under the direction of scripture and reason. But one thing we must ever object to, as inconsistent with the Christian spirit, and Christian liberty, *viz.* the prescribing to any persons

persons by human authority, what articles of faith, and explications of particular parts of Scripture, they shall receive as sacred truths; at the same time binding down ministers, or others, to declare their belief of and subjection to them. This, we apprehend, is a claim which no man, or any set of men in the Christian church, can lawfully pretend to, or even be able to support, on the principles of true protestantism. *The Bible is the religion of Christians, especially of protestants.* Whatever declarations they really had there, they are to receive with meekness and candour; but the affirmations and interpretations, even of the wisest and the best of men, though they may merit consideration and respect, cannot consistently be regarded in themselves as certain and obligatory rules of faith and manners.

This catechism is much of the same nature with other creeds and formularies that have been established; but it enlarges more than some do, on those topics in respect to which the Protestants differ from the Papists.

Art. 45. *O Tempora! O Mores!* or, the New-year's Gift for a Prime Minister. Being the Substance of *two Sermons* preached at a few small Churches only, and published at the repeated Request of the Congregations. By the Rev. William Scott, M. A. late of Eton. Dedicated to Lord North. 8vo. 1s. Wilkie.

A violent declamation against the vices of the age, which, according to the Author, is so deplorably and desperately corrupt, as to leave very little hope of a reformation. 'An ulcer, he says, has overrun our body politic, from head to foot, the King and Queen, whom God preserve, excepted.'—Mercy on us! what a pickle are we in, *preacher and all!* for only two persons, we see, have escaped the infection.

After this short but sufficient specimen of what this warm-headed Divine is capable of advancing, before even a congregation of honest, sober, and patriotic citizens, need we wonder that the pulpit was REFUSED* him at EIGHT of their most CAPITAL churches?

Art. 46. *Socinianism brought to the Test:* or Jesus Christ proved to be either the adorable God, or a notorious Impostor. In a series of Letters to Doctor Priestley. In which it appears, That if Jesus Christ is not a divine Person, the Mahomedan is, in all respects, preferable to the Christian Religion, and the Koran a better Book than the Bible. By John Macgowan, Author of *Death, a Vision,* and *Familiar Epistles to the Reverend Doctor Priestley, &c.* 8vo. 1s. 6d. Keith. 1773.

Can it be considered as very probable, that a pious Christian, truly affected by, and interested in, the declarations of the Gospel, and at the same time acquainted with the doubts and difficulties with which some parts of it are attended, should be rash enough to venture the truth of this divine revelation, on the certainty of that explication of a disputed article which he has seen fit to embrace? At least it may be supposed that such a person will be modest, humble, and cautious of affording any thing like a cause of triumph to unbelievers.

* *Vide* the N. B. printed at the foot of the title-page.

† See *Review*, vol. xlr. p. 232.

On whatever side the truth lies in regard to the subject particularly considered in this performance, it is well known that it has long been, and still remains, a matter of doubt and debate among Christians, and also that many wise, learned, and excellent persons have apprehended they had reason to adopt an opinion very different from that which this Writer endeavours to support, though they have not generally embraced what he immediately opposes under the name of *Socinianism*. However intrepid, therefore, and zealous this gentleman may appear to himself and to others, and however sincere he may really be in the cause of virtue and religion, there is some reason to think that his zeal has, in this instance, rather exceeded his piety, his charity, or his wisdom. But it is not our province to arraign the Author, or decide on the subject: we shall therefore only observe further, that although Mr. Macgowan has advanced no new arguments in support of his doctrines, yet his manner of writing discovers a considerable degree of acuteness and ingenuity; with a vein of pleasantry which often serves, very inopportunely, to render a controversy, even on the most serious subjects, in some measure lively and entertaining.

Art. 47. *The Hertfordshire Melody; or, Psalm-Singer's Recreation.* Being a valuable Collection of Psalms, Hymns, Anthems, &c. on various Occasions. To which is prefixed, a new, concise, and easy Introduction to the Art of Singing; and a copious Dictionary of the Terms made use of in Music. By John Ivery, Teacher of Music at Northaw in Hertfordshire. 8vo. lengthwise. 2 s. 6d. White. 1773.

A collection of pious tones, many of them well known, and which, wicked as the Reviewers are sometimes said to be, have been familiar to their ears from their youth: we may, therefore, from our own experience, safely recommend them to the use of our accusers, to harmonise their minds, and bring them to a charitable turn of sentiment, suitable to their zealous pretences to Christian principles.

Art. 48. *A Fragment of a Letter to an Orthodox Clergyman.* By a plain unlettered Christian. 8vo. 3d. Norwich, printed, and sold by Robinson in London. 1773.

The Editor of this letter tells the Reader, that 'it was written upwards of 20 years since, to an elderly orthodox clergyman, by a very young person, of no kind of education or advantage, more than an ordinary tradesman.'—The young man, however, appears to have possessed good natural parts, and to have offered, in this letter, a sensible plea for heterodoxy.

The occasion of the letter was the Clergyman's having recommended *Seed's Sermons* to the Writer, in order, we suppose, to convert him to the trinitarian faith. Seed's arguments, however, seem to have failed of producing the wished-for effect; and the young man here gives his reasons for still remaining as heterodox as before.

S E R M O N.

L. The Power of Music, and the particular Influence of Church Music.—
Preached in the Cathedral of Worcester, at the anniversary Meeting of the Choirs of Worcester, Hereford, and Gloucester, September 8, 1773. By John Rawlins, A.M. Rector of Leigh, Minister of Badley and Wickamford in Worcester, and Chaplain to Lord Archer. 8vo. 6d. Rivington. 1773.

A sermon on the same subject, and from the same text, Psalm lvii. 7, 8. is to be found in Atterbury's Discourses; but the powers of music on the human frame, and its tendency to elevate our devotion, are displayed in a much more liberal, extensive, and agreeable manner by the Rector of Leigh, than by the Bishop of Rochester. Music, however, is of that seducing nature, that in treating of its effects we are naturally beguiled into a declamatory strain of panegyric; and as sound operates mechanically on the passions, and instead of exercising the mind, lulls the understanding into a pleasing slumber, its employment in religious purposes ought to be conducted with a very cautious hand, if we prefer rational piety to rapturous flights of intoxication and enthusiastic extasies.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

London, Dec. 18, 1773.

BEING persuaded that *Audi alteram partem*, is a rule from which you do not deviate. I hope you will admit in your article of Correspondence, the following account of an affair, of which *some* account has been given by your Correspondent *Amicus* *.

* One of the principals in this unhappy dispute was the late Dr. Samuel Leeds. He had not the advantage of a liberal education, but by a remarkable natural propensity was determined to the study of physic. He endeavoured to make himself acquainted with the *Materia Medica*, and with the languages. He prosecuted his studies at Edinburgh, where his assiduity was remarked by the Professors, who, though they were not unacquainted with his want of learning, granted him a degree. On his return to London, a vacancy happening for the post of Physician in the London Hospital, by the well-meant but too precipitate zeal of his friends he was proposed as candidate, and elected. After some time a dissatisfaction arose among the Governors; it was publicly reported that his degree had been surreptitiously obtained; instances of barbarous orthography in his recipes were brought as proofs of his ignorance: the books of the Hospital testified in his favour that his practice was equally successful with that of his colleagues, but it was thought necessary he should pass examination before the College of Physicians in London: he perceived there was much prejudice against him, and resigned. Being informed that Dr. Fothergill had used expressions to his disadvantage, he lodged a complaint against him, before his own Society [the Quakers.] The Society apprehended that if the complaint should appear to be just, Dr. F. might, nevertheless, not be easily induced

* * In your October Review.

to make a proper acknowledgment, and considering that his refusing to do so, must subject him to a *solemn censure*, agreed to dispense with their *established rule* for proceeding in *cases of defamation*, and proposed a decision of the affair by arbitration. The proposal was agreed to by both parties; five arbitrators were chosen; after many hearings and much deliberation, three of them awarded to Dr. Leeds five hundred pounds as damages; the other two pleaded as their reason for not joining in the award, "that the three had refused to examine an evidence which Dr. F. said he could produce;" the three asserted, and have verified their assertion on affirmation †, that they did make a proposal to renew the arbitration bonds, in order to hear any evidence that could be produced, which proposal the two and Dr. F. did not agree to ‡. Some of Dr. F.'s friends advised him to pay the five hundred pounds, some advised him not to pay it; he proceeded to a trial in Westminster-hall; the award was set aside. It is not designed to insinuate that regard was shewn to the rich for his riches, or to the popular for his popularity; but Judges are not infallible any more than other mortals. Leeds, now in circumstances of disgrace, attended with a total loss of his practice, appealed once more to his own Society; he complained against Dr. F. for refusing to fulfil the award given in consequence of their advice; he was admitted to several hearings, but many persons are of opinion that he was not heard with impartiality; the majority seemed determined to take no step which might tend to produce what they thought disreputation to Dr. F. This, perhaps, was the first instance wherein there was reason for suspicion that an implicit attachment to a superior and amiable character, induced the Society to swerve from the line of strict justice. The arbitrators were men of character and understanding, doubtless they acted honestly and judiciously upon the evidence that came before them, and made the award from a conviction that Dr. F.'s expressions had actually given rise to the prejudices against Leeds: it is remarkable that the evidence produced before the court of King's Bench insisted on proof of Leeds's ignorance and inability, not on proof that the words charged on Dr. F. were not spoken by him, or that they did not contribute to the injury of Leeds: though from proof of these circumstances only, the award could have been properly reversed. As it seems impossible that Dr. F. could know that his conduct had in no degree affected Leeds's reputation, though it might have hurt his pride, it would have been but consistent with his allowed generosity, to have made him some reparation; the opportunity for this is now past, the poor man is no more; probably fallen a victim to the vexation caused by this unfortunate affair: an affair of which much has been said, but little known, and which might have passed quietly to oblivion, had not your Correspondent recalled it into notice. I am yours,

IMPARTIAL.

† Vid. *The Appeal* in your July Review.

‡ It was with great reluctance that one of the three accepted the office of arbitrator, nor did he accept it till after being particularly requested by Dr. F. to do so.

A Gentleman who signs his letter *Dissenter*, pays us the compliment of impartiality in our representations; but he seems to think that we are sometimes *mistaken**, and not altogether free from the imputation of *negligence*. To the first of these charges, we are very ready to plead guilty; but to the second we must, at least, take the liberty to *denur*.

The *dedication*, indeed, does not set forth any matter of *gross grievance* complaint. It mentions a publication or two, of the last year, which have not yet made their appearance in our Review. Those publications, however, have not been overlooked:—they will be noticed in their due course, as we proceed in the payment of our arrears.

Our Correspondent particularly says—"You have overlooked Wynne's poem, *The Four Seasons*, published in June last." We remember the advertisement of this poem; we also recollect that the book was sent for about the time above-mentioned; and that our collector reported that "the work was not published:" and as we have seen no advertisement of it, since,—we conclude that it is not yet to be procured †.

This Correspondent extols Dr. Goldsmith as the "greatest poet of the age," and he insists that the Author of *The Academic Sportsman*, commended by us, in the Review for September last, has been a shameful borrower from the Doctor. We have neither *the Traveller*, *the Deserted Village*, nor Mr. Fitzgerald's performance at hand; but according to the extracts sent us by our Correspondent, there is indeed a striking resemblance between several passages quoted from *the Academic Sportsman*, and those which are set in comparison with them, from Dr. G. But, at the same time, we must be so free with our Correspondent as to declare to him, that with respect to the greatest number of the passages which he has produced, we do not perceive even the smallest ground for the outcry of *plagiarism* so violently raised against Mr. Fitzgerald, by Mr. Dissenter.

With what particular *view* our Correspondent has honoured us with this communication, we are at a loss to guess. He could not, surely, expect us to commit to the press, a paper so indifferently prepared for it; and in one or two respects, so deficient also in point of *Urbanity*.—If his design was, merely, to befriend us, by his hints, we are much obliged to him:—as we are to every Gentleman who favours us with remarks, on any subject, or point, that may tend toward the service of literature in general, or the improvement of our Review, in particular.

* The insertion of *Philosophia's* Letter, relating to Plato's Division of *Ideas* (see Rev. for Sept. last, p. 168) would lead us too far beyond the limits of our plan.

→ We readily admit that in any matter of opinion, or point of taste, as well as in religion, a *Dissenter* may be as much in the right as any member of the most perfect establishment under the sun.

† Since the above was sent to the press, this pamphlet has been procured.

THE MONTHLY REVIEW,

For FEBRUARY, 1774.



ART. d. *An Essay towards a Natural History of the County of Dublin, accommodated to the noble Designs of the Dublin Society; affording a summary View, I. Of its Vegetables, with their mechanical and oeconomic Uses, and as Food for Men and Cattle; a Catalogue of our Vegetable Poisons; and a Botanical Kalendar, exhibiting the respective Months in which most of the Simples in Use are found in Flower. II. Of its Animals. III. Of its Soil, and the State of its Agriculture; its Fossils, Mines, Minerals, and some lately-discovered mineral Waters; particularly the sulphureous Water at Lucan, and its medicinal Virtues, from practical Observations. IV. Of the Nature of the Climate, from Diaries of the Weather, kept in Dublin for Fifty Years past; interspersed with meteorological and oeconomic Observations. By John Rutty, M. D. 8vo. 2 Vols. 12s. Dublin printed; and sold by Johnston in London. 1772*.*

THE Dublin Society was instituted before the London association for the Encouragement of Arts, Manufactures, and Commerce. It was incorporated in the year 1750; and to the encouragement afforded by this public spirited body, to men of genius and enterprize, Ireland is indebted for many improvements in arts and manufactures (but especially in agriculture and husbandry) which have been made in that country, within the last twenty years.

Another '*Convention*,' as Dr. Rutty expresses it, was formed in the capital of Ireland, soon after the above-mentioned association, under the name of the *Physico-Historical Society*; the laudable designs of which co-operated with that of the Elder Body, 'in regard to an investigation of the natural productions

* This work has but lately been imported and advertised for sale in London.

of Ireland, subservient to an improvement of trade, manufactures, and commerce.'

Under the auspices of the last-mentioned Society, the Public were favoured with those valuable publications, the *Natural and Civil Histories of the Counties of WATERFORD, CORK, and KERRY*; beside that of the County of *Downe*, which was prior to these. The survey of the counties of Waterford, Cork, and Kerry, was the work of the late ingenious Mr. Charles Smith; who acquitted himself so well in the execution of his undertaking, that we could not but greatly lament the loss which the Public sustained by the death of this very able and truly ingenious son of Science.—He lived, however, to see, with the utmost regret, and mortification, the decline of the *Physico-Historical Society*, and with it, the loss of that patronage under which he had undertaken a task † so agreeable to his genius and inclinations. This disappointment he pathetically laments, in the introduction to his History of Kerry; of which we gave an account in the 17th volume of our Review ‡.

It was, we find, at the instance of the last-named Society, that Dr. Rutty undertook the 'prosecution of the natural History of the County of Dublin:—a task, he adds, with the modesty ever inseparable from real knowledge and learning, to which 'I confess I was unequal; and the more so, as I had scarce any help from my predecessors in this work.'—The Doctor, however, acknowledges that he was farther prompted to engage in this undertaking, 'by a most cordial regard to the noble designs' of the DUBLIN SOCIETY; to whom this *Essay* is respectfully addressed, in a dedicatorial preface,—in which he exhibits a summary view of the materials naturally afforded for such a work.—An extract from this address, wherein the Author himself gives an account of the information and entertainment which the curious Reader will find, in the perusal of these volumes, will not be improper, in this place.

'Nature, says Dr. Rutty, far from being more penurious in her productions in this than in the neighbouring countries, hath abundantly supplied us with a great variety, whether of matters of curiosity, or such as may be subservient to the speculations of philosophers, or to medicinal or æconomical uses, *v. g.* Among stones which have been found in different parts of this country, the *Lapis Judaicus*, the *Osteocolla*, the *Gypsum striatum*, answering the purposes of the plaister of Paris, and in some respects superior to it, the *Lapis Albeſſus*, a great variety of marbles, equal, perhaps superior to the Egyptian or Italian, the granite, the porphyry, the *Lapis Lydius* or

..† The ultimate object of the Society was, to procure the natural and civil history of every county in the kingdom.

‡ In our 5th volume the Reader will also find an account of the Histories of Waterford and Cork.

touch-stone, a great variety of petrifications, spars, crystals, and pebbles, and even real gems, so far, that whatever may be said of the supposed amethysts in the county of Kerry, I have good authority for saying, that the *Cornelian* has been found here, and perhaps the emerald also; and the *Lapis Specularis* of Pliny, isinglass or Muscovy glass; pearls are found in our Poolbeg oysters, and ambergris has been frequently found on our coasts, and particularly of late in large quantities in the county of Kerry; and good spermaceti hath been prepared from that species of the whale which yields it, which is sometimes cast upon our coasts. Now if such has been the result of a few recent enquiries, there is no doubt but many yet unheard and unthought of discoveries will be the consequence of further searches.

But to proceed to articles of more immediate and general usefulness. 1. We are very liberally supplied, even in this county, with great plenty and variety of ochres and painting earths, not at all inferior to those imported from England, France, and Flanders, and I am well informed that at Newbridge in the neighbourhood of Cronebaun (of which hereafter) there has been found a red ochre in large quantity, of which one ounce gave seven grains of pure silver and some gold.

2. Lead ore is frequent with us and smelted, in this county, in which also there are several traces of copper; and our water at Cronebaun in the county of Wicklow, may well vie with those of Herengrund and Ciment in Hungary. Of ours I received the following account in the year 1765, from a person conversant in these matters:

“It is said to transmute iron into copper, but the fact is, that it precipitates its contained copper upon iron bars immersed. It continues in its full strength, and in seven years last past yielded to its proprietors a sum no less than £. 17,259. 18 s. 9½ d. and all this without the expence of fuel and men.”

The precipitate thus formed being fluxed, yields above half of pure copper: for an ounce gave 12 pennyweights and 18 grains in one experiment, and 13 pennyweights and 12 grains in another. Now this is shipped off to England to be fluxed there, and then by plating and rolling mills reduced to the shape in which it is sold, and sent over to us, loaded with the expences of freight outwards and inwards, insurance for carrying to the part where it is shipped off, amounting in all to £. 2. 3 s. per ton, all which might be saved, and the first preparation being made from the water without expence, gives abundant encouragement for erecting houses for fluxing, and the proper machines for plating and rolling; to which I have heard of no objection, except the dearth of coals with us.

3. Of the *Tripelas* or rotten stones, we have also a great variety, as appears from the enumeration here given of them in this county, and probably of equal use to any imported for polishing brass, silver, &c.

4. I have also specified a variety of marls in this county, several of them not mentioned in the histories of the counties above named.

5. Fuller's earth is indeed a *desideratum*, but encouragement is given to search for it from the following observation among the re-

cords of your Society, viz. "that large lumps of it are often found in the Clonmell tobacco-pipe clay."

' 6. At Bally-castle, and likewise in the county of Waterford, a stratum of clay over the coals, is said to have been lately discovered, which is found in glass-house pots to be equally strong, and to endure the fire as well as Stourbridge clay.'

' 7. A white bluish clay was formerly exported from Carrickfergus to England, for making that called the *Delft-ware*, which was supplied to us from thence until of late we learnt to erect a manufacture of it near Dublin, which was prosecuted with great success for 20 years, the ware being superior to the Dutch, though now declining, for want of the continuance of due encouragement.

' 8. The Manganese, a substance of a dark grey colour, and of a metallic appearance when broke, of great use in making the black glazing in potters ware, by being fused with lead ore, with which we used to be supplied entirely from England, is found in several places in this country, and ours is said to be so much richer in the mineral than that imported from England, as to render a less proportion of lead necessary for the purpose aforesaid; an article moreover of great moment, as being with arsenic of great use in taking away the greenness to which all glass made of sand is subject.

' 9. In the county of Wicklow, not far from Dublin, are large and deep pits of *Pyrite*, from which copperas might be made; and I have in the sequel traced plain vestiges of alum and copperas in a kind of Irish slate found in this county; and moreover, from some hints given in relation to salt-petre, it seems to be a matter not to be despaired of, that both copperas, alum, and salt-petre works may be erected here.

' In the appellations affixed to the fossils, I have followed Woodward, Hill, Walerius, Mendez da Costa, and in some matters of fact relative to this branch as well as the vegetables, the celebrated Linnæus, to the united labours of which authors a more clear and distinct account of these subjects than for ages past is owing.

' To my account of the minerals, it seemed proper to subjoin that of the waters impregnated with some of them, concerning which this general remark may not be impertinent, viz. that we have every species of mineral medicinal waters here that they have in England, excepting perhaps that of Bath, several of which might be conveyed to distant places as an advantageous article of commerce, as they are in England, being equally efficacious in the cure of diseases: however, as I had already published a History* of the several Mineral Waters of Ireland in a separate treatise, I thought it sufficient in the present work, to give an account of several remarkable ones which have occurred to my observation since that publication, the real good effects of which having observed for several years past, I have embraced this opportunity of presenting them to the Public.

' Next, as to the vegetables, a branch of natural history very little attended to in this country, though I trust its usefulness will be

* We are uncertain whether or not the Author here alludes to his "Methodical Synopsis of Mineral Waters—of Great Britain, Ireland, France, Germany, Italy, &c." 4to. See Rev. vol. xvii. p. 97.
abundantly

abundantly manifest in the following work, in the large catalogue of *Esulent Vegetables* here given, *i. e.* of such as may supply food whether to men or cattle, divers of which may possibly be of singular service to the poor as substitutes for bread in times of scarcity and impending famine.

* I have also given a Botanic Kalendar of the most useful indigenous plants, exhibiting from observation, the times of their flowering in this county throughout the year. I have also given the uses of several of them in Dying, from the practices of the ancient Irish, as well as more modern observations from faithful correspondents; and moreover I have also subjoined a list of our Vegetable Poisons, deeming it to be a matter of no small importance among a people little acquainted with the dangers they are frequently exposed to on this account; and here it seems to be but doing justice to the merit of a certain associate in these studies to take this opportunity of congratulating the Public on his behalf, who during a long series of years has been preparing and is now completing a catalogue of the native Irish plants, adjusting their names to the Linnæan system*.

* I have distributed the Birds and Fishes into classes according to Willughby's method, and of the first have added above thirty, and of the second twenty; that are not mentioned in the Histories of the counties above-named, in treating of which, as well as the before-mentioned articles of natural history, I have always had one thing in view, that is to point out whatever might be useful in food, or serve as materials for improving our manufactures, trade, or commerce.

* Lastly, as the nature of the climate is undoubtedly no inconsiderable nor useless branch of the natural history of any country, which there is no way possible of ascertaining but from histories of the state of the air and weather for a series of time in various seasons, and I was furnished with a history of the weather in Dublin for 50 years †, I embraced this opportunity of publishing it from diligent and faithful observations, wherein are frequently interspersed comparisons of the state of the weather in Dublin, and that of other remote parts of Ireland, England, and sometimes of the neighbouring nations, with meteorological and economical observations, not neglecting some account of the state of the plenty or scarcity of provisions in different seasons, and a particular history is given of the memorable frost in 1740, with its dreadful effects on men and animals of all kinds, having been more pernicious than those of many pestilences, and I trust that from a series of observations during the period aforesaid, I have refuted the long entertained vulgar error of the influence of the moon on the state of the weather.*

From the foregoing view of the materials of which this work is composed, as well as from the particulars enumerated in the transcript of the title-page, our Readers may perceive what kind of entertainment they will here meet with. They will

* Dr. Abraham Lionel Jenkins.*

† Dr. Rutty hath also published, in one volume, 8vo. "A Chronological History of the Weather and Seasons, and of the prevailing Diseases in Dublin:" see Review, vol. xlii. p. 346.

infer, too, that they are not to expect, from this performance, that sort of gratification which is peculiarly afforded by *land-schape-writing*; such as, in the most pleasing manner, served to enliven many parts of Mr. Smith's accounts of *the three counties* †. Dr. Rutty's task being confined to what strictly constitutes the *science of natural history*, his details will seem drier to the generality of readers; but they will be equally acceptable to the philosophical inquirer, the medical investigator, the cultivator of husbandry, and, in brief, to all who wish to become acquainted with the natural productions, and the present state, of every part of the British empire.

† Particularly in his delightful description of the Lake of Killarney: see Rev. vol. xvii. p. 508, &c.

ART. II. *The Apology of Benjamin Ben Mordecai to his Friends for embracing Christianity*; in several Letters to Elisha Levi, Merchant, of Amsterdam. Letters II. III. and IV. 4to, 6s. Wilkie. 1773.

WE have formerly* had an opportunity of paying our respects to this acute and sensible Writer: it is with pleasure we renew our acquaintance with him, on this occasion, and, without any farther ceremony, we shall endeavour to lay before our Readers a summary account of the three letters contained in this volume.

The design of the first letter (which is the second in the order of publication) is to examine into the *person and character* of Christ, and to shew, whether he answers to the description of the *Messiah* in the scripture prophecies. In order to pave the way for this enquiry, our Author takes notice of the various appearances of *Jehovah* under the ancient dispensations of religion, and endeavours to ascertain the rank and character of that BEING, to whom this title and office belonged. These appearances, he observes, are recorded as historical facts; and, as the SUPREME GOD himself never appeared to men, either in person or by any visible symbol, it is a matter of great importance to determine, who the other Being is that is so frequently honoured with the appellation *Jehovah*: this Being, he apprehends, is the same that in other places, and on other occasions, is called the *Angel of Jehovah*: "And the reason he is called by the same name is thus well explained by R. *Josue F. Sebit*, according to the common maxim not only in use among the Hebrews, but allowed of by the general custom of the world: *Loquitur Legatus sermone mittentis eum.*"

* See Review for October 1772.

The propriety of this appellation is farther evinced by a relation of several of his appearances recorded in the books of Moses; and by a particular account of the manner in which it was originally conferred, from Exodus xxxiii. From many passages that are here collected, our Author infers 'that the sacred writings attribute to the angel, who acts in the name and authority and moral character of God, the name *Jehovah*: and there could be no mistake, in this particular, among our forefathers, as if this angel was the Supreme God; because we find by the history, that he never acted in his own name, or by his own authority, but merely as the angel of God.' He then shews the absurdity and confusion that must attend the notion (which many Christian writers have adopted) of the appearance of the Supreme and Invisible *Jehovah* himself.

Having settled these preliminaries, our Apologist proceeds to enquire, whether the Jewish and Christian revelations were carried on by the *visible Jehovah*; i. e. the *Logos*, or Word of God, as he is stiled both by *Philo*, and the apostles of Christ. And he apprehends, that under the character of 'a divine substitute of the Father, he gave the law of reason to *Adam*; the *Jewish* law to *that people*; and to *all the world* the *Christian* law, or will of God.' The arguments here alledged in proof of this proposition are deduced from the nature and consistency of the thing, from the words of scripture, and from the interpretations of scripture given us both by the Jews and Christians.

The two first of these arguments are very ably discussed in the sequel of this letter. From the scripture evidence on this head our Author draws these two conclusions: 'First, that *Jesus* and his disciples knew him to be the *Angel-Jehovah*; and revealed it sufficiently to all such as would examine, and honestly attend to what they said upon the subject; and to those who would not, the things which pertained to their peace were hidden from their eyes. Secondly, it appears, that Almighty God has from the beginning carried on the government of the world, by the ministration of one and the same person: who hath appeared under different appellations, according to the different dispensations in which he was employed, and the different characters he bore. And this is the same Person, who chose *Judah* for his inheritance; and hath from the days of *Abraham* been more particularly engaged, by Himself or his angels, in the care and protection of *our* nation; and even in the latter days will continue to be so, till he hath performed the promise, that in *Abraham's seed* shall all the families of the earth be blessed: and the completion of this prophecy constitutes the Christian religion.'

He then closes this second letter with five rules, which direct us when to apply the word *God* or *Jehovah* in the *Old Testament* to the *Jehovah-Angel*, or *Angel of the Covenant*.

In a Postscript our Author examines and answers the objections brought by the learned *Grotius* against the opinion, which is here maintained, and which ascribes the delivery of the law, to the *Logos*, or *Word*.

In the *third* letter, our Author applies his extensive learning to the illustration and proof of this proposition; viz. 'that the *Logos* was the *Angel of the Covenant*, or visible *Jehovah*.' And he has produced many passages from the most approved commentators, both *Jewish* and *Christian*; from the *Christian Fathers*, and from modern expositors and divines, in support of the same opinion. He then proceeds to vindicate the worship of *Christ*, under this character, from the charge of idolatry, by shewing, that it is of the same kind with the worship of the *Jehovah-Angel*. 'We,' says he (personating a *Jew*) 'as well as the *Mahometans*, have been too hasty in accusing the *Christian* religion as idolatrous, and charging the *Christians* in general with idolatry, because they worship *Christ*: as if the worship paid to the *Angel of God*, or the *Angel of the Covenant*, was the worship of another *God*. I allow, that, if they supposed the *Angel of the Covenant* to be the *Supreme God* and *Governor of the universe*, and equal to *Jehovah*, in whose name he acts, and whose minister he is; and worshipped him ultimately, as *God of the universe*; this would be idolatry, in the strict and proper sense of the word: but this is only the opinion of the *Pseudo-Athanasians*: and loses ground daily among men of sense; being neither founded on scripture nor reason, nor one single authority from the *Fathers of the three first centuries*.
 • *Non duos Deos introduxit CHRISTUS; quia non duas EQUALES, non PARES, æquatione in utroque ostensa, posuit. Id enim si fecisset, merite duorum Deorum controversiam suscitasset;* says *Novatian*, cap. xxxi. And it appears, that the worship of *Christ* is of the same nature, with that which was paid by the *Patriarchs* to the same person; i. e. the visible *Angel* who appeared to them. And *Abraham*, when he built an altar to *Jehovah* that appeared to him in the plains of *Moreb* (*Gen. xii. 7.*) and *Jacob*, when he was commanded to build an altar to *Jehovah*, that appeared to him when he fled from *Esau* (*xxxv. 1.*) could have no notion that he was the *Supreme God*; for they knew him to be the *Angel* and *Minister of the Supreme God*, as I have already shewn: and, therefore, if these altars were built for worship, and not merely for memorials; the worship, paid the *Angel of the Covenant* at these, as well as at other times, was the same with that of the *Christians* at present: that is, it was mediate

mediate and subordinate, and ultimately directed to the glory of the *Father*.' 4

He farther obviates the objection of polytheism and idolatry by many very apposite quotations from the writings of the primitive Christians; such as *Justin Martyr, Origen, Cyprian, Hippolytus, Eusebius, Tertullian, Lactantius, and Basil*. The apostolic constitutions (he observes) represent it as a branch of the *Gnostic* heresy, to affirm, that *Jesus* is the *Supreme God* over all; making himself, consequently, to be his own *Father*.

'It is very remarkable (he says) that the title of the *only true God*, which *Christ* has appropriated to the *Father* (*John xvii. 3.*) is never given to *Christ*, even by the *Post-Nicene Fathers*; and the reason seems to be, that their understanding revolted at so strong and unwarranted an expression; which recalls to my mind, how our dispute ended with the Popish priests at *Marseilles*, by the imprudent behaviour of our friend *Khaled*. For they no sooner mentioned *Mary*, the *Mother of God*; but he rose up in a great heat, swearing by *Mahomet*, that *God* was neither *born* nor *died*, and had neither *son* nor *daughter*: and that all such as pretended to *make* their *God* were more impudent conjurers than *Jannus* and *Jambres*, who opposed *Moses*. I mention this, for the sake of observing, that, as the *Fathers* feared to call *Christ* by the name of the *only true God*: so the *Protestants*, even those who call themselves *Athanasians*, are afraid to call the *Mother of Jesus Christ*, the *Mother of God*: which *plainly* proves, that all such as refuse these titles to *St. Mary* and to *Christ* out of conscience, have two different senses to the word *God*, whatever they pretend to the contrary. One, when they speak of the invisible *Jehovah*; and another, when they speak of *Christ*: otherwise they could not refuse to call *Mary* the *Mother of God*, and *Christ* the *only true God*: for by all the logic in the world, if she be the *Mother of Christ*, and *Christ* be *God*, she is the *Mother of God*, in the same sense, in which he is called *God*; and if he be the *only true God*, then she is the *Mother of the only true God*.'

Our Author very properly specifies, in several particulars, the difference between the terms *El, Elohim, Adonai* and *Jehovah*: and observes that the latter is never given to any, but to the Self-existent and Supreme God or his *Angel*; and should therefore never be translated into any other language. Toward the close of this letter he resumes the charge of idolatry, and obviates it by enquiring what worship is paid to *Christ*, and what is the precise meaning of idolatry: and he concludes, that 'the worship of *Christ* is free from all those offensive circumstances, which render *idolatry* displeasing to *God*, and therefore ought not to be called by that name.' After all, it is candidly acknowledged, that in the whole *New Testament* we have no direct and

and positive command to pray to *Christ*; and that it is most proper to direct our prayers to the *Supreme God* himself, through *Jesus Christ*, as the mediator between God and man; this Self-existent and Eternal Being having an immutable claim to our worship, even beyond the age of the *Messiah*, when his kingdom shall be delivered up to the *Father*. Our Lord himself, moreover, hath thus directed us to pray.

In a Postscript to this letter our Author intimates, that Dr. *Sherlock*, Dr. *South*, and other writers, whom he calls "the *Philosophical Christians*," whilst they have asserted that *Christ* is the *Supreme God*, or a *meer man*, have been under a necessity of denying the most essential articles of *Christianity*; such as his descent from heaven; his humiliation; his sufferings and death: and concludes with an apology for entering so far into this argument, which he would not have done, 'had it not been (says he) absolutely necessary to clear my subject from the objections *à priori*, which arise from the *Homœousian* doctrine, before I undertook to lay before you the evidence upon which I embrace Christianity: for, if *Christ* be the *Supreme God*, as some divines suppose; it is impossible to stir a single step forward in proof of his descent from heaven, his conception, his humiliation, his sufferings and death: all these things are declared of him in the *New Testament*; and foretold of him, in the *Old*: and all of them are absolutely impossible to have been undergone by a Being, that is *infinite*, *unchangeable*, and *impassable*. And, therefore; instead of attempting to explain the *Christian* system by the philosophy of these divines, I shall entirely neglect them: and trust (as the *Arian* and *Scripturarian* heretics are accused of having done) to the scriptures only: following the rule of *Hillary* entirely—*Non creditur PHILOSOPHIS; creditur PISCATORIBUS.*'

The design of the *fourth* and *last* letter in this collection is to prove that *Jesus* was the *Messiah*; in which the Author has acquitted himself as a very learned and able apologist for *Christianity*.

After some previous remarks on the predictions relating to the *Messiah*, tending particularly to vindicate the authority of *Daniel*, and to elucidate the very remarkable prophecies contained in his writings; and on the general expectation which *Jewish* and *Heathen* writers seemed to entertain concerning his advent; accompanied with a critical enquiry into the source of their intelligence;—he proceeds to examine the correspondence between the history of *Christ* in the *New Testament*, and the prophecies of the *Messiah* in the *Old Testament*, by *four criteria*; viz. his lineage; the place of his birth; the time of his advent; and his actions.

To his vindication of the prophecy of *Daniel*, our Author has subjoined several observations on Professor *Michaëlis's* Letter to Sir *John Pringle* on the LXX Weeks of *Daniel*, not long since published*; and they are well worthy the attention of that excellent critic. We are sorry our limits will not allow us to give more copious extracts from this very valuable performance. Those who are employed in biblical enquiries will peruse these letters with pleasure and advantage. Our Readers, however, will indulge us with one extract more, which is part of the Author's address to those for whose benefit these letters are more immediately intended.

‘ Give me leave, my dear friend, to expostulate with you, and lay my whole heart before you on this most interesting of all subjects: and honestly confess, that I have been long affected with (the) heavy charge, with which I have been so often pressed by the *Christians*, and greatly alarmed; because it appears upon examination to be fact, and accounts for such amazing difficulties as, upon any other principle, are insuperable.

‘ The *Messiah*, say they, has already been manifested to your nation: and became the son of man, by being born of the family of *David*: he came unto you, his own peculiar people; and you received him not, but hid your faces from him; and “denied the holy one and the just, and desired a murderer to be granted unto you; and killed the Prince of Life:” and for this sin your nation has been so long cut off from all the peculiar blessings which it so long enjoyed under the Lord *Jehovah*: and you are dispersed abroad, and become an astonishment, a proverb, and a bye-word, among all nations; as your prophets foretold: nor will you ever be reinstated in his favour, till you acknowledge him to be your Lord and King; and submit yourselves to his government over you.

‘ *Elisba Levi*, look back upon the days of old; and the mercies vouchsafed to our fathers, by the hand of this *Jehovah-Angel*: how often he declared his love and tender compassion to his peculiar people; yea, and his unchangeable determination, that he would never forget them! “Can a woman, says he, forget her sucking child; that she should not have compassion on the son of her womb? Yea, she may forget; yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” And, even when it was necessary to punish us; with what love and tenderness does he compassionate our sufferings! “How shall I give thee up, *Ephraim*! how shall I deliver thee, *Israel*! how shall I make thee like *Admah*! how shall I set thee as *Zebaim*! My heart is turned within me, my repentings are kindled

* See Review for October 1773, p. 263.

together."—And is it possible, that so much reluctance to punishment, and so much tenderness, as is every where expressed through the sacred volume towards our once happy nation, should on a sudden, and for no apparent cause, entirely desert us? and we should be thus cast off from his favour, as we now are, and subjected to such unspeakable ruin, as hath befallen the whole nation, from the days of *Vespasian* and *Titus*? such as never any other nation under the sun has undergone: and suffered, in our sieges and battles, by seditions, and famines, and pestilence, and captivity, and massacres, and dispersion? Is it possible, that all our hopes in his indulgent care and love should thus at once be blasted, for no cause? and all his promises to our fathers fail us; and the bright and glorious prospect, the birthright of our nation, that in the seed of *Abraham* all the families of the earth should be blessed, thus end in eternal darkness and oblivion? Surely, if some amazing act of wickedness has not been perpetrated by our *whole* nation beyond what *other* nations have committed; our present state and condition, for so many ages, is unaccountable; and our scriptures incredible. And, what is the most melancholy of all reflections, as we are ignorant of the cause of these afflictions, so we see no end of them; nor any means how to avert them.

‘In this dejected and forlorn state, sifted into all nations and become the scorn of all mankind, there yet remains *one* hope, and *but* one, that can support and relieve us; and this we have been blindly endeavouring, for many ages, to invalidate and overturn: I mean, the authenticity and truth of the *Christian* scriptures. If *Jesus* is indeed the *visible Jehovah*, and *Angel* of the *Covenant*, whom our fathers have slain; we want no farther explanation, how we have offended him; or in what manner we may expect deliverance from our evils. For he, whose mercy and loving kindness hath so often pardoned the sins of our fathers; delivering them from the distresses, with which he visited and chastised them; who could pray for his enemies, in the midst of his sufferings, apologizing for their *wilful* ignorance; and use that power, which he gained by his patient resignation under afflictions, for the salvation of those by whom he was distressed and slain: he will without doubt return to *us also*, in mercy and loving-kindness, and will *save us*, according to his promise, even in the *latter* days; if we turn to him with sorrow and repentance, as to the *Angel* of the *Covenant* whom we delight in; and be obedient to his voice. For that such a time will come, when we shall be again received into his favour, we are well assured both by the prophecies of *Jews* and *Christians*.’

The three last letters are advertised to be published with all convenient speed,

ART. III. *Desiderata Curiosa-Hibernica* : or, a select Collection of State Papers ;, consisting of Royal Instructions, Directions, Dispatches, and Letters. To which are added, some historical Tracts. The Whole illustrating and opening the political System of the chief Governors and Government of Ireland, during the Reigns of Queen Elizabeth, James the First, and Charles the First. 8vo. 2 Vols. 12 s. bound. Dublin printed, 1772 ; and sold by Robinson, &c. in London.

STATE-PAPERS, says a late Historian †, who was more conversant with memorials of that sort, than any other writer of this country, ‘ are the very chart and compass of history. While we sail by their direction, we sail with certainty, as well as safety ; and when those lights fail us, we are forced, in a great degree, to grope and guess our way, and to content ourselves with probability only.’—This is undoubtedly true ; and yet, as the same author hath farther observed, ‘ the bulk of readers, in all ages, require no more than a smooth, even, flowery tale ; and are never more disgusted than when their course is interrupted by a labyrinth of thwarting facts and arguments, which it equally puzzles them either to investigate or pass over.’—Men, however, who have experience of the world, and who do not chuse to become the dupes of credulity, have a different way of thinking, and love to tread on surer ground. With them *declamation* and *representation*, will pass for no more than they are intrinsically worth ; and a few important facts, well ascertained and established, will outweigh all the *fine writing* that ever dazzled the eye, or delighted the imagination, of superficial readers.

With respect to the papers before us, although the Editor hath not thought it proper to give us the satisfaction of knowing to whom we are obliged for their publication, or even to inform us from what repository of records, or literary storehouse, these materials * have been drawn, we, nevertheless, entertain very little doubt of their authenticity.

As to the *importance* of the several papers inserted in this collection, which, in the title, is stiled *select*, we think there is great inequality among them, in this respect. Some of them are, undoubtedly, curious and valuable ; while others will, by most readers, be regarded as frivolous. Several of the principal tracts are written by persons of the Roman Catholic party ; or by moderate men, such as the poet describes,

Papist or Protestant, or both between,
Like good Erasmus, in an honest mean.

† Ralph.

* ‘ Faithfully transcribed from their *originals*, or authentic *copies*,’ is the whole of the Editor’s declaration, on this head.

The papers here alluded to, will afford conſiderable information to thoſe who have only been converſant with the Proteſtant writers on the affairs of Ireland; and all men, we know, will lie for their party. Here, then, the impartial byſtander will, in ſome meaſure, be enabled to judge of the merits of either ſide, and to ſtrike the balance between truth and falſehood, in this account of religious and political claims and encroachments, bigotry and craft, ſubterfuge and violence. In a word, we, in this heretical country, know ſo little of the *Catholic* ſide of the queſtion, in regard to the troubles of Ireland, during the period to which theſe volumes relate, that any authentic accounts; from *that quarter*, muſt, we preſume, be acceptable to the curious inquirer.

The principal papers in this collection appear to be the following:

- I. Royal Inſtructions, Diſpatches, &c. to the Lord's Deputies of Ireland, &c. in the reign of Elizabeth.
- II. 'A brief Declaration of the Government of Ireland, opening many Corruptions in the ſame, &c. wrote in the Government of Sir William Fitzwilliams, who was Lord Deputy from 1588 to 1594.' In this ample detail of grievances, are many curious particulars relating to the celebrated Tyrone, through which great light is thrown upon the Earl's character and conduct, with reſpect to the famous rebellion, in which he made ſo diſtinguiſhed a figure.
- III. 'A Chronicle of Lord Chicheſter's Government of Ireland, collected and gathered by William Farmer, Chirurghion.'
- IV. A Diſcourſe of the preſent State of Ireland, 1614.
- V. Seventeen Letters from James I. and the Council of England, to the Lord Deputy and Council of Ireland.

The above, with a variety of other articles, including a curious account of the parliamentary diſſentions in Ireland, in 1614, are to be found in the firſt volume of this collection. In the ſecond volume we have,

- I. Inſtructions, Remonſtrances, Apologies, &c. &c. relating to the Diſcontents and Diſturbances in Ireland, from 1615 to 1641.
- II. 'A Letter from a Proteſtant in Ireland, to a Member of the Houſe of Commons in England, 1643.' This is a very ſenſible paper, written with great candour, and, as far as we can judge, at this diſtance of time, with an intention perfectly honeſt, conciliatory, and patriotic.
- III. *Fragmentum Hiſtoricum*: or, the Second and Third Books of the War in Ireland; containing the Tranſactions in that Kingdom, from 1642 to 1647. By Richard Bellings, Eſq; Secretary to the Supreme Council of the Confederate Catholics. Faithfully tranſcribed from the Original, in the Poſſeſſion

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cession of John Currey, M. D.—This abounds with matter of information relating to the views and proceedings of that party with which the writer (admitting the authenticity of the tract) was so deeply engaged.

IV. A Journal of the most memorable Transactions of General Owen O'Neill, and his party, from 1641 to 1650. Faithfully related by Col. Henry M'Tully O'Neill*, who served under him. The information contained in this paper will also gratify the curiosity of those who wish to be made acquainted with the most material particulars of the Irish history, during the unhappy period here referred to.

The volume closes with a survey of the half barony of Rathdown, in the county of Dublin; by order of Charles Fleetwood, Lord Deputy—1654. The importance of this paper must, we suppose, be merely local.

The obvious tendency of this publication, is to soften the prejudices of the Protestants against the Roman Catholics of Ireland; but the most complete vindication of the latter with respect to the horrid story of the *Massacre*, in 1641, is to be found in Brooke's *Trial of the Roman Catholics*: see Review, vol. xxvii. p. 308.

* This Journal is said to have been sent, by way of letter, to Col. Charles Kelly, of Agharahan.

ART. IV. *Considerations on the Propriety of requiring a Subscription to Articles of Faith.* 8vo. 1 s. Cadell, &c. 1774.

THE Public, we are told, is indebted for these Considerations to a very worthy Prelate, of distinguished abilities; and every impartial reader, will, we doubt not, after an attentive perusal of them, readily acknowledge that they do his Lordship credit. It is matter of great satisfaction to us, and will give pleasure, we hope, to every sincere Protestant, to see a person of his Lordship's character appear publicly in defence of religious liberty, and support the glorious cause with so much ability, at a time when most of his brethren on the bench shew so great an indifference (to speak in the softest terms) toward every scheme for promoting a farther reformation of our ecclesiastical constitution. If their Lordships seriously consider, and reflect upon their late conduct, both with regard to the Petitioning Clergy and the Dissenters, they cannot possibly think, one should imagine, that the part they have acted does them honour, in the opinion of any judicious, unprejudiced person. Great allowances are undoubtedly to be made for the prejudices of their education, their political views and connections, the difficulties attending every scheme of reformation, &c. It is impossible,

impossible, however, by the utmost stretch of candour and charity, to account for their conduct upon any principles that are consistent with their having a supreme and prevailing regard to the honour of Christianity and the interests of truth. This will, no doubt, be looked upon, by a certain class of men, as very injurious to their Lordships' characters; we are neither afraid nor ashamed, however, of declaring our sentiments publicly on this head, with the utmost freedom, as we know that many of the wisest and best men that this or any other country can boast of are of the same opinion; and we may venture to challenge, nay we do challenge, the boldest and warmest of their advocates, to shew the consistency of their conduct with what ought to be the distinguishing character of every truly Protestant Bishop.—We now proceed to the work before us.

It is introduced in the following manner:—‘ On a calm, and, as I trust, impartial view of the Controversy about Subscriptions, which has subsisted so long, and been supported with so much zeal; it appeared to me that several able writers, who had engaged in this cause, were even yet hardly got in sight of the main Question, concerning the true grounds of civil and ecclesiastical Polity; and that a few particulars required still farther explanation, in order to set the whole in a proper light.

‘ And though I am very sensible that what is here offered, having most of them been drawn up some time ago, must in a great measure be superseded by several late publications; yet considering the small effect these appear to have produced, I was tempted to imagine that it might not prove altogether useless, or out of season, to enforce them; by reviving some of those original maxims which ought to direct all such enquiries, but which in my apprehension have long been, and are still either too little understood, or too much disregarded.

‘ I have no design of entering into the subject matter of our Articles; but only beg leave to propose some general Observations, concerning the rise and progress of a custom, which seems to place certain explications of supposed Scripture Doctrines on the same foot with the Scripture themselves;—to enquire how far this practice may be just and expedient in the present times, or in itself defensible at any time;—to see upon what principles it is founded;—what pleas are offered to support it;—and lastly, point out some of its effects.’

His Lordship's observations on these several points are judicious, liberal, and manly; the following extract may serve as a specimen:

‘ We are willing to allow those who have the misfortune of dissenting from us, to think freely for themselves; and disown the

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the least intention to deprive them of this freedom : nay, rather seem to extol that clemency, which ceases to push on a rigorous execution of the severe statutes made against them in the days of our fathers, saying, if we had lived in those days, we would not have carried matters with so high a hand : yet, alas ! do not even *we* sometimes betray an inclination to keep such inhuman laws still hanging over their heads, and thereby hold the unhappy subjects of them always at our mercy ?—This may appear to some a more decent and refined piece of political wisdom, which answers all ends more effectually, than either countenancing or complying with any attempt to enforce such statutes by a too odious and invidious prosecution. Whereas, in truth, these same penal laws, while they subsist, give so great encouragement to informers, that it is often out of our power to prevent the execution of them, were we never so well disposed to do it : and it may at length perhaps merit our consideration, whether an absolute denial of relief to these our Protestant brethren, on their repeated *supplications* (who best *know their own sore, and their own grief*) must not prove an ill return for all the labours which many of them have successfully bestowed upon the common cause of Christianity and Protestantism ; labours, which if we were as ready to reward, as we are to adopt, would have procured them a different treatment from that of being exposed to confiscations, and imprisonment.

* We are told indeed, that it is sometimes better and safer to let a law drop by disuse, than to abolish it by a formal repeal. But no example of this is given ; and it is so far from being the general sense of our Legislature, that hardly a session is suffered to pass without expunging from the statute books some or other of these *antiquated ordinances*.

* With respect to an entire, complete Toleration, the matter of fact seems to be no other than this : In countries where most liberty is allowed, we find the most knowledge of Christianity ; and by consequence, most room to expect the purest profession of it. To what else can be ascribed the manifest superiority, which we justly boast over our Popish neighbours ? And should not we, on any other occasion in the world, think of extending an expedient, which, so far as it has hitherto been tried, ever has succeeded so well and happily ? We are sometimes indeed terrified with the mischievous consequences that might arise, if people were suffered to declare their own religions, without subscribing to what we please to call the *Fundamentals of Christianity* : and yet what mischiefs have arisen from permitting the *Jews* to exercise their religion, without any such subscription ?

* * I remember, indeed, a short theological dispute was once attempted to be raised against *naturalizing* them, from that ingenious
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* But how agreeable soever such a Toleration may appear to all sound policy, as well as to the first principles of our benevolent religion; it is much to be doubted; whether a considerable majority amongst us do not still continue tenacious of quite different maxims; nor is it less doubtful, to what causes this may be most justly attributed: whether to any such apprehension, as that above-mentioned; or to some secret love of spiritual domination, which still holds possession of their hearts; and which is ever presenting itself, under a variety of specious titles and appearances: though it be hardly now admitted as A POWER TO RULE THE CONSCIENCES OF MEN; in which very form this favourite doctrine was long tacked, and awkwardly enough, to the Bible itself, and keeps its place there in several editions†: yet it comes in for its claim of *submission*, as including some kind of *coercive jurisdiction*, some branch of a certain *power of the keys*;—as an *authority of order*, &c. &c. whatever may be comprehended under such more plausible terms. But how fond soever some Clergymen may be of Clerical Authority, the best of their predecessors, the Apostles, appeared to have small concern about it. When a warm controversy arose in the church of Rome, concerning a distinction of days, and meats, and drinks; of equal importance with many, that have subsisted since; we do not find St. Paul, with the officiousness of later church governors, proceeding to frame an Article upon this question; but on the contrary, leaving each person to the *persuasion of his own mind*; and neither decreeing nor recommending any other practice or profession relative to it, beside that of charity and mutual forbearance‡.

¶ What an engine for other purposes has the commission, which Christ is supposed to have given St. Peter*, been in other hands! And yet Peter himself never once appealed to it, nor claimed any kind of pre-eminence from it. Nay, it is somewhat remarkable that Mark, who is said to have written under Peter's own inspection, has omitted the very mention of this commission, though he has preserved the history which led to it§: so little anxious was the Apostle, to display any such token of superiority! And how much greater reason have we

topic the great danger of *defeating prophecies*. It was first started in a small performance, said to be done by one of the Common Council of London; which probably gave the original cue to some persons, of greater eminence, for sounding an alarm. This piece was wrote with much appearance of simplicity, and had a suitable text set before it: *These men being Jews, do exceedingly trouble our city*¶

† Vid. *Contents* of the latter part of Psalm cxlix. Ed. Bill. 4to. 1702. *Basket*, 4to. 1733. Do. fol. 1739. Though I must do both our Universities the justice to remark, that in their late editions, this is tolerably qualified.

‡ *Rom. xiv.*

* *Matth. xvi. 18.*

¶ *Mark viii. 29.*

at this day, to abandon all such claims under every denomination? Since we have seen the effects of them early and late, abroad and at home: each period of church history yielding most abundant evidence, that all such *Fortifications*, as they are usually styled, when once mounted with a proper train of artillery, and that properly played off, instead of serving to annoy the enemy, are but too apt to hurt our friends.

Such doctrinal Formularies exclude none, but conscientious men, from any particular communion; they create no difficulty to others, who subscribe them as things of course; and in the like circumstances, will subscribe any thing.

Neither can these Tests hinder the most cautious and inoffensive persons from delivering their real sentiments on any subject, which they judge to be of importance; and where they must think themselves obliged to bear their testimony, notwithstanding that the opposite side happens to have been decreed with all solemnity. Nor in fact, does there now appear a less variety of opinions, though a less safe one, among thinking persons, where any competent degree of liberty remains, than in all probability there would have been, if no such decrees ever had existed. Nay, how could any thing, do we imagine, but enjoining the belief, and annexing emoluments to the profession of sundry opinions, have ever given importance to them, or caused contests, and created animosities about them?

There are many of his Lordship's observations, which it would give us pleasure to place before our Readers; but we must content ourselves with adding the following passage:

It is this fatal scheme, says he, of making *ours* the measure of every other man's *Faith*, and obtruding it upon him, instead of *having it to ourselves before God*; which above all things tendeth, and will always tend, to increase the growing infidelity amongst us;—To create a careless disregard, or a fastidious contempt of all religion in some persons; with a severe censure of, and a strong remiteness against this abhorred practice of enforcing whatever shall be taken for it, in others; who seem determined thoroughly to sift our Constitution: and it is evident, that by the increase of general knowledge, and a no less general taste for liberty, numbers become equally qualified and disposed to do so; while others yet appear not to be duly sensible, under what difficulties we of the Establishment must lie, in such a confused state of things, as is necessarily produced by the want of those timely revivals, and gradual reformatoms, which might enable it to keep pace with each improvement in every branch of science.

Were some persons sensible of this, they would not surely be so forward to suspect us of hypocrisy and prevarication, while we esteem ourselves bound to keep up all these forms, till

relieved by proper authority : nor impute it wholly to our private interest, when we ministerially comply with what we are not able to remove ; and patiently remain in posts, however invidiously misrepresented, where it is conceived that we may do more good, and perform a more acceptable service to our common Master, by continuing to labour on in his waste vineyard, and wait his own good time for opportunities of using our little influence [hereby prevented from growing still less] towards pruning a few wild branches in it, and rooting out some of the rankest weeds ; rather than despond immediately on every just cause of offence, that must occur to us ; or perversely revolt at each injurious reproach, that will be cast upon us. If our first Reformers had quitted their stations in the Church, instead of using all their endeavours to amend it ; should we have had reason either to admire their spirit, or applaud their conduct at this day ?

In regard to this passage, we cannot help observing, with the greatest deference to his Lordship's opinion, that a different conduct from what he mentions might conduce greatly to the advancement of virtue and true religion. Were but a few of the superior clergy, of respectable characters and distinguished abilities, to unite in endeavouring to bring about a farther reformation, and exert their utmost endeavours for this purpose, notwithstanding any opposition they might meet with from ministers of state, or merely political men, and, failing in the attempt, were they to quit their stations in the church, such a conduct could not fail to be attended with the most beneficial consequences. It would stamp a real dignity on their characters, it would be the strongest proof that could possibly be given of their sincerity, it would contribute not a little towards lessening that contempt for the clergy which many laymen are too apt to express, it would place the necessity of altering our ecclesiastical constitution in the clearest point of view, and would tend more towards awakening even the most thoughtless to a serious sense of religion, than the most judicious and elaborate productions from the press.

ART. V. *Conclusion of the Account of Mr. Lindsey's Apology.* See our last Month's Review.

HAVING already laid before our Readers the account that Mr. Lindsey has given, at the close of his *Apology*, of his conduct with regard to the resignation of his living, we now revert to the beginning of the work ; the first chapter of which contains some strictures on the origin of the doctrine of the Trinity, and the opposition it met with, to the time of the reformation. In the course of these strictures, the learned Author

thor observes, as others have done, that the word *Trinity* is an unscriptural term, and that it was not known among Christians for near two hundred years after Christ, being first used by Theophilus, a Gentile convert, Bishop of Antioch; but in no great conformity to what it is made to signify at present. It is acknowledged to be entirely of Heathen extraction, borrowed from Plato, and the Platonic philosophy: and this being its true origin, it should seem that a proper zeal for God's word, and regard for Christ and his inspired apostles, should make us relax a little of our passion against those who scruple to use a language not sanctified by their authority, in speaking of and addressing the great God. Mr. Lindsey farther shews, that a disbelief of the Trinity is no blameable heresy, as Christians, for some ages after our Lord's appearance, were wholly Unitarianians. In confirmation of his assertion, he considers by what means the doctrine of the Trinity prevailed; and, in describing the rise and progress of this doctrine, he has gratified his readers with several historical circumstances, relative to the sects or persons who embraced Unitarian principles. From his account, it is evident, that what is called the Catholic doctrine of the Trinity, was first established, and hath been all along supported, by violence and the secular power; an argument in its behalf surely not to be boasted of, and concerning which the gospel of Jesus is wholly silent.

In the second chapter, our Author pursues the history of Unitarianism, and describes, in a more especial manner, the state of it in our own country, from the æra of the reformation, to nearly the present times. This account includes in it many curious particulars, relative to those who professed and supported the Unitarian doctrine. But we shall only transcribe what Mr. Lindsey has recorded, from Fuller, of the zeal which King James the First shewed to convert Bartholomew Legate; who, in 1611, was burnt to death in Smithfield, for Arianism, or rather for Socinianism. 'King James caused this Legate often to be brought to him, and seriously dealt with him to endeavour his conversion. One time the King had a mind to surprize him into a confession of Christ's deity (as his Majesty afterwards declared to a right reverend Prelate, Archbishop Usher) by asking him, *whether or no he did not daily pray to Jesus Christ?* which had he acknowledged, the King would infallibly have inferred, that Legate tacitly consented to Christ's divinity, as a searcher of the heart. But herein his Majesty failed of his expectation, Legate returning, that indeed he had prayed to Christ in the days of his ignorance, but not for these last seven years. Hereupon the King in choler spurned at him with his foot; *away, base fellow* (saith he) *it shall never be said*

that one stayeth in my presence, that hath never prayed to Our Saviour for seven years together?

After deducing some judicious and useful conclusions from the history of Unitarianism, our worthy Author proceeds, in his third chapter, to shew, that religious worship is to be offered to the ONE GOD, THE FATHER, ONLY. This point is discussed, by Mr. Lindsey, in a manner which deserves the most serious attention of those who differ from him. It is, undoubtedly, a matter of the utmost importance. If there be any thing which may be regarded as *essential* in religion, it is the object of worship. It seems to have been the design of every revelation of the Divine Will, to direct mankind aright in this respect; and, therefore, it is of infinite moment that we do not give that glory to another, which is due alone to the Eternal Jehovah, the Supreme Ruler of the universe, the Original and Parent of all existence.

In treating upon the causes of the unhappy defection among Christians, from the simplicity of religious worship prescribed in the scriptures of the New Testament, which is the business of the fourth chapter, our Author points out the influence which false philosophy had in corrupting the genuine truth of the gospel. But he has proved that there is another, and principal source of the corruption of the true Christian doctrine and worship; a source from which the worst of errors have flowed, and which also, in the proportion wherein it prevails, will perpetuate them for ever.—Need we add, that the object here pointed out, is HUMAN AUTHORITY in the church of CHRIST?

The design of the fifth chapter is to shew, how an union in God's true worship is to be attained. Here Mr. Lindsey proposes a standing apostolic rule for prayer; and hath inserted, and recommended the late eminent and excellent Dr. Samuel Clarke's amendments of the liturgy. These we shall give, at large, to our Readers; and, for the sake of these, we have avoided insisting so fully on the preceding parts of the *Apology* as we should otherwise have done.

A List of exceptionable Parts of the Liturgy with respect to the Object of Worship, and which are either quite struck out, or changed, by Dr. Clarke.

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| Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. | } struck out, and changed, wherever it is ordered to be read. |
|--|---|

Te Deum.

Thou art the king of glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not abhor the virgin's womb,

| |
|--|
| } changed, and the whole directed to God, and not on Christ. |
|--|

To Deum continued.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God in the glory of the Father.

We believe that thou shalt come to be our judge.

We therefore pray thee to help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in glory everlasting.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

changed, and the whole directed to God, and not to Christ.

quite struck out, here and every where.

Prayer of St. Chrysostom.

—when two or three are gathered together in thy name—

changed to thy Son's name.

The Creed of St. Athanasius.

struck out.

Litany.

O God the Son, redeemer of the world, have mercy upon us, miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us, miserable sinners.

—whom thou hast redeemed with thy most precious blood.

By the mystery of thy holy incarnation, by thy holy nativity and circumcision; by thy baptism, fasting, and temptation.

By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost.

changed, and the whole addressed to the one God the Father.

changed, and the whole directed to God.

Son of God we beseech thee to hear us.

Son of God we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world,

Grant us thy peace.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

the whole of this quite struck out.

Litany continued.

O Christ hear us.
O Christ hear us.
 Lord have mercy upon us.
Lord have mercy upon us.
 Christ have mercy upon us.
Christ have mercy upon us.
 Lord have mercy upon us.
Lord have mercy upon us.

} quite struck out

From our enemies defend us, O Christ.
 O Son of David, have mercy upon us.
 Both now and ever vouchsafe to hear us, O Christ.

} changed and directed to God.

Graciously hear us, O Christ, graciously hear us, O Lord Christ.

} struck out.

Prayer in Time of Dearth and Famine.

—to whom with thee and the Holy Ghost be all honour and glory, now and for ever.

} struck out here, and every where throughout the liturgy.

Collects.

First Sunday in Advent.

—who liveth and reigneth with thee and the Holy Ghost, now and ever.

} changed here, and in all other places.

Third Sunday in Advent.

O Lord Jesu Christ, who, at thy first coming, &c.

} changed and addressed to God.

Fourth Sunday in Advent.

changed.

Christmas-Day.

—who liveth and reigneth with thee and the same Spirit, ever one God, world without end.

} changed here, and every where.

St. Stephen's Day.

—who prayed for his murderers to thee, O blessed Jesus—

} changed, and directed to God.

Trinity Sunday.

changed.

Nicene Creed.

struck out.

Exhortation to the Communion.

—above all ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man—

} changed, and directed to God.

To him, therefore, with the Father, and the Holy Ghost, let us give continual thanks.

Preface upon the Feast of Trinity.

struck out.

Prayer

Prayer after the Communion.

—by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father. } changed,

O Lord, the only begotten Son, Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. } changed entirely, and addressed only to God.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.

Public Baptism of Infants.

—Ye have prayed, that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life.—Ye have heard also, that our Lord Jesus hath promised in his gospel to grant all these things. } changed here, and also in the baptism of such as are of riper years.

Catechism.

What dost thou chiefly learn in these articles of the belief?

First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me and all mankind. } struck out;

Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.

Matrimony.

God the Father, God the Son, and God the Holy Ghost, bless, preserve, and keep you. } changed.

Visitation of the Sick.

Absolution.

Our Lord Jesus Christ, who hath left power to his church to absolve all sinners, who truly repent and believe in him, of his great mercy forgive thee thine offences; and, by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. } quite struck out.

We cannot conclude without testifying our opinion, that this work does honour to the Author's understanding, as well as to his heart. It is a valuable monument of his wisdom, learning, integrity, and piety; and we hope that he will be favoured with the public encouragement: and particularly with the patronage of those Christians who concur with him in sentiment!

ART. VI. *A new and literal Translation, from the original Hebrew, of the Pentateuch of Moses, and of the historical Books of the Old Testament, to the End of the Second Book of Kings: With Notes critical and Explanatory.* By the late Reverend and Learned Julius Bate, M. A., Rector of Sutton, in Suffex. 4to. 16 s. Boards. Law. 1773.

OUR opinion of Mr. Julius Bate, as a writer and a critic, hath been long known to the Readers of the Monthly Review. The perusal of the present work hath not given us the least reason to change that opinion. It is, most certainly, a new translation, and so very literal, as to be really unintelligible to a plain English reader.

We have seen many versions of the scriptures; but we do not recollect any one, in any language, not excepting that of St. Omer's, which exceeds, or even equals, this of Mr. Julius Bate, for obscurity, inconsistency, and absurdity. The Author, it must be granted, was a tolerable master of some parts of Oriental literature; but he seems to have been entirely void of judgment. He hath employed all his learning in disfiguring, we may say, in burlesquing, the sacred writings.

The chief design of this work, is a defence of the Athanasian Trinity; and many passages, which are simply historical, are said, by our Author, clearly to contain that doctrine.

If this be really true, we should be obliged to some able Hutchinsonian for the solution of the following difficulty: If the Old Testament doth really, as these gentlemen affirm, contain the doctrine of the Athanasian Trinity, how came it to pass that no Jew, from the days of Moses to the present, ever found it out; or even suspected it? That the Jews never had any apprehension of this doctrine is well known; and that, with the more sensible part of them, it is one grand objection to Christianity, we are assured by learned persons of that persuasion.

As modern improvements in science, and in sound criticism, have deprived the Hutchinsonians, and others, of an Athanasian Trinity in the New Testament, they have been obliged to change their ground, and search for it in the Old: and to prevent, if possible, another discomfiture, they have put mystical senses on plain historical passages, and inferred strange conclusions, from fanciful, equivocal, and, very often, unnatural

tural etymologies. A few instances will prove that Mr. Julius Bate excelled in this mode of writing.

Genesis i. 1. 'At first the Aleim created the heavens and the earth.' This translation is illustrated by the following note: 'a title (i. e. Aleim) of the ever blessed Trinity. It means the persons under the oath, or *binding curse* of a covenant.'—If we understand our Author, the idea is not only absurd, but impious. Is it not impious to say, that the Supreme Being, whether the Trinitarian or Unitarian doctrine be the true one, is bound by a curse? The absurdity of the idea is beyond expression: for whether we suppose the persons of the Trinity to be three distinct beings, or only three distinct relations of one and the same being, Mr. Bate's notion involves in it the most inexplicable contradictions. There is another note expressive of the same idea, on Levit. xviii. 1.

In Genesis xviii. the sacred historian relates the appearance of three angels to Abraham at the door of his tent; which three, our Author tells us, were the three persons in the Trinity. And in a note he adds, 'in this chapter is *ocular proof* of these being one God, and three persons; for the persons who appeared (speak as Jehovah, and are spoken to, and of, as the Lord in Trinity, whom Abraham entertained, &c.' Here we must own, with concern, that our eyes are not so good as Mr. Bate's were; for we cannot discern this *ocular proof*. As it appears from the narrative, that two of these angels went and conducted Lot out of Sodom, how could the three be the Lord in Trinity? One reason why they could not, may be assigned from our Author's own translation of chap. xix. 13. 'for the cry against them is great before Jehovah; and Jehovah hath sent us to destroy it.' In other words, according to Mr. Bate, Jehovah hath sent Jehovah to destroy Sodom. Strange that any well-meaning Expositor should father such absurdities upon the sacred writer!

Our Translators have rendered Genesis xxi. 17, latter clause, 'what aileth thee, Hagar? fear not, for God hath heard the voice of the lad where he is;' i. e. where his mother had laid him. No, says Mr. Julius Bate, 'fear not; for the Aleim will hearken to the voice of the lad, *in the name itself*.' And, in a note, we are told that 'the Translators missed both the literal and mystical sense; that God would hear Israel according to the promise expressed in his name (יְשׁוּעָה) and the son of the bond-woman בְּאִשֶּׁר הָיָה שָׂמָּה by him, who is the name itself; which is the great promise of the gospel.' The language here is somewhat beyond our comprehension: but we will venture to assert, that no man, except a mystical Hutchinsonian, could ever have found a reference to the gospel in this historical passage.

If our limits would permit, we might produce numerous instances of the Author's fondness for allusions and prefigurations : for example, the skins of the kids, which Rebekah put on her son Jacob, prefigured our putting on the Lord Jesus, and appearing in his righteousness, to obtain the blessing. This whose history is, indeed, curiously allegorized. The twins Pharez and Zarah, the sons of Judah by Tamar, prefigured the natural and spiritual man ; and the case of Zarah in particular, prefigured the necessity of our being born again.

We have always understood Deuteronomy vi. 4, to be a conclusive proof of the unity of the Godhead. But Mr. Julius Bate tells us, on the contrary, that, ' as long as Hebrew is Hebrew, Jehovah singular, and Aleim plural, and the oath of God to the heirs of salvation, is remembered, so long will these two words, Jehovah and Aleim, prove a Trinity in Unity, the co-equality of persons.'

As a proof of our Author's obscurity, we shall select the Hebrew word ברית which our translators very properly have rendered ' a covenant.' Thus Genesis ix. 9, God said to Noah, ' I establish my covenant with you ;' but, according to Mr. Bate, it should be, ' I establish my purification with you.' This, he tells us, is the literal interpretation of the word ברית from בר to purify, to make clean, as every thing is through the blood of Christ. ברית adds he, is used to express all the promises to us through the sacrifice of Christ, which has a promise of this life, and of that which is to come, if we take care to imitate his purity and innocence. Waving the propriety of this etymology, which indeed we more than suspect (for ברר, *eligeré*, to choose, seems to be the true word) we see no advantage produced by this alteration. The word ' covenant,' is perfectly intelligible to every reader, who is in the least conversant with his bible ; but ' purification,' in many passages, is by no means so. For instance, Judges ii. 1, 2, ' And I said I will never break my covenant with you ; and ye shall make no league with the inhabitants of this land.' This is intelligible ; but ' I said I would not break my purification with you for ever, and ye shall cut no purification for the inhabitants of this land,' is a mode of speaking, to say the best of it, not a little obscure.

Mr. Bate's note on Joshua ii. 1, is, we believe, just, but not new ; for most lexicographers observe that the word זונה, means an hostess, as well as an harlot ; and in this place it is natural to understand it in the former rather than in the latter sense, because it is more probable that the spies went to lodge in a house of entertainment, than in a brothel. It is true that St. James calls Rahab πόρνη, an harlot ; but it is supposed by several critics, and with some degree of probability, that the

Greek

Greek word, as well as the Hebrew, was anciently used in these two senses.

Our Author is as remarkable for his philosophy as for his divinity. He roundly asserts that, 'let our philosophers say what they will, the stars have an influence on our atmosphere.' This he thinks is implied in Judges v. 20. We observe, also, that his enmity to the Hebrew vowel points is so great that he alters the spelling of the proper names of persons and places. Aaron he calls Aerun, Gideon, Gidoun, Canaan, Canon, Gilead, Gilod, &c.

To this work is prefixed a short advertisement by the anonymous Editor, wherein he calls it 'a valuable and intelligible performance;' but how justly, the above specimen will enable our Readers to determine. The three engravings are well executed: the last, which exhibits a view of the inside of the Tabernacle, and of the Holy of Holies, seems to have been borrowed from a plate in the late Dr. Isaac Watts's Scripture History.

ART. VII. *Political Disquisitions: Or, an Enquiry into public Errors, Defects and Abuses.* Illustrated by and established upon Facts and Remarks extracted from a variety of Authors, ancient and modern. Calculated to draw the timely Attention of GOVERNMENT and PEOPLE to a due Consideration of the Necessity, and the Means of reforming those Errors, Defects, and Abuses; of restoring the Constitution, and saving the State. Vol. I. 8vo. 6s. boards. Dilly. 1774.

IT was, if we mistake not, a remark of the celebrated Dr. Tillotson's, 'that it seemed extremely difficult, if not almost impossible, for a man to step over the threshold of a court, and preserve his honesty.' The keenest satyrist could hardly have thrown out a sarcasm more severe than this declaration of the gentle Archbishop. Yet if this observation gives us a true idea of courts and statesmen, we must nevertheless suppose that the evil does not necessarily arise from the very nature of government and the conduct of civil society, but from the ill management, or artful and corrupt designs, of persons to whom this great and important trust, the care of the state, is committed.

Politics, or the art of government, is frequently represented as somewhat very mysterious, and soaring far above vulgar apprehensions. Statesmen and lawyers may be well pleased with the prevalence of such a persuasion: and no doubt there are subjects of this kind which common capacities, unused to political enquiries, would not be sufficient to investigate and direct. To preside over a large community with such happy influence as may suffice to prevent, or duly correct, those evils and abuses
which

which naturally spring up in human society, and to diffuse peace and prosperity through all ranks and conditions,—to attain these great and desirable ends, will require the ablest talents, and the noblest dispositions; but as for those state-tricks and little arts which merely serve to promote a temporary view, or answer some selfish purpose, as they are unworthy of an elevated genius, so are they practised only by men who are incapable of acting upon more exalted principles.

The observation which was made by one of the fathers on the sacred scriptures, seems to be very properly applied to politics by the Author of the work now before us, ‘the lamb may wade in them, and the elephant swim.’ The remark of the great Mr. Locke is also pertinently introduced, *viz.* ‘That politics (in the common and confined sense) are only common sense applied to national instead of private concerns.’ From hence it follows, that the generality of the people may form proper conclusions concerning public and national affairs, although they may not be capable of developing or removing those difficulties and mysteries which state lawyers or others may throw in the way, in order to conceal the truth.

In his general preface to this work, our Author observes, that ‘in a country which pretends to be free, and where, consequently, the people ought to have weight in the government, it is peculiarly necessary that the *people* be possessed of just notions of the interest of their country, and be qualified to distinguish between those who are faithful to them, and those who betray them. It must, I think, fill every generous mind with indignation, to see our good-natured countrymen abused over and over, from generation to generation, by the same state dog-tricks repeatedly played upon them, by a succession of pretended patriots, who, by these means, have screwed out their predecessors, and wormed themselves into their places. To teach the people a set of solid political principles, the knowledge of which may make them proof against such gross abuse, is one great object of this publication.’

Should this Writer be thought to have indulged some warmth in the above passage, or in other parts of his work, it is, we are persuaded, nothing more than the natural effect of an honest zeal for the liberty and welfare of his country, and a just disdain of those measures which under colour of regard to the public weal are chiefly intended to accomplish some private designs. If ministers of state, or supposed patriots, are prosecuting such ends, let them be exposed and censured! If our Author writes with spirit, it is not of the factious kind. He does not wish that the British constitution should be overthrown, or that a republican form of government should be introduced; he appears to be animated with a true and hearty solicitude for the

the welfare and prosperity of this nation, according to the spirit of revolution principles. Speaking in one part of his work concerning *commonwealths*, he thus expresses himself: 'There has hardly ever been known a pure commonwealth; though many an unmixed monarchy or tyranny. The *English* republic, which was demolished by the villainous *Cromwell*, was one of the most unmixed that ever was known.—Now I am mentioning republican government, I take this opportunity of entering an express caveat against all accusation of a desire to establish republican principles. I do not think a friend to this nation is obliged to promote a change in the constitution. The present form of government by King, Lords, and Commons, if it could be restored to its spirit and efficiency, might be made to yield all the liberty, and all the happiness, of which a great and good people are capable in this world. Therefore I do not think it worth while to hazard any considerable commotion for the sake merely of changing the constitution from limited monarchy to republican government, though I hardly know the risque it would not be worth while to run for the sake of changing our government from *corrupt* to *incorrupt*.'

Though we agree with this Writer as to the greater part of what is said in the above quotation, we are yet so far from being of opinion that it would be advantageous or requisite to hazard *any considerable commotion* for the sake of exchanging a limited monarchy for a republican government, that we think it would not be worth while on this account to hazard *any commotion at all*; since this part of the English constitution appears admirably adapted for promoting and establishing national peace and happiness. Our Author wishes to rouse a general attention to the errors and abuses of this excellent plan, that they may be corrected and reformed. But if it is true that men in power avail themselves of these very errors and abuses to patch up a present system, or to establish themselves in places of profit, then how heartless, in great measure, is the undertaking! Gentlemen at the head of the law well know how oppressive and irksome to the subjects are the rules and forms of office, with all the mysticism, and the delays, which often have no manner of connection with equity and justice; yet these evils may be attended with great advantages to some in the profession, and *therefore* it may be concluded they are suffered to remain: nevertheless, a serious attempt to remove them, would be highly worthy the zeal of a *real* patriot.

However, while our politician desires to engage the steady regard of the people in general to the considerations he has to offer, he apprehends that our statesmen and legislators may gain lights from his collections, and meet with hints which, he observes, if properly pursued, may lead them to measures of a
more

more generous kind, than that series of poor and temporary expedients, by which they have long made a shift to patch up matters, and barely keep the machine of government from bursting in ruins about them, while the efficiency of the constitution (as will too clearly appear in the sequel) is annihilated.

‘ The ablest politicians, he adds, have always been the most desirous of information. The great *Colbert* used to declare, that he thought his time well spent in perusing an hundred proposals for advancing the wealth, the commerce, and the glory of *France*, if but one of them deserved to be encouraged. If, on the contrary, any *leviathan* of power shews himself bent on other objects than the public good, and with a brutal effrontery presumes publicly to turn into ridicule all that tends to national benefit, and to declare, as some statesmen have been known to do, that he knows of only one engine of government, *viz.* ‘ finding every man’s price, and giving it to him ;’ it is to be hoped, that the independent people will find a hook for his jaws, and be able to drag him out of the sea of power, in which he wallows, that the vessel of the state may sail in safety. To point out those enemies of mankind, and to animate the independent people against them, is as great a service as can be done the public. Whether these collections will, in any degree, produce this effect, remains to be seen.’

There may be much quibbling and fallacy in our party squabbles, yet surely there must be a right and a wrong in government as in other things. The spirit of the constitution and the interest of the nation are fixed things; nor can it be supposed, as this Writer remarks, that they are to be altered backward and forward according as a *Harley*, a *Walpole*, or a *Pelham*, shall be in or out of place. On these principles, we are told, he ‘ determined to take the sense of mankind on the great and interesting points of government, and to see what experience teaches to expect from wise and upright, as well as from blundering and corrupt administration.’ He applied, it is added, ‘ the leisure hours of many years to the perusal of the best historical and political books, antient and modern, and made collections to the quantity of many folio volumes.’

He gives us a list of some of the various and voluminous writings which he has perused: the result of his labours, with his own inferences and observations, he proposes to lay before the public in this and some succeeding volumes. And though the subject of the subsequent volumes is to be a continuation of what is treated in this first, *viz.* An Enquiry into public Abuses, and the Means of correcting them; it is yet his intention that this, and every succeeding volume, should be in such a manner complete and independent, ‘ as to be fit to stand
by

by itself without any of the others; as if each volume was a different book.

Should it be alledged, 'that a private gentleman, who has never been employed in the state, is the less qualified to be of service to the public;' our Author answers in the words of *Harrington*, 'I study not without great examples, nor out of my calling; either arms or this art being the proper trade of a gentleman. A man may be intrusted with a ship, and be a good pilot too, yet not understand how to make sea charts. To say that a man may not write of government, except he be a magistrate, is as absurd as to say, that a man may not make a sea chart unless he be a pilot. It is known, that *Christopher Columbus* made a chart in his cabinet, that found out the *Indies*. The magistrate that was good at his stewardage, never took it ill of him that brought him a chart, seeing whether he would use it or no, was at his own choice; and if flatterers, being the worst sort of crows, did not pick out the eyes of the living, the ship of government, at this day throughout Christendom, had not struck so often as she has done. To treat of affairs, says *Machiavel*, which as to the conduct of them appertain to others, may be thought a great boldness; but if I commit errors in writing, these may be known without danger; whereas, if they commit errors in acting, such come not otherwise to be known than in the ruin of the commonwealth.'

The chief design of the volume now before us, is to show, that our parliaments are, at present, on such a footing, as to the inadequate state of representation, the enormous length of their period, and ministerial influence prevailing in them, that their efficiency for the good of the people is nearly annihilated, and the subversion of the constitution and ruin of the state is (without timely reformation of these abuses) the consequence unavoidably to be expected. The situation of the British parliament at this time is indeed unhappy, and the ill effects arising from hence to the public are but too evident. But this Author enters into a particular discussion of the subject, interweaving the materials he has collected with his own reflections: and here he appears not only in the light of a sincere friend to the welfare of his country, but also as a judicious and sensible, though not elegant, writer, who presents a variety of entertaining, instructive, and useful matter to the public consideration.

This volume consists of four books, which are subdivided into chapters. The first book treats briefly of government, and the necessity of its laws and sanctions. It shews that the people are the foundation of authority, and the last resource of government; and considers the advantages of parliamentary representation, which have recommended it to many nations.

Parliaments are the subject of the second book, particularly their deficiency and irregularity, when, by establishment, they form an *inadequate* representation of the people, and their period becomes *too long*. Here we are shewn what would be *adequate* parliamentary representation; with the disadvantages of the contrary. A view is taken of the present state of parliamentary representation; the question how it came to be thus inadequate is discussed; the evil of allowing *boroughs so disproportionate a share in parliamentary representation* is set before the reader, and the book is concluded with an account of proposals offered by various persons for redressing this irregularity.

Book the third considers the second constitutional irregularity in our parliaments, *viz. the excessive length of their period*. Here we are reminded that parliaments were originally *annual*; a brief history is given of the lengthening and shortening of parliaments; examples are produced of several nations who have shewn a fear of inveterate power, to which the example of the English is added as discovering, in some instances, an apprehension of danger from the same cause; some arguments are offered for *short* parliaments, and the two last chapters treat of *exclusion by rotation*, and of *electing by ballot*.

The fourth book gives an account of the effects of the above irregularities, one of which is, that *members of parliament no longer hold themselves responsible to the people*. It is shewn, that the denial of such responsibility is a novel doctrine; and several arguments are offered to prove that members of parliament *are thus responsible*. Another effect here brought under review is, *unwarrantable privileges assumed by the house of commons*. Parliamentary privileges, and prosecutions, it is argued, have been too generally frivolous and unjust. *Excluding the people from the house of commons, and punishing those who publish speeches made there*, are particularly enquired into; and the book is finished by a chapter on *absentees from the house, and members neglecting parliamentary business*.

The last book is intitled *Parliamentary Corruption*. The origin, funds, and materials of corruption are set before us; corruption in elections is represented; with statutes, resolutions, &c. against these proceedings; and this volume is closed by observations on ministerial influence in the house.

From this short account of the plan, our Readers will form some notion of what is to be expected from the performance. We shall proceed to lay three or four extracts before them, which may give an idea in what manner the plan is executed. The Writer's view of government in general is thus represented: *That government only can be pronounced consistent with the design of all government, which allows to the governed the*

liberty of doing what, consistently with the *general* good, they may desire to do, and which only forbids their doing the contrary. Liberty does not exclude restraint; it only excludes unreasonable restraint. To determine precisely how far *personal* liberty is compatible with the *general* good, and of the propriety of social conduct in all cases, is a matter of great extent, and demands the united wisdom of a whole people. And the *consent* of the whole *people*, as far as it can be obtained, is indispensably *necessary* to every law, by which the whole *people* are to be bound; else the whole people are enslaved to the *one*, or the *few* who framed the laws for them.

‘Were a colony to emigrate from their native land, and settle in a new country, on what would they propose to bestow their chief attention? on securing the happiness of the *whole*? or on the aggrandizement of the governor? If the latter, all mankind would pronounce those colonists void of common sense. But in every absolute monarchy, the aggrandizement of the governor is the supreme object, and the happiness of the *people* is to yield to it. Were only a handful of friends to form themselves into one of those little societies we call clubs, what would be their object? the advantage of the company, or the power of the chairman? Very shrewd was *Rumbald*’s saying in *Charles II*’s time, *viz.* “He did not imagine the Almighty intended, that the greatest part of mankind should come into the world with saddles on their backs, and bridles in their mouths, and a few ready bootied and spurred to ride the rest to death.”

From the view which this Writer takes of parliamentary representation in Great Britain, he draws the following conclusion: ‘The British government, therefore, taking it according to its avowed state, is neither absolute monarchy nor limited monarchy, nor aristocracy nor democracy, nor a mixture of monarchy, aristocracy, and democracy; but may be called a *ptochocracy* (the Reader will pardon a new word) or government of beggars. For a few beggarly boroughs do avowedly elect the most important part of the government, the part which commands the purse. It is true, this is only the *offensible* state of things. The British government is *really* a *jantocracy*, (I doubt the Reader will now think I presume on his good nature) or government by a minister and his crew. For the court directs the beggars whom to choose.—Is this the universally admired and universally envied British constitution? How much more proper would a petition have been from the friends of liberty to the King, to set himself at the head of a plan for restoring *independency* to parliament, than petitioning him to dissolve that which was then sitting?’

That the Reader may judge for himself of the monstrous irregularity of parliamentary representation, this Writer pro-

duces a view of it, as given by the learned and laborious *Brown Willis*, Esq; in his *Notit. Parliam.* From whence it appears, that, 'taking the whole representative for *South and North Britain*, the members for counties are only 131 of the 558; of which 131, 42 are for *Scotland and Wales*. The members, therefore, for the boroughs and cinque ports, which ought not to be one in ten compared with those for the counties, are 42, above four times as many. So that for one member who may be supposed to come fairly into the house, four (if we except a few for the great cities) are sent by the poorest people, directed by court influence.

Besides the inequality of representation occasioned by the boroughs (most of whose charters it would probably be a great blessing to the public to take away,) our Author considers another cause of it in the following paragraph. 'In ancient times, when parliaments were first established, there was no property but that of *land*. Therefore all powers, and all honours, were heaped on landed men. The consequence was, that the landed interest was too well represented, to the detriment (in our times) of the mercantile and monied. This is an occasion of various evils. For many of our country gentlemen are but bad judges of the importance of the mercantile interest, and do not wisely consult it in their bills and acts. Of this kind are the game-act, the dog-act, and taxes on every necessary of life, which give our rivals in trade a great advantage over us. And ministers, to curry favour with the house of commons, are tempted to burden commerce with taxes, for the sake of easing the landed interest. See the art of *Walpole* * to this purpose, by proposing to ease the land of one shilling in the pound, and laying a duty on salt for three years, to make up the deficiency. It was objected to this proposal, that the salt-duty was always reckoned a grievous burden on the manufacturing poor, and was therefore taken off; and that it was a strange paradox, that the landed gentlemen were *poorer* than the *poor*, and therefore in more need of relief from a heavy tax. It is the over-balance of the power in the hands of the landed men, that has produced the bounty on the exportation of corn, which increases the manufacturer's expence of living, and discourages the exportation of our manufactures. This is, in the end, hurtful to the landed interest. But short-sighted and selfish men do not see it in that light, nor will seem to understand, that the land-tax, while nominally three shillings in the pound, is not really nine-pence. The time was, when land in England might have been purchased for a 50th part of its present value. What has given it the 49 parts additional

worth? Can any one imagine, the difference is owing to any thing but our trade and manufactures?—The interest of merchants is so much the interest of the nation, that there can hardly be too many merchants in parliament. The London members almost always vote on the side of liberty. It is objected, that each merchant will probably vote in parliament for what is most for the advantage of his own particular branch. True. Therefore let a considerable number of merchants always have seats in the house, and then all different interests will be consulted. It has likewise been argued, that merchants are bad members, because they are liable to be influenced in favour of the court by government contracts. But here again comes in my observation concerning *partial* reformations. Correct the other abuses, and court influence will become impossible.—As to the monied interest, if the public debts are not to be paid, or some substantial security found for them, it would be very proper that the monied interest (as such) should have representation in parliament. Else, what security have we that a profligate court will not shut up the Exchequer, as Charles II. did, and obtain by corrupt means the sanction of parliament for the measure? It is indeed alledged, that the mercantile, manufactural, and monied interests are represented by the members for the cities and boroughs. But this is nothing to the purpose; because the qualification required is always to be in land.

On this subject of *inadequate representation*, our Author is led to reprehend one of our most eminent law-writers, who notwithstanding his great knowledge and abilities, has in some instances exposed himself to deserved censure. “If therefore,” it is observed, “Judge Blackstone did, at the time he wrote the 172d page of the first vol. of his *Commentaries*, recollect the miserable state of representation in our times, it is inconceivable how he could bring himself to write as he has done.” “Only such are entirely excluded from voting for members,” says he, “as can have no will of their own” (meaning poor and dependent people without property). “There is hardly a free agent to be found, but what is entitled to a vote in some place or other in the kingdom.” Did the learned Judge consider, what he himself has observed, that the borough-members are four times as numerous as the county-members; that a few thousand of electors stand in the majority of the house; that in many places a handful of beggars sends in as many members as the great and rich county of York, or city of Bristol? Did the learned Judge consider these shocking absurdities, and monstrous disproportion, or did he consider the alarming influence the court has in parliament, when he wrote what follows, *viz.* “If any alteration might be wished, or suggested in the present frame of parliament,

liament, it should be in favour of a more complete representation of the people?" What, are we to be put off with a cold *If* in a case where our country lies bleeding to death? "*If* any alteration might be wished"—Let us go on then, and say, *If* the deliverance of ourselves and our posterity from destruction might be wished; if any alteration of what might bring us to ruin might be wished—any alteration from a mockery rather than the reality of representation,—any alteration from 300 placemen and pensioners sitting in the house of commons,—any alteration from a corrupt court's commanding the majority of the elections into the house, and of the votes, when in it,—any alteration from the parliament's becoming a mere outwork of the court—If it is, at last to be doubted, whether the saving of our country is to be wished, what must become of us? Had a hackneyed court-hireling written in this manner, it had been no matter of wonder. But if the most intelligent men in the nation are to endeavour to persuade the people that there is hardly room for a wish, that there is scarce any thing capable of alteration for the better, (the Judge's four volumes are a continued panegyric) at the very time when there is hardly any thing in the condition it ought to be in, at the time when we have upon us every symptom of a declining state, when we are sinking in a bottomless gulph of debt and corruption, the spirit of the constitution gone, the foundations of public security shaken, and the whole fabric ready to come down in ruins on our heads,—if they who ought to be the watchmen of the public well are thus to damp all proposals for redress of grievances—*Quæ res summa loco?* In what condition is this once free and virtuous kingdom likely soon to be?"

Possibly our Author may be thought, by some, to bear rather too hard on the learned civilian, as to the particular passages which are here cited, though there are others which no doubt give occasion for rebuke; especially as he appears to acknowledge, very coolly indeed, that some alteration might be made for the better; and he is speaking perhaps of original constitutions, and not so much of the present corruption and abuse of them. However, it is not generally to be expected, or is perhaps seldom found, that gentlemen of the law are thorough friends to liberty; they are so confined by the forms and rules of their profession, and sometimes it may be, by other considerations, that they do not examine always according to the direction of reason and humanity: though as men of learning, and of sense and virtue, they ought to be superior to these shackles.

From this Writer's arguments for shortening the duration of parliaments, let us insert the following lines: "Length of parliament destroys all responsibility, makes our delegates our masters, and erects them into an august assembly, whom we must

not approach but in the humble guise of petition.—With what honest views can the court desire long parliaments? Parliamentary slavery is slower, but surer, than *quo warrantos*, and the other oppressive acts of tyranny, which alarm the people, and defeat themselves.—All wise nations, and all good princes, have approved of frequent meetings with their parliaments and diets. Our *Edwards* and *Henries* often put a stop to the course of their victories to meet parliament. The *Spaniards* were peculiarly cautious about the frequency of their state meetings.—In *France*, under *Clovis*, *Pepin*, *Charlemagne*, *Capet*, and his successors for ages, the meetings of the states were cherished. *Lewis XI.* and most of his successors, have promoted a contrary scheme of government without the people. The consequences have been continual insurrections, tumults, and leagues.—The length of parliaments dejects the spirits of the few patriots who are still left. At the sitting down of a new parliament, they lose all hope of redress for many years; and the depression of their courage is the triumph of the court, and gives them opportunity for rivetting the chain.—*Walpole*, A. D. 1735, when the house was moved about shortening parliaments, said, It would be dangerous; for that it would make the government democratical, by giving factious men too much game to play. This was truly *Walpolian*, that is, jesuitical. In whose hands ought the power to be? In those of a corrupt court? Will it be safer there than in the hands of the original proprietors, I mean the people? Is the court likely to consult the people's interest with more diligence and fidelity than the people themselves? The court may be rich; though the nation be ruined. But if the nation be ruined, what is to become of the people?

In the same chapter our Author reasons in this manner: * Many writers lay great stress on I know not what imaginary danger from *unbalancing* the power of the three estates. For my part, I own I am so dull, that I can see but one danger respecting the interior of the kingdom, *viz.* the danger of the *people's* being enslaved by the servants of the *crown*. Suppose the power of King and Lords diminished to what degree the Reader pleases; if the people of property in general were free and happy, could the King and Lords be unhappy? Would the King and the Lords have just reason to complain if they were happy? Does any friend to his fellow-creatures wish the King and Lords to possess power for any other purpose than the *general* happiness? Can we not imagine a state, in which the people might be very happy, in which King and Lords possessed much less power than they do in this country? Can we not imagine a very happy state, in which there was neither King nor Lords? What is the necessity of a *check* on the power of the Commons by King and Lords? Is there any fear, that the Commons be

too free to consult the general good? Must the representations of the people be checked and clogged in promoting the interest of their constituents? If there be not some necessity for this, (which to me seems as rational as to say, there ought to be a check to prevent individuals from being too healthy, or too virtuous) I cannot see the solidity of that reasoning which lays so great stress on the necessity of a balance, or equality of power among the three estates, or indeed (speculatively or theoretically speaking) of a necessity of any more *states* than one, viz. an adequate representation of the people, unchecked and uninfluenced by any thing but the common interest; and that they appoint responsible men for the execution of the laws made by them with the general approbation. Yet some writers of no small note affect to regret the supposed weakness of the Crown and house of Lords, when set against the Commons, because the latter commands the purse. "The King's legislative power, says my esteemed friend Mr. Hume, is no check to that of the Commons." And why, I pray you, should it be a check? Again, "Though the King has a negative in the passing of laws, yet this, in fact, is esteemed of so little moment, that whatever is voted by the two houses is sure * to be passed into a law, and the royal assent is little better than a mere form." What would this gentleman have? Ought a King, a single individual, or a handful of lords, to have the power of stopping the business of the whole British empire according to their caprices, or their interested views, whose interest may often be imagined (by themselves at least) to lie very wide of the general weal? I can see very clearly the use of a check on the power of a King or Lords; but I own I have no conception of the advantage of a check on the power of the people, or their incorrupt or unbiassed representatives. The same eminent writer seems to think a certain competent degree of court-influence by officers necessary. For my part, I look on every degree, great or small, of ministerial power in parliament as a deadly poison in the vitals of the constitution, which must bring on its destruction.

If any part of the above paragraph favours of republican principles, we must still remember this Writer's declaration, already quoted, in favour of our British constitution. An avowed enemy indeed he is to ministerial influence; and persons who coolly consider the situation of things among us at this day, will no doubt see there is sufficient reason to fear and complain of it. Could there be found a man, or a set of men, who were perfectly wise and good, almost any form of government might be directed to render a people happy. But in the present state

* Queen Elizabeth rejected 40 bills, and King William III. one; if not more.

of mankind, where human weakness and frailty must, in one way or another, discover itself, we cannot but regard the English constitution, when rightly modified and managed, as bearing the most favourable aspect toward the public welfare.

‘The opposers of annual parliaments,’ adds our politician, *‘say, every thing will be fluctuating under them, and no nation will treat with you; no war can be prosecuted with success, &c. Have they then forgot, that the treaties of Bretigny and Troyes were concluded, and the victories of Crecy and Agincourt gained, under the auspices of annual parliaments? On the contrary, “it is thought by many, (says the author of Pref. to Pragm. Pacts.) that the septennial act, A. D. 1716, was the severest stab the liberties of the people of England ever received.”—Politicians have laid down for a maxim, that if kings were republicans in their measures of administration, subjects would be royalists in their obedience. Our kings have it in their own absolute power to do the nation a prodigious service. The King can dissolve every parliament at the end of the first session; which would make parliaments annual. But this would be applying prerogative to the advantage of the people; where kings generally think it is intended for their advantage, and to keep the people down.—The mere reducing of parliaments to triennial, is surely a very partial correction. It is only stopping one leak in ten. For supposing parliaments were triennial, so long as a few thousands (instead of many hundred thousands) have the power of sending in a majority of the house, it will be in the power of the Treasury to influence elections. And so long as there is no penalty for sitting in the house of commons, and, at the same time, enjoying a place, or pension, so long there will be danger, lest the votes of the members be influenced by a corrupt court. And so long as the same individuals may be returned again and again, without necessity of exclusion by rotation, so long it will be worth the minister’s while to influence them, and worth their while to bribe their electors. But if parliaments were annual with exclusion by rotation, if the power of electing were equally distributed, as it ought to be, among men of property, so that no one member could be elected by fewer than a majority of 800 votes; and if no member could hold a place, or pension, while he sat in the house of commons, under a severe penalty—if all these restorations of the constitution were brought about, I will engage, that court-influence in parliament shall be impossible.’*

Without farther remarks, we shall only add a few lines from the conclusion of the volume:

‘From a due consideration of what this first volume alone exhibits, which is but a small part of the public abuses of the times, every thoughtful reader will see great reason for fears and

appre-

apprehensions. The time to prevent public disorders is, Now, before the disorders begin. The beginning of public disorders, we have reason to apprehend, will be a diminution of the value of stocks. It is the interest of every man in the *British* empire to prevent this diminution. The means of preventing it are, associations for support of public credit. A model for these associations, we have by looking back to the transactions of the year 1745. Public credit cannot sink, if the nation unites in supporting it; and the time for this union is, Now, before it begins to totter. Should it even be found (which God forbid) that the usual ways and means are likely, through failure of commerce, &c. to come short of a sufficiency for paying the public creditors their full dividend, *England* has still greater resources untouched, as taxing all legacies, left by others than parents, husbands, and wives, introducing by degrees *Sir Matth. Decker's* method of taxation, and lessening by degrees the number of our present tax-gatherers, reducing the devouring army, taxing saddle-horses, and other articles of luxury, and all public diversions, reducing the enormous number, and retrenching the exorbitant incomes of places, &c. of all which more fully hereafter.

‘ May a beam of celestial light, directed by that efficacious voice, which of old said, Let there be light, irradiate the mind of Him whom divine providence hath placed supreme in the government of this great empire; that he may see the things which belong to his and the nation’s peace, before they be for ever hid from his eyes. And, when guided by that heavenly light, he sets himself at the head of a plan for reforming these and the other abuses, which are the disgrace, and naturally tend to bring on the ruin of the state, may he find his people willing to second those views, the execution of which will obtain for him the most illustrious of all titles, viz. father of his country, and will make *Britain* the glory of all lands.’

In this pious and benevolent wish, we are persuaded every friend to Britain, and every loyal subject to his Majesty, will unite with the worthy Author:—to whose public spirited disposition this country has been obliged (if we are not misinformed) for various literary communications, at various times, respecting our civil and religious liberties.

ART. VIII. *Henry the Second; or, the Fall of Rosamond: A Tragedy;* as it is performed at the Theatre-Royal, Covent-Garden. Written by Thomas Hull. 8vo. 1s. 6d. Bell. 1774.

WE honestly acknowledge that we find ourselves disposed to treat Mr. Hull with somewhat of the candour and partiality of an old acquaintance: we mean, that having been accustomed for many years to see him on the stage, where he sustains

sustains a variety of parts with that inoffensive decency which conciliates a kind of good will,—and having always heard that in private life he is a modest, sensible, and friendly man,—we therefore received his tragedy in a disposition to serve him as much as possible with the Public: consistently with our regard to justice, and to the character of our own work.

The occasion of his adventuring as a tragic poet, he thus relates in his preface: ‘ In the summer of the year 1761, Mr. Shenstone had been present at the performance of a hasty alteration of Mr. Hawkins’s tragedy of Henry and Rosamond, which I produced at the theatre at Birmingham, for the temporary use of a particular friend. Undigested and imperfect as it was, that excellent judge said, there was a passion in the story; which, notwithstanding the defects of the drama, made the representation very pleasing. And he signified his wonder, that such an affecting and popular tale should not have found its way to the stage. Hence arose many conversations on the subject; all which terminated in his advising me to *make the story my own*. The known kindness of his heart, perhaps, gave me credit for greater abilities than I really possessed. He continued to encourage me with a warmth which flatters me in the recollection; and, after I had left Warwickshire, obliged me with several letters, to the same purpose, which I still preserve as *valuable reliques*.’

We have a great opinion of the moral character and fine taste of Mr. Shenstone; and what Mr. Hull says of him, does honour to his own heart: but Shenstone’s turn was not to the sublime: he loved to saunter in shady groves; to repose on mossy banks; to breathe his tender complaints among his sequestered grotts; or to be soothed to rest by his murmuring rills. There never lived a man, whose opinion of elegies and pastorals we should have preferred to Mr. Shenstone’s; but we should not have been disposed to pay him the same respect in tragedy.

Mr. Shenstone’s death made Mr. Hull lay aside his plan; and he resumed it on the following occasion: ‘ Mrs. Hartley’s arrival, says he, at Covent-Garden theatre, and the warm solicitations of a friend, induced me, once more, to resume the design. The happy suitability (if I may be allowed the phrase) of her figure, to the description of Rosamond, as may be found in Dr. Percy’s amusing and instructive collection of old Ballads, vol. ii. p. 137; viz.

Her crisped lockes, like threads of golde,

Appear’d to each man’s sight;

Her sparkling eyes, &c. &c.

assisted by the softness and gentleness of her demeanour, encouraged me at length to make the attempt; and the universal approbation

probation given by the Public to her appearance, manner, and performance, on the first representation of this play, happily convinced me I was not singular in my opinion.'

We are always unwilling to pass any judgment that may at all injure a person in the profession by which he is supported; or from which he derives his reputation. Mrs. Hardey's first appearance in Rosamond was much in character; lovely, and affecting: but when she spoke, some kind of charm seemed to break, and the roughness of her voice, and a bad method of articulating her words, made us think no more of Rosamond, but of Mrs. Hartley; whose faults we forgave for the beauty of her appearance. We suppose this was the general case of the house; and we advance our opinion in opposition to Mr. Hall, not to injure this agreeable actress, but to have an opportunity of signifying our wishes, that she would put herself under the care of some person who would assist her in correcting her voice, and improving her manner of speaking.

Mr. Hull, in this tragedy, has adhered with much fidelity to the popular tale of Henry and Rosamond, which is so well known to all our Readers, that we need not give them the story of the play. They will be able to judge of Mr. Hull's abilities as a writer by the following scene:

A C T III.

SCENE, *an Apartment in the Tower.*

ROSAMOND *discovered writing.* ETHELINDA *attending.*

ROSAMOND. It is in vain——my trembling hands deny
Their wonted office——my distracted mind
Revolves a thousand projects to regain
Its vanish'd peace; yet all by turns evade
My feeble efforts; like the lucid vapours,
Which rise successive in a summer's sky,
And court our observation, yet are lost,
Ere Fancy can assign them name or shape,
Lost in the wide expanse. Ah me! how weak,
How insufficient to its own desires,
Is the poor breast which honour hath deserted!

ETHELINDA. Say, is it ought thy servant can discharge?
She wishes to relieve thy woe, and share
Thy every pang.

Ros. Thy sympathizing heart
Hath oft consol'd me, soften'd the rude hour
Of bitter recollection, and repell'd
Encroaching agony——My Henry gave thee
A Servant to my use; but thy mild nature,
So ill adapted to the lowly state
Wherein thy lot was cast, taught me to change
That servile title for the name of Friend.

ETH.

ETH. Give me that office now, and let me speak
Thy meanings there,

ROS. I know not what I mean.

In vain, alas! she strives to please herself,
Who hath offended Virtue. On that paper
I wish'd to pour my duty to my father,
Implore his dear forgiveness, beg one blessing,
Ere yet he sleep in peace—Oh, Rosamond!
Well hast thou spoke! for in the grave alone
Can Clifford rest.—Peace and repose on earth
Thine impious offences have deny'd him.
Ere this, perhaps, he is laid low in dust,
And his last hours were charg'd with grief and shame.

ETH. Hope better, my fair mistress; raise thy thoughts
From the dark musings of despondent woe,
To these bright scenes of happiness and joy.

ROS. I have no title to them; these bright scenes
May give delight to unpolluted breasts,
But not to mine! The charmer, Happiness,
Hath long deserted me; with her lov'd mate,
Seraphic Innocence, she wing'd her flight,
I fear, for ever.—This retir'd abode,
Grac'd with each ornament inventive Fancy
Can furnish, to allure th' admiring eye,
Serves but to sting me deeper with remorse;
Upon my cheek imprint a stronger glow
Of conscious shame, reflecting on the cause,
The wretched cause, that brought me to their view.

ETH. These are the dictates of deforming spleen,
That to the low dejected mind presents
False and disgusting objects, Henry's absence
Is the sad source that casts this mournful gloom
On all around; three days have now elaps'd
Unmark'd by him and Love; when he arrives,
The bow'r, the groves, will wear a fairer aspect,
And all be dress'd in beauty and delight.

ROS. 'Tis true, I try to wear the smile of joy
In my dear conqueror's sight: nay, I do wear it;
My heart acknowledges the soft delight
His presence gives. Had I not lov'd too well,
I had not been this wretch!—My soul doats on him!
I live but in his looks. Why was he not
By fate ordain'd some rustic villager,
And I the mistress of a neighbour cot,
That we had met, as happy equals do,
And liv'd in pleasures unallay'd by guilt!

ETH. Yet to engage the dear, the tender hours,
Which royal Henry spares from public toils;
To call that heart your own, which all agree
To love and honour; feast upon those smiles,
Which millions sigh for ———

Ros.

ROS. Cease, my Ethelinda;
Thou know'st not how thy words afflict my breast.
Think not, though fall'n from Innocence, my mind
Is callous to the feelings of Humanity,
Of Truth, or Justice. I reflect full oft,
Ev'n in my happiest moments, there lives one
Who has a right to Henry's every hour,
Each tender vow, and each attractive smile:
I know it, and condemn my feeble heart,
For yielding to desires all moral laws
Forbid, and in-born reason disapproves.

ETH. You school yourself too harshly.

ROS. Oh, not so!

I have much more to bear. I have not yet
Learn'd the great duty Expiation claims:
To part, my Ethelinda.

ETH. Part! from whom?

ROS. From Henry—from the monarch of my heart;
My wishes' lord, my all of earthly bliss!
Thou marvel'st at my words—but it must be;
It is the sole atonement I can make
To a fond father's woes, his injur'd fame,
The tarnish'd glories of a noble line,
The royal Eleanor's insulted rights,
And my own conscious, self-arraigning heart.

ETH. Oh! do not flatter that fond heart with hope
Of such exertive power! Beneath the trial,
Your strength would fail, your resolution droop;
You could not yield him up.

ROS. By my warm hopes
Of mild remission to my great offences,
I feel my bosom equal to the task,
Hard as it is; so Henry left me not
In anger or unkindness, but resign'd me,
With the dear care of a protesting friend,
To the soft paths of penitence and peace,
I would embrace the torment it entail'd,
And bless him for each pang.

ETH. Behold he comes!—

The Reader will observe that Mr. Hull has succeeded in some measure in the simplicity at which he has aimed, but his abilities are not equal to his undertaking. He wants the vigour and fire of a genius. There is, therefore, too great an uniformity in the tone of all his sentiments. Most people will think that his play wants business; but we imagine that its principal recommendation is the simplicity of the tale. His characters are not sufficiently marked. They are all people in distress, and they tell their grievances much in the same manner. Shakespeare's characters are all distinguished as they are in nature; and this is the great art and business of a dramatic writer.

Mr.

Mr. Hull's morality is generally unexceptionable; but we apprehend that the great moral of the play is not obvious, if it is good. It is evidently the author's intention that, in the language of a good mamma, *we should love every body*. Some reasons should have been assigned to excuse the connexion between Henry and Rosamond, and to create in the spectator a regard for both, instead of taking for granted, as the Author does, that the spectator has that regard. This fault is not immediately felt by those of an English audience, who are already prepossessed in their favour; but a stranger to the common ballad of Henry and Rosamond might be greatly offended at this neglect, and not be disposed to think favourably of the scope and design of the piece, in a moral view. The good sentiments and maxims which it inculcates, are also feebly expressed. The following is very true and important; but loses its effect by the feebleness of the phraseology:

The mind that feels its own demerits

Needs no infliction from another's tongue.

We are glad to see that the Author has attended to the advice of his friends, and not put Clifford to death, as he did in the first representation*. We were much interested in the last moments of Rosamond; and Clifford comes in, and falls down slap on the stage. Mr. Hull intended to break our hearts; but he cured us even of our concern for the unhappy Fair, and we all burst into a laugh.

This play has some merit as a simple and affecting story, rather patherically told. With all its defects, we think it may contribute to the entertainment of the Public, and hope it will redound to the advantage and credit of the Author.

* This play was first acted for the Author's benefit, in May, 1773.

ART. IX. *Four Tracts, together with Two Sermons, on Political and Commercial Subjects.* By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 3s. sewed. Rivington. 1774.

AMONG the various literary characters by whom the present age is at once adorned and benefited, the Dean of Gloucester is not the least conspicuous. But although by profession a divine, he is, perhaps, better known by his *political* and *commercial* than by his *religious* writings: a circumstance which he seems, himself, to apprehend (as we gather from the preface to the publication before us) may have proved, in some measure, and with some persons, disadvantageous to his clerical reputation. 'I have, says he, been repeatedly accused of having made the whole of religion to consist in the promotion and extension of commerce; or, in other words, of *making trade*

trade my religion *; and that, according to my theory, the most extensive merchant, or the greatest manufacturer, was *rather* *more* the *best-Christians*. Now, adds the Dean, 'if it be conceivable that I do maintain any such strange and heterodox doctrine, I humbly apprehend that the sermons here printed, will be the likeliest of any which I have ever written, to confirm or refute this heavy charge.'

Dr. Tucker takes notice of 'another bill' brought against him, containing a charge of 'ignorance' in his peculiar profession as a divine: 'that having dedicated too much of his time to the study of commerce, he hath shamefully neglected to cultivate those sciences which more immediately belong to his clerical profession.' To these charges, says the Dean, 'I stand mute; and as my *Apology for the Church of England*,—my *Six Sermons* †—and my *Letters to the Rev. Dr. Kippis* §, are now before the Public, let the impartial judge as they please.'

With respect to any charge, of a deficiency in point of religious knowledge, brought against the Author of these Tracts, we shall only observe, that,—in our opinion—it would be much for the honour of the divines of this country, if the generality of them, who presume to stand forth as literary defenders of the faith and doctrines of our several churches, were possessed of *half* the learning, abilities, and candour, which this ingenious Writer hath manifested, in the publications to which he hath referred as above—with the modesty which ever accompanies good sense, and real merit.

The first of these Tracts is intended, as an introduction to those which follow it—to serve as the *basis* on which the succeeding arguments are founded. It is entitled,

'The great Question resolved, Whether a rich Country can stand a Competition with a poor Country (of equal natural Advantages), in raising of Provisions, and Cheapness of Manufactures?—With suitable Inferences and Deductions.'

Dr. Tucker sets out with remarking that 'it has been a notion universally received, that trade and manufactures, if left at full liberty, will always descend from a richer to a poorer state; somewhat in the same manner as a stream of water falls from higher to lower grounds; or as a current of air rushes from a heavier to a

* This charge reminds us of an epigram written twenty years ago, on Paul ———, a merchant of Carolina, a gentleman eminent for his attention to *business* on Sundays:

Paul the Martyr did maintain,
That godliness is real gain;
But Paul the Merchant doth profess,
That real gain is godliness.

† See Review, vol. xlvii. p. 157.

‡ Rev. vol. xlviii. p. 59.

§ Ib. p. 185.

lighted

lighter part of the atmosphere, in order to restore the equilibrium. It is likewise inferred, very consistently with this first principle, that when the poor country, in process of time, and by this influx of trade and manufactures, is become relatively richer, the course of traffic will turn again: so that by attending to this change, you may discover the comparative riches or poverty of each particular place or country.

‘ The reasons usually assigned for this migration, or rather circulation of industry and commerce, are the following, viz. In rich countries, where money is plenty, a greater quantity thereof is given for all the articles of food, raiment, and dwelling: whereas in poor countries, where money is scarce, a lesser quantity of it is made to serve in procuring the like necessaries of life, and in paying the wages of the shepherd, the plowman, the artificer, and manufacturer. The inference from all which is, that provisions are raised, and goods manufactured much cheaper in poor countries than in rich ones: and therefore every poor country, if a near neighbour to a rich one, and if there is an easy and commodious communication between them, must unavoidably get the trade from it,—were trade to be left at liberty to take its natural course. Nor will this increase of agriculture and manufactures, whereby the richer country is drained, and the poorer proportionably enriched, be stopped or prevented, till things are brought to a perfect level, or the tide of wealth begins to turn the other way.

‘ Now, according to this train of reasoning, one alarming and obvious consequence must necessarily follow, viz. That the provisions and manufactures of a rich country could never find a vent in poor ones, on account of the higher value, or dearer price set upon them: whereas those of a poor country would always find a vent in a rich one, because they would be afforded the cheapest at the common market.

‘ This being the case, can it be denied, that every poor country is the natural and unavoidable enemy of a rich one; especially if it should happen to be adjoining to it? And are not we sure beforehand, that it will never cease from draining it of its trade and commerce, industry and manufactures, till it has at least so far reduced it, as to be on a level and equality with itself? Therefore the rich country, if it regards its own interest, is obliged by a kind of self-defence to make war upon the poor one, and to endeavour to extirpate all its inhabitants, in order to maintain itself in *statu quo*, or to prevent the fatal consequences of losing its present influence, trade, and riches. For little less than a total extirpation can be sufficient to guard against the evils to be feared from this dangerous rival, while it is suffered to exist.

‘ But, the Author asks, is this indeed the case?—One would not, he observes, willingly run counter to the settled notions of mankind; and yet one ought not to make a sacrifice of truth to mere numbers, and the authority of opinion; especially if it should appear that these are truths of great moment to the welfare of society.—With a becoming deference, he adds, may it not be here asked,—Can you suppose that Divine Providence has really constituted the order of things in such a sort, as to make the rule of national self-preservation

is for that pitiful jealousy which narrow-minded men have conceived, with respect to the growing industry and rising genius of the inhabitants of the northern part of this island. He will judge, from the clear display of facts here exhibited, and from our Author's cogent reasonings upon them, 'what little cause there is to fear that a poor country can ever rival a rich one, in the more operose, complicated, and expensive branches of a manufacture;' and also whether a rich country can ever lose its trade, while it retains its industry. He will see that, 'as no trading nation can ever be ruined but by itself, so more particularly the improvements and manufactures of Scotland can never be a detriment to England; unless the English do voluntarily decline in their industry, and become profligate in their morals. Indeed, when this comes to pass, it is of little consequence by what name that nation is called, which runs away with their trade; for some country or other necessarily must. Whereas, were the English to reform their manners, and encrease their industry, the very largeness of their capitals, and their vicinity to Scotland, might enable the English to assist the Scotch in various ways, without prejudicing themselves, viz. By lending them money at moderate interest,—by embarking in partnership with them in such undertakings as require large stocks and long credits,—by supplying them with models and instructors,—exciting their emulation, and directing their operations with that judgment and good order which are only learnt by use and experience.

'Nay, to pass from particulars to generals, we may lay it down as an universal rule, subject to very few exceptions, that as an industrious nation can never be hurt by the encreasing industry of its neighbours; and as it is so wisely contrived by Divine Providence, that all people should have a strong bias towards the produce and manufactures of others;—so it follows, that when this bias is put under *proper regulations*, the respective industry of nation and nation enables them to be so much the better customers, to improve in a friendly intercourse, and to be a mutual benefit to each other. A private shopkeeper would certainly wish, that his customers did improve in their circumstances, rather than go behind hand; because every such improvement would probably redound to his advantage. Where then can be the wisdom in the public shopkeeper, a trading people, to endeavour to make the neighbouring states and nations, that are his customers, so very poor, as not to be able to trade with him?

'The conclusion of the whole is this: heaps of gold and silver are not the true riches of a nation: gold and silver got in the ways of idleness are its certain ruin; it is wealth in appearance, but poverty in reality: gold and silver got by industry, and spent in idleness, will prove to be destruction likewise: but gold and silver acquired by general industry, and used with sobriety, and according to good morals, will promote still greater industry, and go on, for any thing that appears to the contrary, still accumulating; so that every augmentation of such money is a proof of a preceding increase of industry: whereas an augmentation of money by such means as decrease industry, is a national curse—not a blessing.'

Our Author has added a Postscript, wherein he answers some very plausible objections which have been made to his hypothesis: but for these we must refer to his performance at large.

The second Tract in this collection is entitled, *The Case of going to War for the Sake of Trade. Being the Fragment of a greater Work.* This piece was first published in the year 1763, immediately after the conclusion of the war; and our Readers will find an account of it in the 28th volume of our Review, p. 212. It did not then appear with the Author's name; nor could we discover what is now revealed in the preface, that by *the GREATER WORK*, of which this discourse is a *fragment*, was meant the Dean's much expected performance—"THE ELEMENTS OF COMMERCE, AND THEORY OF TAXES." We had, indeed, heard, with concern, that the Author had laid aside that important undertaking; but the reasons which induced him to abandon, or at least suspend, his design, were not generally known: they are now avowed in the following terms:

The tract sets forth, that it is the fragment of a greater work. This work was undertaken at the desire of Dr. HAYTER, then Lord Bishop of Norwich, and Preceptor to the Prince of Wales, his present Majesty. His Lordship's design was to put into the hands of his royal pupil such a treatise as would convey both clear and comprehensive ideas on the subject of national commerce, freed from the narrow conceptions of ignorant, or the sinister views of crafty and designing men; and my honoured friend, and revered diocesan, the late Lord Bishop of Bristol, Dr. CONYBEARE, was pleased to recommend me, as a person not altogether unqualified to write on such a subject. I therefore entered upon the work with all imaginable alacrity, and intended to entitle my performance, *The Elements of Commerce, and Theory of Taxes.* But I had not made a great progress, before I discovered that such a work was by no means proper to be sheltered under the protection of a royal patronage, on account of the many jealousies to which it was liable, and the cavils which might be raised against it. In fact, I soon found, that there was scarcely a step I could take, but would bring to light some glaring absurdity, which length of time had rendered sacred, and which the multitude would have been taught to contend for, as if their all was at stake: scarce a proposal could I recommend for introducing a free, generous, and impartial system of national commerce, but it had such numbers of popular errors to combat with, as would have excited loud clamours, and fierce opposition; and, therefore, as the herd of mock-patriots are ever on the watch to seize on all opportunities of inflaming the populace by misrepresentations, and false alarms; and as the people are too apt to swallow every idle tale of this sort, I determined to give no occasion to those who continually seek occasion. In short, as I perceived I could not serve my prince, by a liberal and unrestrained discussion of the points relative to these matters, I deemed it the better part to decline the undertaking, rather than do any thing under the sanction of his patronage, which might disserve him in the eyes of others: for these reasons I laid

the scheme aside; and if ever I should resume, and complete it, the work shall appear without any patronage, protection, or dedication whatever.*

The Author acknowledges that the '*Case of going to War*,' had, at first, very few readers; but lay neglected above a year in the hands of the publisher. This ill success he ascribes, probably with justice, to the clamour raised, at that juncture, by 'the mob, and the news-writers', who were enraged at the thoughts of peace. But, he adds, the approbation which it has since met with, *especially from abroad*, where premiums have been instituted for dissertations on a like plan, induce me to hope that prejudices begin to wear off, and that it hath a better chance now than it had before of being read with candour, and attended to with impartiality. Indeed it was necessary for me to publish it in this collection, because of the use which will be made of the same train of arguments in the fourth of these Tracts, when we come to shew the true interests of Great Britain with respect to the colonies, and the only means of living with them on terms of harmony and friendship.'

Tract the third is entitled, '*A Letter from a Merchant in London, to his Nephew in America, concerning the late and present Disturbances in the Colonies*;' first published in 1766; toward the close of the debate concerning the stamp-act; and mentioned in our Review, vol. xxxiv. p. 161. Our Author's own account of the design and occasion of this Tract is too curious to be omitted. The character which was assumed, as expressed in the title-page, he tells us, is not altogether fictitious.

'An elderly gentleman, says he, long versed in the North American trade, and perfectly acquainted with all the wiles there practised both during peace, and in time of war, and who had relations settled in that part of the world, desired me to write on this subject, and to give the treatise that turn of expression, and air of authority, which would not be unbecoming an old man to his dependent relation. He furnished me with some curious materials, and remarkable anecdotes, concerning the smuggling trade which the Americans carried on with the French and Spaniards during the heat of the war, even to the supplying them with ships, and naval and military stores, for destroying the trade and shipping of the mother-country, and even in defiance of Mr. Secretary PITT's circular letter to the governors of the provinces, forbidding such an infamous traffic, and traitorous correspondence. But if I was obliged to the old gentleman in these respects, my argument was a sufferer by him in another: for though he admitted, that the colonies were grown ungovernable; though he himself declared, from his own experience, that we gave

* The Author, among the several species of political *firebrands*, enumerated by him, in *The Case*, includes the news-writers. These people, he observes, may be truly said to *trade in blood*: for a war is their harvest, and a Gazette-Extraordinary produces them a crop an hundred fold. How then can it be supposed that they will ever be the friends of peace?

a better price for their iron, hemp, flax seed, skins, furs, lumber, and most other articles, than they could find in any other part of Europe; and that these colonists took nothing scarcely from us in return, but what it was their interest to buy, even supposing them as independent of Great Britain, as the states of Holland, or any other people; and though he evidently saw, that the longer the connection subsisted between the colonies and the mother-country, the more heavy would the burdens grow upon the latter, and the greater would be the opportunities for the artful and designing men of both countries to irritate and inflame the giddy, unthinking populace; though he admitted, I say, and allowed all these premises, he could not come at the conclusion: for he started as much at the idea of a *separation*, as if he had seen a spectre! And the notion of parting with the colonies entirely, and then making leagues of friendship with them, as with so many independent states, was too enlarged an idea for a mind wholly occupied within the narrow circle of trade, and a stranger to the revolutions of states and empires, thoroughly to comprehend, much less to digest. In consequence of this, I was obliged, as the Reader will see towards the conclusion, to give the argument such a turn, as expressed rather a casual threat to separate, than a settled project of doing it.

To supply this defect, or rather to make the conclusion to correspond with the premises, our Author, as he observes, has added his **FOURTH TRACT**; wherein he attempts to shew what is the true interest of *Great Britain* in regard to the *Colonies*; and to explain the only means of living with them on terms of mutual satisfaction and friendship.

His scheme for accomplishing this great and desirable end will probably startle some of his readers; for it is no other than *Great Britain 'to separate entirely from the North American Colonies, by declaring them to be a free and independent people, over whom we lay no claim; and then by offering to guarantee this freedom and independency against all foreign invaders whatever.'*

This, however, is not a new idea. It has frequently occurred to others; who are convinced, with the Dean of Gloucester, that we neither can *govern* the Americans, nor *be governed by them*; that we neither can *unite* with them, nor ought to think of *subduing* them; and that things are already come to such a pass, that nothing remains but to part with them on as friendly terms as we can. Every other scheme of *accommodation* or *subjection* that hath yet been suggested, is here amply considered, weighed in the balance of sound reason, and found wanting. But with respect to the idea of a separation, our Author observes, that the more we familiarize ourselves to it, the less surprized and the more prepared we shall be, whenever that event shall happen: for that it **WILL** and **MUST** happen, one day or other, he considers as **INEVITABLE**.

As to the objections that may be made to our Author's proposal, he seems to have foreseen all that appear to be of importance,

ance, and to have answered them with that solidity which was to be expected from a Writer who hath been so long, and so intimately conversant with subjects of this kind. On the other hand, the manifold advantages of a separation are set forth in the clearest light; and shewn to be infinitely superior to every consideration that can possibly be urged in favour of timid or temporizing measures.

In regard to the two *Sermons* which are subjoined to these *political treatises*, the Author professes that he is not very anxious about the propriety of placing them here; but he suggests one or two reasons for their insertion in this volume, which are satisfactory to us, and will, we doubt not, be as readily admitted by others.

Many, says he, may perhaps read them now, who would never have looked into them, had they been printed in a collection of religious tracts. Besides, I hope that these discourses will throw such new and striking lights on the subject of commerce, as will induce men of a liberal education to study it for the future as a *science*, and to think for themselves in these important points. For surely a great part of mankind have too long submitted to be led blindfold by writers on trade, whose private interest very often clashed with the general good; and in whose productions we find but very slight traces, either of the real and disinterested patriotism of the philosopher, the humanity of the moralist, or benevolence of the divine: in short, it is a melancholy truth, that almost as much implicit faith and blind credulity have hitherto prevailed in the theory of commerce, as, in the darkest times of popery, obscured the principles of religion.

To this we have only to add, that what the Author hath advanced, in these two *Sermons*, relative to the subject of our worldly business, and trading concerns, is naturally introduced, and judiciously treated; as he hath shewn the proper connexion of a just commercial intercourse between man and man, with the great duties of morality, religion, and patriotism.

ART. X. Conclusion of the Account of the Clarendon State Papers; Volume the Second. See our last Month's Review.

Toward the beginning of the year 1646, the affairs of King Charles the First were in a very critical and dangerous situation. The royal forces were almost universally subdued; and his Majesty seemed to have no other prospect of redress than by throwing himself into the hands of the Scottish army. At the time of his taking this step, he was solicitous to have the Prince of Wales, who had lately come from the island of Scilly to that of Jersey, removed into France; that there he might be under the direction of the Queen his mother, and enjoy the protection of the French court. This measure was vigorously opposed by the majority of the Prince's council, and especially

especially by Sir Edward Hyde; from whom we have a long letter to Lord Jermyn upon the subject, which contains a fine display of Sir Edward's wisdom and integrity. When, at length, in consequence of the King and Queen's positive command, the Prince of Wales was conveyed to France, the Lords Capel and Hopton, and Sir Edward Hyde, thinking that they could be of no farther service to his Royal Highness, determined to remain in the island of Jersey; and wrote jointly to their Majesties, in justification of their resolution. The whole progress of these transactions is fully displayed in the present collection.

Another large series of letters relates to the King's situation, after he had put himself in the power of the Scots. His condition, at that time, was peculiarly embarrassing. He was totally unwilling to comply with the demands of the Scots, and most of all averse to do so in what related to religion. On the other hand, many of his zealous adherents were solicitous that he should make concessions in this respect. We have, in the work before us, a number of letters between his Majesty and the Lords Jermyn and Colepeper, and Mr. John Ashburnham, upon the subject. The King's attachment to episcopacy, and his dislike to presbyterianism, were unchangeable. In one letter to the three just mentioned persons, he expresses himself in this manner:

Now, as for your advyce to me; you speake my very soule in every thing but one; that is, the church. Remember your own rule, not expect to redime that which is given away by act of Parliament. Shall I then give away the Church? And excuse me to tell you, that I believe you doe not understand what this is that you are content (I confesse, not upon very easy termes) I should thus give away. I will begin to shew you, first, what it is in point of policy; and first, negatively: It is not the change of Church Governement which is chiefly aymed at; (though that were too much) but it is by that pretext to take away the dependancy of the Church from the Crowne; which, lett me tell you, I should to be of equall consequence to that of the Militia; for people are governed by pulpits more then the sword, in tymes of peace: nor will the Scots be content with the alteration of Governement, except the Covenant be lykewais established; the which does not only make good all their former rebellions, but lykewais laies a firm and fructifull foundation for such passetymes in all tymes to come. Now for the theologicall part, I assure you, the change would be no lesse and worse then if Popery were brought in; for we should have nether lawfull priests, nor sacraments duly adminestred, nor God publikely served, but according to the fulstie fancy of every ydle parson; but we should have the doctrine against Kings fercelyer set up then amongst the Jesuits. In a word, sett your hearts at rest; I will lesse yeald to this then the Militia, my conscience being irreconciliably engaged against it. Wherefore I conjure you as Chrillians to assist me particularly in this also.

In a subsequent letter, his Majesty declares, that, if he understood any thing of religion, the presbyterian tenets and government were more erroneous than those of the church of Rome, and absolutely inconsistent with monarchy. From the whole of what the King writes upon the matter, it appears that his aversion to presbyterianism was founded both upon religious and political reasons. Being pressed, however, by his friends, and urged by the necessity of his affairs, he thought proper to consult the Bishops of London and Salisbury, how far, with a safe conscience, he might submit to a temporary allowance of the presbyterian mode of worship. The answer of the two Bishops is as follows :

‘ May it please your Majesty,

‘ In obedience to your Majesty’s command, we have advised upon this proposition, and your Majesty’s doubt arising thereon. And attending to our duty and your Majesty’s strict charge laid upon us, we shall deliver our opinions, and the sense we have of it, plainly and freely, to the best of our understandings ; no. All we fail in point of fidelity, however we may in judgment.

‘ The doubt is touching the lawfulness of a temporary compliance in matters of religion, in the state they now here stand ; that is, as we apprehend it, whether your Majesty may, without breach of your oath, and with a safe conscience, permit for some time the exercise of the directory, for worship, and practice of discipline, as they are now used and stand enjoined by ordinance.

‘ For resolution whereof, we shall take the boldness to make use of those grounds which we find laid down to our hands in your Majesty’s directions. For your Majesty’s constancy and fixedness of resolution not to recede from what you have by oath undertaken in that matter, as it gives you a great latitude to walk in, with safety of conscience, in your endeavours to that end (the rectitude of intention abating much of the obliquity in all actions), so the full expression you have been now pleased to make of it, and, that what you propose at present is *in ordine* thereunto, doth much facilitate the work, and fit us for a resolution.

‘ Taking therefore your Majesty’s settled determination touching the Church for a foundation unremoveable, and this proposition (in your Majesty’s design) as a means subservient thereunto ; considering also the condition your Majesty’s affairs now stand in, being destitute of all means compulsory, or of regaining what is lost by force ; we cannot conceive in this your Majesty’s condescension any violation of that oath, whereof your Majesty is so justly tender, but that your Majesty doth thereby still continue to preserve and protect the Church by the best ways and means you have now left you (which is all the oath can be supposed to require) ; and that the permission intended (whereby, in some men’s apprehensions, your Majesty may seem to throw down what you desire to build up) is not only by your Majesty levelled to that end, but, as your Majesty stands persuaded, probably fitted for the effecting it in some measure.

‘ And

* And as your Majesty will stand clear (in our judgments, at least) in respect to your oath, which is principally to be regarded, so neither do we think your Majesty will herein trespass in point of conscience; because your Majesty finding them already settled, and as it were in possession, do only, what in other cases is usual, not disturb that possession while the differences are in hearing, or (which is more justifiable) permit that which you cannot hinder, if you would; nor commanding it (for that may vary the case) but (which possibly may may be better liked) leaving it upon that foot it now stands, enjoined by authority of the Houses, which is found strong enough to enforce the obedience. Which intendment of your Majesty's would stand more clear, if this point of a temporary toleration were not laid as the principle of the proposition (as now it may seem to be standing in the front), but as an accessory and necessary concession for the more peaceable proceeding in the business. The first part therefore in the proposition might be, for the accommodation of differences by a debate between parties (as it lies in the proposition), and then, that, during that debate all things remain *statu quo nunc*, without any interruption or disturbance from your Majesty, provided the debate determine and a settlement be made within such a time, &c. and that your Majesty and your household, in the interim, be not hindered, &c. which notwithstanding we humbly submit to your Majesty's better judgment to alter, or not.

* We cannot but have a lively sense of the great troubles your Majesty undergoes, and doubt not but that God who hath hitherto given you patience in them, will bless you with a deliverance out of them in due time, and make the event of your constant endeavours, answerable to the integrity of your Majesty's heart; which is the prayer of

Your Majesty's

Fulham, 14 Oct. most obedient and humble Servants,

1646.

GUIL. LONDON. BR. SARUM.*

Sir Edward Hyde had no concern in the transactions just related, and, had he been consulted by his Majesty, must, from his own principles, have given very different advice from that which had been urged by the Lords Jermyn and Colepeper, and Mr. Ashburnham. During this time, Sir Edward continued, without employ, in the isle of Jersey; from whence he wrote a variety of familiar letters to his friends. These letters, perhaps, cannot be deemed strictly historical; and yet we entirely agree with the Editor in thinking that they were peculiarly worthy of being inserted. Though we greatly differ from Lord Clarendon in many of his religious and political sentiments, it would be injustice not to acknowledge, that the letters we speak of, exhibit his character in a very amiable point of view, and that they are beautiful instances of his distinguished abilities and real integrity. While he resided in Jersey, he apprehended, at one time, that his life was in great danger, from an attempt which it was expected the Parliament would make upon the island. Under this apprehension, he wrote letters

letters to the King, the Prince of Wales, the Duke of Richmond, the Earl of Southampton, and Lady Hyde, to be delivered to each of them after his death. As a specimen of the rest, we shall insert that to his Lady; and we doubt not but the perusal of it will be agreeable to our Readers.

Sir Edward Hyde to the Lady Hyde.

My dearest,

This being not like to come to thee till I am dead, I cannot begin better to thee, than to charge and conjure thee to bear my death with that magnanimity and Christian patience, as becomes a woman, who hath no cause to be ashamed of the memory of her husband, and who hath such precious pawns left to her care, as thou hast, in our poor children; which must be most completely miserable, if through thy passion thou shalt either shorten thy days, or impair thy health. And therefore, thou must remember, thou hast no other arguments to give of thy constant affection to me, than by doing that which thou knowest I only desire thou shouldst do. Be not troubled at the smallness or distraction of thy fortune, since it proceeds neither from my fault or folly, but by the immediate hand of God, who, I doubt not, will recompence thee some other way. He knows how entire my heart hath been to him, and that, if it had not been out of the conscience of my duty to him, and the King, I might have left thee and thine a better portion in this world. But I am confident thou dost in thy soul abhor any wealth so gotten, and thinkest thyself and thy children happier in the memory of thy poor honest husband, than any addition of an ill gotten, or ill kept estate could have made you. Continue the same thou hast been, and God will requite and reward thee. I have in my other paper, which is parcel will, parcel declaration, such as I thought in these times necessary, said as much to thee of my estate and my children as I can think of. I doubt not thou wilt find some friends, who will remember and consider how just I would have been to their memory if I had outlived them. My letters to the King, Prince, Duke of Richmond, and Earl of Southampton, thou mayest deliver or send as thou shalt be advised. Thy own father, mother, and brother will I am sure never fail thee in any office of kindness, nor be unjust to the memory of him, who always held them in singular esteem. From my friends I am confident thou wilt receive all possible kindness. Besides those I have mentioned in the other paper, I presume my Lord Seymour will be ready to do thee good offices, and my Lord Keeper and Sir Thomas Gardiner to assist thee; and I hope many more that I think not necessary to name. I do from the bottom of my heart thank thee for all thy kindness and affection, which upon my faith I have always returned from my soul, having never committed the least fault against thee, but promised myself the only happiness and contentment, to live with thee in any condition. Since it hath pleased God not to admit that, he will, I doubt not, bring us together in a most blessed state in a better world when we shall never part. God bless thee and thine! cherish thyself as thou lovest the memory of, My dearest, thy most faithful and affectionate Husband,

Jersey, this 3d of April 1647.

EDW. HYDE.

To

To the five letters are subjoined Sir Edward's desires concerning his papers, and his '*last will and profession*;' and all of them shew that, however mistaken he might be in his political opinions, he had acted from the dictates of conscience and a sense of duty.

Some of the best friends to Lord Clarendon's memory have acknowledged, that his religious policy, when he came to be chief minister of this country, was narrow and illiberal. From the present work, and especially from two or three letters to Lord Hopton, it appears that Sir Edward Hyde was always bigotted in his notions of church government.

The series of papers in this volume is carried on to the year 1651; ending with the account of King Charles the Second's escape after the battle of Worcester. Many of the letters and memorials relate to foreign as well as to domestic affairs; and to the state of Ireland, as well as to England. Among other things, we find here a very compleat detail of dispatches, including Lord Cottington's and Sir Edward Hyde's embassy to Spain.

We have only to add, that this is a noble and valuable collection, and that we are persuaded it will prove of great importance to the elucidation of our national history. We shall expect, with impatience, the remaining papers, as we have reason given us to believe that they will be found still more momentous and interesting than those which have been already published.

ART. XI. *The Works of Dr. John Eachard, late Master of Catherine-Hall, Cambridge.* Consisting of the Grounds and Occasions of the Contempt of the Clergy; his Dialogues on the Writings of Mr. Hobbs; and other Tracts. A new Edition; with a Second Dialogue on the Writings of Mr. Hobbs, not printed in any former Edition; and some Account of the Life and Writings of the Author. 12mo. 3 Vols. 7s. 6d. sewed. Davies.

DR. John Eachard, so well known from his witty detail of the causes of *the Contempt of the Clergy*, was the pleasantest controversial writer of the last age. His present Editor prefers him to Swift, for the following reasons:

• The celebrated Dean of St. Patrick's, says he, turns his pen too frequently into a scalping-knife, and makes his wit the executioner to his ill-nature. Not content to overcome his antagonist by the strength of his abilities and the force of his argument, Swift treats him, as if he were not only the dullest, but the vilest of mankind. It is not enough for him to conquer, unless he tramples too upon his enemy: he frequently selects the most opprobrious terms and shocking expressions he can find in the English language; and throws them about at random on persons in the most exalted as well as the lowest stations: on princes and stockjobbers; chancellors and printers; dutchesses and coiners; statesmen and news-writers; bishops and usurers; fine ladies and lewd rakes.

• Eachard

* Eachard contents himself with hunting down the argument of his opponent, and rarely meddles with the man : he thinks it sufficient, if he can prove him a dull and affected, a soppyish and pedantic, an ignorant and a foolish reasoner. He wishes not to render him hateful to the populace, or obnoxious to the government. He laughs in his antagonist's face at the very time he disarms him ; then helps him to his sword again, and humourously rallies him for not knowing how to use it. In short, Eachard's discussion of an argument or confutation of a book, divested of that severity and acrimony, with which theological disputes are too often maintained, resembles a feast, where easy wit, sprightly humour, good-nature, and good sense form the most agreeable part of the entertainment.'

This learned and merry divine* was educated at Cambridge ; where he took his degree of Master of Arts in 1660. In 1670 he published his celebrated work above-mentioned. He afterwards attacked the philosophy of Hobbs, with all the powers of his wit, humour, raillery, and reason ; so that, as his present Editor observes, ' all the serious and systematical books, written by the most eminent and learned of our divines, could never have rendered the philosophy of Hobbs so contemptible as the incomparable dialogues of Eachard, which contain the most judicious arguments, united with the most spirited satire, and the liveliest mirth.——'

* Dr. Eachard died in 1697, and was succeeded in the Mastership of Catharine-hall, by Sir William Dawes.

' Eachard's works, we have reason to believe, were for a long time, the favourite companion both of divines and laymen. Swift speaks of them with respect. He seems indeed to have read our Author with attention, and to have greatly profited by him. An ingenious gentleman assured me, that some outlines of the Tale of a Tub, might be traced in the writings of Eachard. This I am afraid is going too far. Certain it is, that this Writer was endowed with a very large share of wit, which he employed to the best and noblest purposes, to the defence of religion and morality when attacked by a philosopher, who laid claim to the reputation of a great scholar, and a profound mathematician. Eachard had besides a vein of humour peculiar to himself, much useful learning, a strong manner of reasoning, without the appearance of it, and above all an uncommon skill in turning an adversary into ridicule ; in which no writer has since exceeded, nor perhaps equalled him. Let us not forget too, that he possessed an inexhaustible fund of good-nature, with the most easy and laughing pleasantry : qualities, which the haughty and splenetic Swift could never enjoy.'

The elegant inscription on his tomb is thus very properly introduced by the author of the memoirs prefixed to this edition :

* The famous Laurence Eachard, the historian, appears to have been nephew, or some other near relation, to this John Eachard ; but there was no affinity of genius between them.

' The

' The inscription on Dr. Eachard's tomb, will shew his character in a new light. A wit is supposed by some people to be a worse member of society in proportion to the share he possesses of that dangerous quality, which as often excites our hatred as our admiration. This amiable man was as respectable for the benevolence of his mind, as the extent of his capacity. He executed the trust reposed in him of Master of his college, with the utmost care and fidelity, to the general satisfaction of the Fellows, and with the approbation of the whole university. He was extremely anxious to rebuild the greatest part, if not the whole, of Catharine-hall, which had fallen into decay: but unhappily for the college, he died before he could accomplish his generous design. However, he lived long enough to give that beautiful front, which the inscription so justly celebrates: and this he effected by the most painful assiduity in procuring liberal contributions from his learned friends, and considerable largesses from his rich acquaintance, who could not resist the power of his persuasive eloquence; and lastly, by bestowing the little all he was master of.

' He lies buried in the chapel of Catharine-hall: over his tomb is the following inscription, which will be a lasting monument of Dr. Eachard's worth, and of the gratitude of the learned society to which he belonged:

Tibi habes, Catherina, hoc mortale depositum
 Et in penetralibus tuis requiescere finas
 Viri vere magni
 Tenuis hæc exuvias:
 Si quæras cujus sint, vix lapides tacere poterant
 Fundatorem suum
 Johannem Eachard S. T. P.
 Academice Cantabrigiense his Pro-Cancellarium,
 Hujus aulæ custodem vigilantissimum,
 De utraque optime meritum.
 Vidēsne lector, novam hanc collegij faciem
 Quam pulchra ex ruinis assurgit!
 Totum hoc musarum non indecorum domicilium,
 Secundus hujus Romæ Romulus,
 Possset vocare suum.
 Huic operi intentus, liberalitate partim sua
 Illaque maxima, (cum pauperis instat viduæ
 In hoc Gazophylacium totum suum coniecisset.)
 Partim alienâ, quam vel amicitia inter doctiores
 Vel suadela (quâ plurimum pollebat)
 Inter divitiores unde quaque acciverat,
 Huc usque restauravit collegium.
 Et si diutius fata pepercissent
 Antiqua Ædificia diruendo,
 Nova extruendo,
 Nullum non movendo lapidem,
 (Quæ erat optimi hominis indefessa industria,)
 Quod sordidum, ruinosum
 Et vix collegij nomine indigitandum
 Invenerat,

Elegans,

Shakespeare's Plays.

Elegant, magnificent
Et ab omni parte perfectum
Reliquisset.

Onjt Julii 7mo 1697.

Ætatis LXI,

Eachard's works here collected, are, 1. The Enquiry into the Grounds and Occasions of the Contempt of the Clergy. 2. Observations on an Answer to the Enquiry. 3. Hobbs's State of Nature considered; in a dialogue between Timothy and Philautus. 4. Five Letters in Defence of the Enquiry, against Dr. Owen, and others. 5. A Second Dialogue between Timothy and Philautus, on the Writings of Hobbs. This last tract, which was originally published in 1673, is now first added to the collection of Eachard's works; of which, it seems, there have been no fewer than twelve editions, before this of 1774.

ART. XII. *Shakespeare's Plays*, as they are now performed at the Theatres Royal in London; regulated from the Prompt Books of each House, by Permission. With Notes critical and illustrative. By the Authors of the *Dramatic Censor*. 8vo. 5 Vols. 15s; sewed. Bell. 1774.

"In every Work regard the Writer's End,
Since none can compass more than they intend."

THE above precept of Mr. Pope's, occurred to us on looking into this impression of Shakespeare's acting plays, which is not set in competition with any other edition, because it is executed on a different plan, and intended to answer a different purpose. The great aim of former editors has been to give us Shakespeare *restored*; the professed design of *this*, perhaps more popular work, is to present the less critical * reader with Shakespeare as *altered* and accommodated to the taste of an age more refined than that in which the Author lived and wrote,—more capable of tasting his beauties, and less apt to relish or even tolerate his defects. Those beauties, it must, to the honour of the stage, be allowed, are judiciously retained in the plays of this great poet, as acted at either theatre; and the deformities are, for the most part, with equal choice and discernment, expunged:

"The rhiming clowns that gladdened Shakespear's age,
No more with Crambo entertain the stage," &c.

* "Though this edition is not meant for the profoundly learned, nor the deeply studious, who love to find out and chace their own critical game; yet we flatter ourselves both parties may perceive fresh ideas started for speculation and reflection."

EDITOR'S Pref. *Advertisement*.

With

With undoubted propriety, therefore, have the present Editors observed, that the most enthusiastic admirers of Shakespeare—those who worship him as *the god of their idolatry*, scruple not to admit that even his ‘most regular pieces produce some scenes and passages, highly derogatory to his incomparable merit; that he frequently trifles, is now and then obscure, and sometimes, to gratify a vitiated age, indelicate.’ It is, further, with equal truth remarked, by way of apology for the faults of this wonderful genius, that they ‘may justly be attributed to the loose, quibbling, licentious taste of his time;’ and that he, ‘no doubt, on many occasions, wrote wildly*, merely to gratify the public; as Dryden wrote bombastically, and Congreve obscenely, to indulge the humours, and engage the favour of their audiences.’

‘Why then,’ our Editor asks, ‘should not the noble monuments he has left us,—be restored to due proportion and natural lustre, by sweeping off those cobwebs, and that dust of depraved opinion, which Shakespeare was unfortunately forced to throw on them; forced, we say, for it is no strain of imagination to suppose that the Goths and Vandals of criticism, who frequented the theatre in his days, would, like those who over-ran the Roman empire, have destroyed and consigned to barbarous oblivion the sublime beauties which they could not relish; and it is matter of great question with us, whether the *Fool* in *King Lear* was not a more general favorite, than the old monarch himself.’

The above considerations, we are told, first suggested the idea which hath produced the present edition; and among the peculiar uses of a printed copy of Shakespeare's plays, with the *text regulated* according to the Prompters books, the Editors have observed, that those who take books to the theatre, will not be puzzled to accompany the speaker, nor over apt to condemn the performers for being imperfect, when they pass over what is designedly omitted. Here, however, it is observed, that as some passages, of great merit for the closet, are never spoken, *such*, though omitted in the *text*, are here carefully preserved in the *notes*.

And with regard to the *critical* part of this undertaking, which is not by any means held forth as its greatest merit, the Editors profess, that ‘having been long convinced that multiplying conjectural verbal criticisms, tends rather to perplex than inform the reader, they have given those readings which to them appeared most consonant to the Author's manner and meaning, without obtruding one capricious opinion on another.’

* “One glaring chaos, and wild heap of wit.”

They 'have also furnished an explanation of technical and obsolete terms; pointed out the leading beauties as they occur, without descanting so much as to anticipate the reader's conception and investigation; and they have shewn what appeared to them to be blemishes and imperfections. The requisites for representing every character of importance are defined, and the mode of performance essential for scenes peculiarly capital, is pointed out.'

In further expatiating on the value of this edition, they sum up all by claiming the merit of having 'earnestly consulted correctness, neatness, ornament, utility, and cheapness of price. We have,' it is added, 'avoided all ostentation of criticism, *compressing* our notes as much as possible.—It has been our peculiar endeavour to render what we call the essence of Shakespeare more instructive and intelligible; especially to the ladies and to youth; glaring indecencies being removed, and intricate passages explained;—a general view of each play is also given, by way of introduction.' This last circumstance, we think, will be peculiarly agreeable to younger readers; as may also the *Essay on Oratory*, prefixed by way of general introduction: although it might, with equal propriety, be prefixed to the works of any other eminent dramatic writer.

With respect to the numerous engravings with which this edition is embellished, it would be great injustice to the publisher not to acknowledge, that most of them are elegant, to a degree surpassing any plates of the kind, of so small a size. A few of them may, perhaps, afford the connoisseur some room for criticism, with respect to the *designing* and *drawing*, as well as in relation to the *choice** of the scenes represented: yet, on the whole, these cuts are certainly the prettiest ornaments that have yet been bestowed on any pocket edition of the works of our most excellent bard: and the bookseller assures us, in his advertisement printed at the end of his numerous list of subscribers, that as he 'has solicited and obtained the patronage of the generous public in the present undertaking, he hopes

* Of this there is a remarkable instance in the frontispiece to Henry V. The subject is the French soldier supplicating Ancient Pistol to spare his life, and Pistol quibbling about *Signieur Dewe*. Was there nothing in this play more important, more worthy of being exhibited in a picture? The scene itself is a disgrace to the rest of this drama; and our Editors themselves are of the same opinion: for they have expressly reprobated the whole of this scene in their note upon it; declaring that it is, throughout, despicable, unnecessary, and serving no purpose but to destroy the dignity of expectation. Yet this very scene, '*despicable*' as it is, hath been chosen for the purpose of decoration; to the exclusion of every other more striking and more respectable part of the play.

through a continuance of it, to *complete* Shakespeare's works, with equal if not superior elegance. The engravings, he adds, 'for the remaining plays, are nearly finished, by a select number of the most ingenious artists;' which with the letter-press, will be published early in the Spring, in three additional volumes.

One thing we would hint to the Bookseller, with respect to the *beauty* of his impression. The edition, no doubt, as to the paper and the type, is far from inelegant: but we imagine it would be more uniformly pleasing, if the tedious commendatory catalogues of Mr. Bell's books did not appear, as they do, at the end of almost every play; swelling the volumes with their disgusting repetitions. In the second edition, we hope these very improper *supplements* to SHAKESPEARE will be wholly omitted, or confined to their proper station, at the end of the volume.

ART. XIII. *Miscellaneous and Fugitive Pieces.* Small 8vo. 2 Vols.
7 s. Davies. 1774.

MUCH may be said in favour of collections of small detached tracts, and fugitive pieces; and much has been, with great propriety, said on the subject, in a discourse * prefixed to the *Harleian Miscellany*. That learned and ingenious Writer has observed, that 'there is, perhaps, no nation in which it is so necessary as in our own, to assemble, from time to time, the small tracts and fugitive pieces which are occasionally published: for, beside the general subjects of enquiry which are cultivated by us, in common with every other learned nation, our constitution, in church and state, naturally gives birth to a multitude of performances, which would either not have been written, or could not have been made public, in any other place.'

'The form of our government,' it is added, 'which gives every man who has leisure, or curiosity, or vanity, the right of enquiring into the propriety of public measures, and, by consequence, obliges those who are entrusted with the administration of national affairs, to give an account of their conduct to almost every man who demands it, may be reasonably imagined to have occasioned innumerable pamphlets which would never have appeared under arbitrary governments, where every man lulls himself in indolence under calamities, of which he cannot

* That discourse is now detached from the eight large quartos to which it originally belonged, and is here reprinted as a tract deserving a place in a miscellany consisting of the smaller, occasional, unconnected productions of ingenious men: It appears, from the style, to have been written by the very respectable Author of the RAMBLER.

promote the redress, or thinks it prudent to conceal the uneasiness, of which he cannot complain without danger:

‘The multiplicity of religious sects, tolerated among us, of which every one has found opponents and vindicators,’ it is farther observed, ‘is another source of unexhaustible publication, almost peculiar to ourselves; for controversies cannot be long continued, nor frequently revived, where an inquisitor has a right to shut up the disputants in dungeons, or where silence can be imposed on either party by the refusal of a licence.’

This very sensible observer proceeds to remark, that we are not to infer, from the foregoing premises, that political or religious controversies are the only products of the British press. ‘The mind,’ says he, ‘once let loose to enquiry, and suffered to operate without restraint, necessarily deviates into peculiar opinions, and wanders in new tracks, where she is indeed sometimes lost in a labyrinth, from which, though she cannot return, and scarce knows how to proceed, yet sometimes makes useful discoveries, or finds out nearer paths to knowledge.’

With respect to the happy talent of *humour*, in which the English are said so much to excel, that a greater *variety* of humour is found among the natives of England, than in any other country.—‘Doubtless,’ says he, ‘where every man has full liberty to propagate his conceptions, variety of humour must produce variety of writers; and where the number of authors is so great, there cannot but be some worthy of distinction.’

These, and other causes assigned by our Author, have, he concludes, contributed to make pamphlets and small tracts a very important part of an English library; nor are there any pieces upon which those who aspire to the reputation of judicious collectors of books, bestow more attention, or greater expense; because many advantages may be expected from the perusal of these small productions, which are scarcely to be found in that of larger works. These advantages are, by our Author, here enumerated; and he shews in what manner the historical, the religious, and other enquirers, may receive benefit from the study of pamphlets and small tracts: but for particulars, we refer to the discourse at large.

The collection before us, however, is not entirely composed of pieces which have originally appeared in the form of pamphlets. The most considerable articles, and the greatest number, are extracted from much larger complements than the present; to the voluminous, and in many respects the *valuable*, mass of materials contained in the Gentleman’s Magazine, the Editor is peculiarly obliged. It is well known that the comprehensive genius to whom we have ventured to assign the preface to the Harleian Miscellany, had, for many years, a connexion with that Magazine; and as it was the principal part of our Editor’s design,

to collect the scattered productions of Dr. J——'s justly admired pen, his first resort was to the literary storehouse above-mentioned, in which those detached performances were deposited. From these ample stores, and from new editions of some very reputable English authors, he has accordingly selected several well-written pieces of biography *, viz. the lives of Sir Francis Drake, Dr. Sydenham, Boerhaave, Roger Ascham, Sir Thomas Brown, and Peter Burman; not overlooking that of Edward Cave, the original projector and successful conductor of the Magazine above-named.

Besides these biographical pieces, we here meet with several other tracts ascribed to the same excellent writer; some of which originally appeared in the form of separate pamphlets; others as prefaces to books; among which we observe a tract entitled, *A Review of a Free Enquiry into the Origin of Evil*; which we always understood to be the production of a reverend gentleman who is not here named, and who, perhaps, was not even thought of by the Editor †.

We here meet also with Dr. J.'s celebrated plan of an English Dictionary, in a letter to Lord Chesterfield; also the Doctor's preface to the folio edition of that Dictionary: to which are added his proposals for printing the dramatic works of Shakespeare, and his preface to his edition of that Poet. His dissertation on Pope's Epitaphs is likewise to be found in these volumes, together with some prologues; London, a poem; and the Vanity of Human Wishes;—these poetical pieces were, however, before collected in Dodley's Miscellany.

Among the productions of other writers, we have here some pieces by the Reverend Dr. Franklin, Mr. Colman, the late ingenious but unhappy Robert Lloyd; and the Battle of the Wigs, written by that arch fan of humour Bonnel Thornton, as a kind of additional canto to Garth's *Dispensary*. This Mock-Heroic was first published in 1768, in ridicule of the disputes then subsisting between the *regulars* of the College of Physicians and the *licentiates*. See a farther account of this merry performance in vol. xxxviii. p. 142. of our Review.

✎ An advertisement informs, that a *Third* volume of this Miscellaneous Collection is in the press; with which the Editor will possibly give us a general preface to the whole, there being none to the present volumes.

* Of Dr. J.'s talent for this species of composition, the Public hath long been in possession of an excellent specimen in *The Life of RICHARD BAYNE*.

† Since this article was composed at the press, we have been assured that Dr. J. has acknowledged the tract here mentioned.

FOREIGN ARTICLES intended for our last APPENDIX (published with the Review for January) but omitted for want of room.

A R T. XIV.

Détail des Succès de l'Etablissement, &c.—A Detail of the Success which has attended the Establishment formed by the City of Paris in Favour of Persons drowned, &c. By M. P. A. 12mo. Paris. 1773.

THE accounts which have been published of the beneficial consequences that have attended the laudable endeavours of the Society formed about six years ago at Amsterdam, for the recovery of drowned persons, appear to have excited the attention of several other communities or states; particularly in different parts of Germany, France, and Italy; where similar institutions have been formed, either under the immediate direction, or the patronage of government. To promote, as far as was in our power, the benevolent and truly patriotic designs of the Amsterdam Society, by extending the knowledge of their plan, we have formerly related their success, and expatiated pretty largely on the *rationale*, or grounds, on which it was founded*. It will therefore be sufficient for us to observe with respect to the present publication, that it contains an account of the regulations that have been formed and published at Paris, under the direction of the magistracy, in behalf of persons who have been drowned, and a circumstantial detail of the different cases which have already fallen under the cognizance of this recent establishment. These regulations have already been productive of the perfect recovery of sixteen persons, out of twenty, who have, in the space of five months, been drawn out of the water. The greater part of this number were reputed to be dead, and would, a few years ago, have been treated as such; in consequence of the singular and absurd police, and prejudices, which seem long to have prevailed throughout a considerable part of Europe, with regard to accidents of this kind; and which were calculated to deprive the unfortunate patient of the most distant chance of recovery.

* See the Appendix to our 45th vol. page 556, and to our 47th, page 552, and our Review for October last, page 309—311.

A R T. XV.

Traité du Suicide, ou du Meurtre volontaire de soi-même. Par Jean Dumas. A Treatise on Self-murder, &c. 8vo. Amsterdam. 1773.

IF self murder be a crime; as it certainly is; as much as lying with a neighbour's wife, or any other immoral act; every attempt to demonstrate its criminality, and to expose its natural deformity, is highly commendable, and may be useful,

in proportion to the strength of the effort that is made. The misfortune, on this subject, is, that hitherto wit and talents have generally appeared in favour of vice. This may be owing to a common infirmity of human nature; a disposition to embrace or reject *altogether* a set of principles or opinions which *in general* it approves or disapproves. Suicide is a crime according to the doctrines and sentiments of all the Christian churches. With those who, on whatever principles, have renounced Christianity, it has been very much the custom to oppose that system, at all points; and particularly to adopt the opinion that suicide is allowable, and even in some cases a duty. Those who have set themselves to controvert this opinion, have very absurdly done it on the principles of the Christian religion, which their antagonists do not acknowledge; and those who defend it, defend it on principles which Christians affect to despise. They may thus fight on to eternity; without even coming to blows: a common practice among theological and moral disputants.

The Author before us is a believer; and he argues accordingly. This would be very proper, if Christians held a contrary opinion. But, as this is not the case, we apprehend it is so much labour lost. He however ventures manfully on the enemy's ground; and is not afraid to take up the weapons of philosophy and reason. We have seen them better wielded; but we commend him for his courage; he cannot help his want of strength.—He treats his subject in the following manner:

After having defined suicide, he shews that a man ought not to dispose of a life which he has received from God, without HIS leave; and that God has not given any such leave.—He then considers the evils which result from the nature of things, shews wherein they are useful; and strenuously combats the opinion, that they, in any case, imply a permission from God, to put an end to our lives.—After labouring this point through several chapters, he considers the instincts of Nature and the judgments of reason as always leading us to preserve and not to destroy ourselves. This brings him to the pretensions of those sects of philosophers who countenanced or allowed of suicide; reserving however his main strength for some modern apologies which are thought to have done credit to this practice. The first of these, is the famous apology for suicide in the 74th of *The Persian Letters*; the second is, an apology of the same kind in *The System of Nature*; and the last is an argument advanced in the celebrated *Nouvelle Heloise*. We shall give the Reader some part of what the Author has here urged against Mr. Rousseau.

“In the 21st letter of the third volume of *Eloisa*, the Author reduces* the question concerning suicide to this fundamental proposition: “To seek good, and to avoid evil, in that which does not injure another, is a right of nature. When life

is an evil to us, and a good to no other person, we may then get rid of it. If there be in the world a maxim evident and certain, I think it is this; and if it is to be overturned, there is no human action, which cannot be made out to be a crime."

Mr. Dumas, admits the principle; but denies the consequence. The principle, says he, is incontestable, if by another we understand not any of our fellow-creatures only, but also the Deity. For, though God cannot be offended in the same manner as man, he is offended in a manner peculiar to himself, when his creatures, whom he has made intelligent and free, dare to encroach on his rights, to disobey his will, to oppose his views; to do, in defiance of him what is repugnant to nature, to reason, to conscience; what dishonours themselves, and destroys in them that union between soul and body which God himself has formed. This conduct is offensive to him; not that it makes him suffer, or does him any hurt; but as it violates that order of which he is the Source, and, as it were, the Guardian; degrades and defaces in man the work of his hands, of which he is jealous; and of which he alone ought to dispose; as it is an ingratitude towards him; a contempt of his benefits, a rebellion against the laws of his Providence, and an usurpation of his Divine authority over his creatures.

In this manner our Author considers this celebrated letter, by single propositions and arguments. He then gives Lord B's answer to the whole; which many of our Readers will think more to the purpose than all our Author's declamation.

On the whole, this book is well intended, and contains many good things; but it is not likely to be much read by the admirers of the *Lettres Persannes*, the *Système de la Nature*, or the *Nouvelle Héloïse*.

A R T. XVI.

L'Ami de L'Humanité; ou, Lettre d'un François établi à Londres à un de ses Amis en France.—The Friend of Humanity; or, a Letter from a Frenchman in London to one of his Friends in France. London. De Lorme. 1773.

EVERY performance that tends to promote a spirit of universal benevolence, to remove religious prejudices, to soften the asperity of party zeal, to weaken the influence of bigotry, and to unite mankind in the bonds of social affection, (how much soever they may differ in their sentiments upon contraverted points) is entitled to the candid acceptance of the Public,—although the writer may not have the philosophy of a Bayle, or the eloquence of a Voltaire. The Author of this Letter possesses what may prove equally effectual with many

readers,

readers,—the simplicity and earnestness of an honest, well-meaning, and intelligent man.

ART. XVII.

ΑΠΟΛΛΟΝΙΟΥ ΑΕΗΙΚΟΝ. *Apollonii Sophista Lexicon Graecum Iliadis et Odysseae. Primus e Codice Manuscripto Saephermense in lucem vindicavit, innumeris repurgavit mendis, allegata Homeri, et aliorum Poetarum, Loca distinxit, indicavit, notis atque Animadversionibus perpetuis illustravit, et versionem Latinam adiecit, Johannes Baptista Casparus D'Assé De Villosion, Regiae Inscriptionum atque Humaniorum Literarum Academiae Parisiensis Socius. Cum Prælegomenis, Indexibus Auctorum et Vocum Homericarum, ac notis Fabulis Illiadis, in quibus omnes Codices Manuscripti Literarum Romae et Compendia, atque amplius hujusce Scripturae Specimen, repraesentantur—Acrostichis, gemer multa, buculque inedita, Philomonia Grammatica Fragmenta, tertii Iliadis Libri graecica, metaphrasis Graeca, e duobus Codicibus Regiis ab eodem nunc primum eruta, cum notulis, et variantibus lectionibus, Metaphrasisque et tertii Iliadis Libri.—Apollonius's Lexicon Homericum, &c. By J. B. Caspar, of the Academy of Inscriptions and Belles Lettres. 2 Vols. 4to. Paris. 1773.*

LEXICONS exclusively adapted to particular books are of singular utility in facilitating the business of learning, and expediting the progress of the Tyro. But as this is their principal end, it is frequently to be regretted that their bulk is so enormously and unnecessarily swelled. The Lexicon Homericum of Apollonius might, in a proper sense, have made a very useful school-book; but in its present form, we apprehend, it will be of no general use. Men of learning wanted no translation of the Greek scholiast, and these volumes are too mighty for school-boys. Their only proper receptacles are the public libraries, to which the learning they contain sufficiently recommends them.

ART. XVIII.

Dictionnaire raisonné universel de Matière Médicale, concernant les Végétaux, les Animaux et les Minéraux qui sont d'Usage en Médecine; leurs Descriptions, leurs Analyses, leurs Vertus, leurs Propriétés, &c. recueillis de Manuscrits originaux, et des meilleurs Auteurs anciens et modernes, tant étrangers que de notre Pays; avec une Table raisonnée de tous les noms que chaque pays a donnés aux mêmes Végétaux, Animaux et Minéraux.—An Universal Dictionary, &c. 8vo. 4 Vols. Paris. 1773.

THE title of this work is sufficient to shew what is contained in it; and, as to its merit, we need only say, that the medical reader will find it an useful and valuable performance.

A R T. XIX.

Avvis aux Gens de la Campagne ; ou Traité des Maladies les plus communes ; avec des Observations sur les Causes de Maladies du Peuple, sur l'Abus des Remèdes et des Alimens dont il fait Usage, et sur ceux qu'il doit employer pour se guérir des Maladies aux quelles il est le plus exposé, quand il n'est pas à portée d'avoir le secours d'un Médecin. Ouvrage très-utile aux Pasteurs, Chirurgiens, et Gens de la Campagne.—*Advice to Country People ; or, a Treatise concerning the most common Distempers ; with Observations on their Causes, Remedies, &c.* By M. Didelot. 12mo. Paris. 1773.

THE great utility of a work of this kind, by a person of knowledge, judgment, and experience, is sufficiently obvious.—The celebrated M. Tissot, we are credibly informed, speaks of this *Avvis* in terms of the warmest approbation, which, to say the least, is a very strong presumption in its favour.
 * * * We are obliged to a friendly Correspondent for the foregoing little Article.

A R T. XX.

Elémens de Littérature, Extraits de Cours de Belles-Lettres de M. L'Abbé Batteux. Par un Professeur.—*The Elements of Literature, &c.* 12mo. 2 Vols. Paris. 1773.

THIS is a very clear, distinct, and judicious abridgment of the *Cours de Belles-Lettres* by Abbé Batteux. The Abridger has added several reflections borrowed from celebrated writers, together with some observations concerning the state of literature in England, Germany, Italy, &c.

MONTHLY CATALOGUE,

For FEBRUARY, 1774.

P O E T I C A L.

Art. 21. *An Heroic Postscript to the Public*, occasioned by their favourable Reception of a late *Heroic Epistle to Sir William Chambers, Knt. &c.* By the Author of that Epistle. 4to. 1s. Almon. 1774.

THE ingenious Writer exults, with spirit and humour, on the success of his *Heroic Epistle*, &c. and

‘ Now to the Public tunes his grateful lays,
 Warm’d with the sun-shine of the public praise ;
 Warm’d too with mem’ry of that golden time,
 When Almon gave him reason for his rhyme.’

Glad are we to learn that this hitherto ‘ careless pen,’ waits but a proper call to more serious employment ; and that the Writer

‘ — is, and means to be his country’s friend.

’Tis but to try his strength that now he sports
 With Chinese gardens, and with Chinese courts ;

• See Review for April last, p. 314.

But if that country claim a graver strain,
 If real danger threat fair Freedom's reign,
 If hireling P^oets, in prostitution bold,
 Sell her as cheaply as themselves they sold;
 Or they, who honour'd by the People's choice,
 Against that People lift their rebel voice,
 And, basely crouching for their paltry pay,
 Vote the best birthright of her sons away,
 Permit a nation's in-born wealth to fly
 In mean, unkingly prodigality:
 Nor, e'er they give, ask how the sums were spent,
 So quickly squander'd, though so lately lent——
 If this they dare; the thunder of his song,
 Rolling in deep-ton'd energy along,
 Shall strike, with Truth's dread bolt, each miscreant's name,
 Who, dead to duty, senseless e'en to shame
 Betray'd his country. Yes, ye faithless crew,
 His Muse's vengeance shall your crimes pursue,
 Stretch you on satire's rack, and bid you lie
 Fit garbage for the hell-hound, Infamy.'

Boldly announced! but whether this threatening declaration will produce any greater effect than the old woman's counter blast to the thunder, no one can pronounce, but every body will guess.

Art. 22. *Ode to the Right Hon. Spencer Earl of Northampton.* 4to. 6d. Robinson, &c. 1774.

A compliment to the Northampton family; and not inelegant.

Art. 23. *Female Artifice; or, Charles F—x outwitted.* 4to. 1s. Ridley, 1774;

The story of this poetical narrative discloses the manner in which Mr. F— was duped by the noted Mrs. G——, who, it is here said, found means to persuade him that she could procure him a young West-Indian wife, with a fortune of 160,000l. The Author declares that 'every the minutest circumstance has a foundation in truth; that there are no flowers of invention, no embellishments of poetical fancy; but that all the particulars are related with the very same degree of precision (he wishes he could add, with the same portion of *humour*) that Mr. C. F—x relates them himself.' We are inclined to credit the whole of this declaration, because we find that one part of it is strictly true, viz. that there are 'no *flowers* of invention, no embellishments of *poetical fancy*,' in this performance.

•• Admitting, by the way, the truth of this tale, if Authors and Printers will be blabbing such anecdotes, where is the wonder that Mr. F. was so severe upon them, in certain late debates about a scandalous *Letter*: vid. Art. 30. of this month's Catalogue.

Art. 24. *The Search after Happiness*; a pastoral Drama. The Third Edition. 8vo. 1s. 6d. Cadell. 1773.

It is with pleasure we see our opinion of Miss More's ingenious poem confirmed by the public approbation, in the demand of a third edition: and we attend to it a second time on account of a very spirited epilogue which is now added to it, and which was spoken when it was performed by a set of young ladies; an exercise we would by all means recommend, as the piece is entirely calculated to make them

them both speak and think as they ought, or, as the profound author of the Rambler would express it, to *imure their organs to the orthodoxy of elocution, and to construct their morals on the plan of rectitude.*

In this epilogue Miss More thus liberally compliments her Sister-Authors :

‘ When moral Carter breathes the strain divine,
And Aikin’s life flows faultless as her line ;
When all-accomplish’d Montague can spread
Fresh-gathered laurels round her Shakspeare’s head ;
When wit and worth in polish’d Brooks unite,
And fair Macanlay claims a Livy’s right.

Bravissimo ! Encore ! Encore !

Art. 25. *The Four Seasons*, a Poem ; by John Huddleston Wynne, Gent. 4to. 2s. 6d. Riley, &c. 1775.

This is a wretched fricassee in rhyme of some passages in Thomson’s charming work on that subject. The bad verses are so numerous, and the whole so insipid, that it merits not the least attention.

S P R I N G.

‘ From courts and cities that the great ones love.’

‘ And towns with thousand ever-valued charms.’

‘ Nor less, Society, thy power I own,
By which the universe subsists alone.’

Nor e’er did Liffy’s limpid stream
Reflect a fairer bull.

S U M M E R.

Again. — ‘ the glorious God of Light

His former absence with new beams displays,
And fires the mountains with his welcome rays.’

Truly Hibernian ! But this Author has one degree of merit for which he ought to have credit, that he never has the impertinence to take the liberty of naming those principal authors from whom he borrows, or on whom his imitations are a burlesque, as his archetypes. For this they are indebted to him.

Art. 26. *An Epistle to Junius* *. 4to. 2s. 6d. Richardson and Co. 1774.

Half a crown for such—But we forbear ! the Author may want it.

D R A M A T I C.

Art. 27. *The Note of Hand ; or, Trip to New-Market*. As it is acted at the Theatre in Drury-Lane. 8vo. 1s. Becket. 1774.

We have, in this little two-act piece, some lively, laughable, and just satire on the *turf* and *table* gamblers. The second scene presents a rich exhibition of this sort ; but the rest of the piece is much inferior, in point of humour and spirit.—It hath been said, that a person of rank, who hath figured in a public character, is glanced at in that of Revel, who is both statesman and jockey. If it be so, the Author hath, however, wrapped up the allusion so

* By Benjamin Hughes : says the advertisement.

neatly, as neither to offend the laws of the land or of the stage. This farce is generally given to the Author of the West Indian.

Art. 28. *Airs and Chorusses in the Entertainment of the Sylphs; or, Harlequin's Gambols*,—at the Theatre-Royal in Covent-Garden. The Music entirely new, composed by Mr. Fisher. 8vo. 6d. Becket.

The chief merit of this mispikin performance consists in the sprightliness of some of the airs, and the beauty of some of the scenes. For the rest, it is well known that Monf. Harlequin is a privileged person, and amenable to no court of criticism in the universe.

POLITICAL.

Art. 29. *The Letters of Governor Hutchinson and Lieutenant Governor Oliver, &c.* Printed at Boston; and Remarks thereon. With the Assembly's Address, and the Proceedings of the Lords Committee of Council. Together with the Substance of Mr. Wedderburn's Speech relating to those Letters. 8vo. 2s. Wilkie. 1774.

The nature and purport of the Letters here published, are already we presume, well known to our Readers, in general. They have been retailed in most of the news-papers; together with such occasional remarks, letters, invectives, and allusions, as an affair so very interesting to this country and the colonies, could not fail of producing: and much do we fear that Mr. Wedderburn's rade attack on a character which has long, and justly, been deemed an honour to the present age, will not be the worst consequence of an event which every lover of liberty, of science, and of virtue, may have reason to be sorry for.

MISCELLANEOUS.

Art. 30. *A Letter to Sir Fletcher Norton, Knt. Speaker of the House of Commons, on the Petition of Thomas De Grey, Esq. and others, as inserted in the Public Advertiser, on the 11th of February; for which the Printer was ordered to attend the House on the 14th.* 8vo. 6d. Wheble. 1774.

The subject of this pamphlet hath so much occupied the news-papers of the month, that there is little left for us to add. Nor, indeed, can any one judge of the fact, to which it alludes, who was not present in the House of Commons when Mr. De Grey's petition was presented, and thereby enabled to see and hear every thing that passed on the part of the Speaker, whose behaviour was so grossly impeached by the spirited Author of *the Letter*: who that Author is, the Public are, now, at no loss to infer.

Art. 31. *The Journal of a Voyage undertaken by Order of his present Majesty, for making Discoveries toward the North Pole, by the Hon. Commodore Phipps, and Captain Lutwidge, in his Majesty's Sloop Racehorse and Carcase. To which is prefixed, an Account of the several Voyages undertaken for the Discovery of a North-East Passage to China and Japan.* 8vo. 1s. 6d. Newbery. 1774.

This appears to be the real Journal of some person on board one of the ships above-mentioned, and it contains many curious particulars; one of which, however, is incredible, viz. That about lat. 80 deg. 47 min. N. and long. 21 deg. 10 min. East from London, they met with bears on the ice, "larger than the largest oxen!" Perhaps

haps the magnitude of these animals was in proportion to the impressions they made on the Journalist, when they passed in review before him.—Capt. Phipps's own account of this voyage is expected; and we are informed that the Public will soon be gratified with it.

Art. 32. *Memoire pour Moi, par Moi, Louis De Brancas, Comte de Lauraguais*.—Count Lauraguais's Memorial, &c. 8vo. 1 s. 6 d. Elmley. 1773.

The social and decent sentiments of hospitality and respect due to a foreign nobleman, who has honoured this country with a particular attachment, would preclude us from every indulgence of the risible vein, were there any sources for such indulgence in his pamphlet.

The particulars of a private quarrel can hardly be considered as an object of public criticism; and we have nothing more to add, than to express our very natural wishes, that the palladium of Liberty, which, in this nobleman's idea, does us so much honour, may not be in worse repair than he at present supposes it.

RELIGIOUS and CONTROVERSIAL.

Art. 33. *A Practical Discourse on the moral Uses and Obligations of Baptism*, designed to assist a serious and judicious Obedience to it. 12mo. 6 d. Johnson. 1773.

This little tract appears to be written by a pious man; whose intention is, as he expresses it, 'to promote the *practical uses* of christian baptism by explaining *them*, and by insisting on the obligation to observe it.' He is an advocate for *adult* baptism, and it is questionable whether he would allow *that* of *infants* to be called by the name; and though he professes to waive every thing of a controversial nature, he cannot avoid sometimes proposing a few questions on the point: this, however, appears to be done with moderation and candour. In urging the observance of this rite, he supposes that some persons may neglect it through a sense of shame; and here we have the following passage, which we insert without thinking it necessary to add any remark concerning it: 'The only reason we can alledge for our shame must be this; that it wants the sanction of the generality and the great. By this the best cause frequently suffers: to this it is owing that the cause of liberty daily loses its support among the Protestant Dissenters in general; when the wealthy, when persons of distinguished rank, and who make a figure in the polite world, when such forsake any cause, they draw numbers after them, who are ashamed to appear on that side which the great, the noble and the fashionable have deserted. Hence it is, that a rite, reasonable, useful, and divine, is neglected by those that secretly avow its sacred authority. Though the generality blush not, in compliance with established forms, and the practice of the many and the great, absurdly to promise what an *infant* shall believe and practise, even men of sense and judgment are not ashamed to use and join in the office of *infant baptism*, as retained in the Church of England, though so much weakness, absurdity, and nonsense, (I speak with regret) run through it. But the institution of baptism, as it lies in the New Testament, is not liable to any such charge.'

Though numbers of christians will not entirely agree with this Author, in his account of the nature of baptism, and of its subjects, yet every pious person will approve of his practical observations and advice,

advice, which require the very careful attention of those who are arrived at years of maturity without having been baptized.

ART. 34. *An Account of the Occasion and Design of the positive Institutions of Christianity.* Extracted from the Scriptures only.

By Richard Amner. 8vo. 2s. Buckland. 1774.

From the acknowledged dependence of Christianity on the Jewish religion, this Writer supposes that the *positive Institutions* of the christian scheme may be illustrated by viewing them in connection with those of the Mosaic dispensation, which they most resemble: allusions of this kind have sometimes been carried to fanciful and extravagant lengths; but Mr. Amner considers his subject in a more rational and intelligent manner. He writes with caution and modesty, and appears very solicitous to advance nothing for which he has not a sufficient foundation. The Lord's Supper is naturally contrasted with the ordinance of the passover; the Lord's Day with the Jewish sabbath; and here we observe, that he lays no stress on the institution of the sabbath immediately after the creation. His reason for this is given in the following lines:—'Supposing the books of the Pentateuch to have been reduced and disposed into that form in which we now have them, by either Samuel, or any other and later Prophet, to whom the sabbath was not unknown, (see Sir Isaac Newton's observations on Daniel, ch. i.) would it not be reasonable to believe that such an account of the creation was purposely prefixed, as was conformable to it, and would tend to enforce the observation of it? And the argument will be much the same even though Moses were allowed to be the writer of them.'

But this Author chiefly enlarges on the subject of christian baptism, which he supposes to have succeeded the baptism of Profelytes among the Jews. He illustrates several passages of Scripture in the course of his argument, and offers some pertinent considerations, to satisfy the mind of the Reader in respect to the practice of infant baptism. This pamphlet is, on the whole, to be regarded as a sensible and useful performance.

ART. 35. *A farewell Address to the Parishioners of Catterick.* By Theophilus Lindsey, M. A. 8vo. 6d. Johnson. 1774.

This small tract, the Author informs us, in his prefixed advertisement, was drawn up solely for the use of a country parish, and never intended to go beyond it; but that the kind reception it met with there, from an affectionate and grateful people, and their entering so intirely into the cause and subject of it,—added to the suggestion of serious friends, that it might be of some general use,—has been an inducement to make it more public.

We have already spoken* so largely concerning Mr. Lindsey's *Apology*, that it will be sufficient to add, with regard to the present discourse, that it is plain, sensible, and pathetic; and that the pious Author writes with such an apostolic simplicity, humility, and affection, that we cannot wonder at his parishioners having been greatly moved with this farewell Address of their conscientious and excellent pastor.

* In the Reviews for the last and present month.

S E R M O N S.

I. *Revelation the most effectual Means of civilizing and reforming Mankind.*—Preached before the Society in Scotland for propagating Christian Knowledge, at their Anniversary Meeting, Jan. 5, 1773. By Robert Henry, D. D. 8vo. 6d. Printed at Edinburgh, and sold by Cadell, London.

The importance and usefulness of divine revelation are here judiciously stated, enforced, and shown to be the most effectual means of enlightening men in the knowledge of religion, and at the same time convincing them of its truth, and persuading them to the practice of it.

H. A Charge and Sermon delivered at the Ordination of the Rev. Mr. John David, O.R. 7, 1773, at Frome, Somersetshire; the Charge by Daniel Turner, M. A. the Sermon by Caleb Evans, M. A. 6d. Cadell.

III. *Compassion to poor Children, recommended, from the Example of Pharaoh's Daughter.*—At the Meeting-House in St. Thomas's, Southwark, for the Benefit of the Charity-Children in that Place, Jan. 1, 1774. By Samuel Palmer. 6d. Buckland.

IV. *The encouraging Prospect that religious Liberty will be enlarged:* considered and applied to the Case of the Protestant Dissenters; in a Sermon preached at Kidderminster, Nov. 5, 1773. By Benjamin Fawcett, M. A. 6d. Buckland.

The encouraging prospect exhibited to the view of Mr. Fawcett's audience at Kidderminster, is that of the late happy progress of religious freedom throughout the Christian world in general, and in our own country in particular. The candid and liberal spirit of the present age is justly praised by this Preacher. He hath taken occasion to introduce an account of the Dissenters late application to parliament; and he seems to entertain strong hopes of future success, should his brethren unite in the renewal of their constitutional endeavours to free themselves from those legal restraints which they deem incompatible with their Christian liberty. There is a becoming moderation in this discourse; which will be read with satisfaction by those *consistent* Dissenters who are well-wishers to the cause; and it can give no offence, we suppose, to the unprejudiced members of our established church.

V. Preached in the Parish Church of Newbury, Berks, Jan. 14, 1774, at the Funeral of the Rev. John Gower, LL. B. Fellow of Winchester. By the Rev. Thomas Pearce, Curate of Newbury. 4to. Walter.

This brief oration (for the discourse is not a *long* one) merits some distinction from the common run of funeral sermons, on account of its superior eloquence. It is rationally pious, and soberly pathetic; and while the Author has sufficiently attended to the propriety of composition, he has not lost sight of that plainness which ever ought to bring down pulpit-discourses to the level of common capacities:—those in which the preacher soars above vulgar apprehension, are seldom found to be extensively useful; and are generally to be regarded as little better than “sounding brass, or a tinkling cymbal.”

T H E

MONTHLY REVIEW,

For M A R C H, 1774.

ART. I. *British Biography; or, an accurate and impartial Account of the Lives and Writings of eminent Persons, in Great Britain and Ireland; from Wickliffe, who began the Reformation by his Writings, to the present Time: Whether Statesmen, Patriots, Generals, Admirals, Philosophers, Poets, Lawyers, or Divines. In which the several Incidents and remarkable Actions of their Lives, and the Particularities of their Deaths, that could be collected from History, Family Memoirs, and Records, are related; a Catalogue of their Writings given, with occasional Remarks; and their Characters delineated with Freedom and Impartiality.* 8vo. 6 Vols. 11. 11s. 6d. Boards. Baldwin, &c. 1773.

IT has been said that 'of the various kinds of narrative writing, biography is that which is most eagerly read, and most easily applied to the purposes of life.' Perhaps this is true; but we use the half-assenting *perhaps*, because the writer of other branches of history may contest the point of popularity, at least, if not of utility also, with the biographer; notwithstanding the preference given to the latter by the ingenious Author of the *INDEX*, Vol. 84. 'The examples,' says he, 'and events of history press, indeed, upon the mind, with the weight of truth; but when they are repositied in the memory, they are oftener employed for shew than use, and rather diversify conversation than regulate life. Few are engaged in such scenes as give them opportunities of growing wiser by the downfall of statesmen, or the defeat of generals. The stratagems of war, and the intrigues of courts, are read, by far the greater part of mankind, with the same indifference as the adventures of fabled heroes, or the revolutions of a fairy region. Between falsehood and useless truth there is little difference. As gold which he cannot spend will make no man rich, so knowledge which he cannot apply will make no man wise.'

Should we admit all that glitters in the preceding paragraph, as solid, sterling truth,—to which, however, we do not find ourselves wholly inclined,—yet it will not suffice to determine the question, with respect to the claim of biography to the preference of mankind; since, as even the same writer acknowledges, in the same paper, ‘He who writes the life of another*, is either his friend or his enemy, and wishes either to exalt his praise, or aggravate his infamy; many temptations to falsehood will occur in the disguise of passions, too specious to fear much resistance. Love of virtue will animate panegyric, and hatred of wickedness embitter censure. The zeal of gratitude, the ardor of patriotism, fondness for an opinion, or fidelity to a party, may easily overpower the vigilance of a mind habitually well-disposed, and prevail over unassisted and unfriended veracity.’

As to the man who writes of himself, what deviations from the direct line of truth will not the love of self, and love of fame, lead him into! What impartiality of decision can we expect from him who sits in judgment on his own cause! What excuses will he not find to palliate his misconduct, and how speciously will he explain away every adverse fact, in apologizing for his errors!

But leaving this point of precedency to be settled by those who may think it of importance enough to merit their attention, let us proceed to the publication which hath given rise to the foregoing cursory observations.

In the 28th volume of our Review, in giving an account of the ‘New and General Biographical Dictionary,’ we recommended the *chronological* method to the compilers of biographical systems, and enumerated the many advantages which would give it a manifest superiority over the alphabetical form, if properly executed. The Author of the work before us hath so far pursued our plan, as to prefer this method to that of a dictionary; justly observing that ‘the lives of persons who were cotemporaries with each other, are best read together, as one frequently throws light on another;’—and with regard to the advantage claimed by the *alphabetical* order, from the facility of turning, at pleasure, to any particular life, that circumstance is easily supplied, as it is in the *British Biography*, by proper indexes.

As our Author’s design is confined to the celebration of these illustrious persons whose names do honour to this country, or

* Which is the case with the greater number of biographical writers; for, comparatively few are they who calmly and voluntarily sit down to review their own lives, for the admonition of posterity.

to our sister-island, he is particularly solicitous to set forth the advantages of his plan.

It is perhaps, says he, no national partiality to assert, that no country has produced a greater number of men, distinguished by elevated genius, or exalted virtue, than Great Britain and Ireland. A perusal, therefore, of the lives of such excellent and illustrious men, must have a natural tendency to excite in us a generous emulation, and to animate us to the most worthy and laudable pursuits. The statesman may be excited to aspire after a greater degree of political knowledge, and to investigate the means of promoting in the best manner the interests of the state, over which he is appointed to preside, by the examples of a WALSINGHAM and a BURLEIGH. The divine, the lawyer, and the physician, may all be excited to aim at excellence in their several professions by the examples of a BARROW and a TILLOTSON; a COKE, a HALE, and a HOLT; a HARVEY, a SYDENHAM, and a MEAD. The seaman and the soldier may be animated to the pursuit of military honours, by the heroic actions of a BLAKE and a MARLBOROUGH; and the disinterested patriot, who feels for the honour and the interest of his country, and who is a zealous advocate for liberty, and the common rights of mankind, may be animated by the noble examples of a HAMPDEN, a RUSSEL, a MARVEL, and a SYDNEY. And the man of letters and philosophical inquiry may be incited to aspire after literary and scientific eminence, by the immortal labours of a MILTON, a BACON, a BOYLE, a NEWTON, and a LOCKE.

But it is not eminence in arms, in arts, or in science only, that we may be taught to aspire after, in the perusal of the lives of the most eminent of our countrymen. It may also stimulate us to aim at the acquisition of what is of still more value and importance, and at the same time universally attainable, Moral Excellence. It is not in the power of every man to be a great statesman, general, or philosopher; but every man may cultivate and practise temperance, integrity, benevolence, and humanity. He who cannot enter into any competition with those who have distinguished themselves by their wit, their eloquence, or their learning, may at least learn to imitate their virtues. And even the lives of bad men, such whose eminence of station or abilities have rendered their actions sufficiently important to be properly introduced in a work of this kind, may be read with considerable advantage. The deformity of vice, as well as the beauty of virtue, is best exhibited in real characters; a just representation of which must have a natural tendency to excite in us a love and esteem for the one, and an hatred and contempt of the other. We cannot read the lives of BONNER, of GARDINER, or of JEFFE-

RIES, without feeling a just detestation of bigotry, religious persecution, injustice, and cruelty.'

The materials for a work of this kind are obvious and ample: the *General Dictionary*, in ten volumes, folio; the *Biographia Britannica*, in seven folios; the *New General Biographical Dictionary*, in twelve vols. 8vo. Beside which, the Author assures us, that he hath had recourse to 'some hundred volumes of single lives, and historical and biographical collections; beside occasionally making use of manuscripts, particularly those in the British Museum, when he could meet with any that were adapted to his purpose.'

From the similarity of this design with that of former biographical collections, those who are acquainted with the arts of authorship, particularly in the compilation-branch, and in the mode of *periodical* * publication, may be apt to suspect that the lives in this work are little more than a mere abridgment of those in the *Biographia Britannica*; but, so far as we could spare time for comparison, this does not seem to be the case. Our Author has, in general, exercised his natural right of thinking and speaking for himself; in consequence of which, where the materials used in common, both by him and by his predecessors, are drawn from the same source, we frequently find the accounts to be circumstantially different; facts are exhibited in different lights; and many mistakes of former writers are corrected. There is, moreover, one merit assumed by the Author, as peculiar to this work, and which we are, indeed, convinced, that none of our more voluminous productions in the same branch of literature can boast, viz. that being wholly compiled by *one person*, 'it will therefore probably be found to have an uniformity of sentiment, with regard to persons and things, the want of which hath been complained of, in some preceding works of the kind.'

The point of time at which this performance commences, is the age in which the celebrated Wickliffe happily paved the way for the Protestant reformation: the life of this great founder of our religious liberties stands first in the collection. We are, however, somewhat surprized that the Author did not step a little farther back, and begin with that illustrious ornament of Britain, Friar ROGER BACON; who is justly to be re-

* The present work has been published in monthly numbers, as well as in distinct volumes. It is several years since the first volume appeared; the second was printed in 1766, and the third in 1767. It is now advanced as far as the sixth; and we are given to understand that the undertaking will be completed in two more;—considered as the work of one person only, great labour, as well as time, must have been employed in this complement.

garded as the father of science in this country; and whose genius was scarce equalled, even by that of his great namesake the Lord Verulam. He might have availed himself of a very judicious compendium of the life of this wonderful man, in a work entitled, *The Library*, written by a society of learned and ingenious men, whose labours were too good for the age in which they appeared *.

A very short extract from this work may suffice for a specimen of the Author's manner, and mode of thinking; viz. his character of *Archbishop Laud*.

“ — He was, undoubtedly, a man of considerable learning † and abilities; but was, notwithstanding, in many respects, extremely weak and superstitious ‡. He was also of a very warm,

* This work was published, monthly, in the years 1761 and 1762; and was discontinued for want of sale, at a time when many thousands of the most worthless magazines were, like *Coryat's Crudities*, eagerly gobbled up by the tasteless public.

† The very ingenious Author of the *Rambler*, in his poem, entitled, “*The Vanity of Human Wishes*,” has the following lines:

“ Nor deem, when learning her last prize bestows
The glitt'ring eminence exempt from woes;
See when the vulgar 'scape, despis'd or aw'd,
Rebellion's vengeful talons seize on LAUD.
From meaner minds, though smaller fines content
The plunder'd palace, or sequester'd rent;
Mark'd out by dangerous parts he meets the shock,
And fatal learning leads him to the block:
Around his tomb let art and genius weep,
But hear his death, ye blockheads, hear and sleep.”

“ We have the highest esteem for the talents, the writings, and the character of Dr. Johnson. But we are notwithstanding of opinion, that in these lines he has not imputed the death of Laud to the real causes. It is on the contrary very evident, as we apprehend, that it was the activity of that Prelate in promoting arbitrary measures of government, his absurd zeal for trifling ceremonies, his violent and unjust proceedings in the star chamber, and high commission courts, and other particulars of this kind, which brought him to the block; and that it is not by any means his genius or his learning, to which his untimely end can with propriety be attributed.”

† Of this his *DIARY* affords very pregnant instances, some of which we shall select for the entertainment of the reader. He was particularly attentive to his dreams, many of which he hath recorded with great care and exactness. The following passages are taken from the edition of his *Diary*, published by Hen. Wharton, in 1695.

“ 1623. Dec. 14. Sunday night, I did dream that the Lord Keeper was dead; that I passed by one of his men, that was about a monument for him: that I heard him say, his lower lip was infinitely

warm, hasty, and passionate temper, and of a disposition somewhat vindictive; but, in other respects, his private life appears

to

swelled and fallen, and he rotten already. This dream did trouble me.

" 1625. July 3. Sunday, in my sleep his Majesty King James appeared to me. I saw him only passing by swiftly. He was of a pleasant and serene countenance. In passing he saw me, beckoned to me, smiled, and was immediately withdrawn from my sight.

" Aug. 21. That night, in my sleep, it seemed to me, that the Duke of Buckingham came into bed to me; where he behaved himself with great kindness towards me, after that rest, wherewith wearied persons are wont to solace themselves. Many also seemed to me to enter the chamber, who saw this.

" Not long before, I dreamed that I saw the Dutcheſs of Buckingham, that excellent Lady, at first very much perplexed about her husband, but afterwards cheerful, and rejoicing, that she was freed from the fear of abortion, so that in due time she might be again a mother.

" Sept. 4. Sunday. The night following I was very much troubled in my dreams. My imagination ran altogether upon the Duke of Buckingham, his servants, and family. All seemed to be out of order: that the Dutcheſs was ill, called for her maids, and took her bed. God grant better things.

" Sept. 26. Sunday. That night I dreamed of the marriage of I know not whom at Oxford. All that were present, were clothed with flourishing green garments. I knew none of them but Thomas Flaxnye. Immediately after, without any intermission of sleep (that I know of) I thought I saw the Bishop of Worcester, his head and shoulders covered with linen. He advised and invited me kindly, to dwell with them, marking out a place, where the Court of the Marches of Wales was then held. But not staying for my answer, he subjoined, that he knew I could not live so meanly, &c.

" 1626. Aug. 25. Friday. Two Robin-red-breasts flew together through the door into my study, as if one pursued the other. That sudden motion almost startled me. I was then preparing a sermon on Ephes. iv. 30, and studying.

" Jan. 5. Epiphany Eve, and Friday. In the night I dreamed, that my mother, long since dead, stood by my bed, and drawing aside the clothes a little, looked pleasantly upon me; and that I was glad to see her with so merry an aspect. She then shewed to me a certain old man, long since deceased; whom, while alive, I both knew and loved. He seemed to lie upon the ground; merry enough, but with a wrinkled countenance. His name was Grove. While I prepared to salute him, I awoke.

" 1639. Feb. 12. Tuesday night. I dreamed that K. C. was to be married to a Minister's widow; and that I was called upon to do it. No service-book could be found; and in my own book, which I had, I could not find the order for marriage.

" 1640.

to have been free from reproach; though we can find in his actions but very few evidences of that IMMENSE VIRTUE, which Lord Clarendon attributes to him. He was of very arbitrary principles both in Church and State; extremely active in the promotion of the most illegal and despotic measures of government; and inclined to very severe methods in the ecclesiastical courts, especially against the Puritans, and all who made any opposition to the doctrines or ceremonies established by authority. As to his theological principles, though he could not with propriety be termed a Papist, it is nevertheless certain, that he was a great favourer of many of the doctrines maintained by the Church of Rome; and that the religion which he laboured to establish, partook largely of the nature and genius of Popery. Though he would not probably have chosen, that England should have been brought into subjection to the Pope,

" 1640. Jan. 24. Friday. At night I dreamed that my father (who died forty-six years since) came to me; and, to my thinking, he was as well, and as cheerful, as ever I saw him. He asked me, what I did here? And after some speech, I asked him, how long he would stay with me? He answered, he would stay till he had me away with him. I am not moved with dreams; yet I thought fit to remember this.

" 1642. Nov. 2. Wednesday night. I dreamed the Parliament was removed to Oxford; the Church undone: some old Courtiers came in to see me, and jeered: I went to St. John's, and there I found the roof off from some parts of the college, and the walls cleft; and ready to fall down. God be merciful.

" Tuesday, Simon and Jude's Eve, I went into my upper study, to see some manuscripts which I was sending to Oxford. In that study hung my picture, taken by the life; and coming in, I found it fallen down upon the face, and lying on the floor, the string being broken by which it was hanged against the wall. I am almost every day threatened with my ruin in Parliament. God grant this be no omen.

" On Wednesday, Sept. 4, 1644, as I was washing my face, my nose bled, and something plentifully, which it had not done, to my remembrance, in forty years before, save only once, and that was just the same day and hour, when my most honourable friend the Lord Duke of Buckingham was killed at Portsmouth, myself being then at Westminster. And upon Friday, as I was washing after dinner, my nose bled again. I thank God I make no superstitious observation of this, or any thing else; yet I have ever used to mark what and how any thing of note falls to me. And here I after came to know, that upon both these days in which I bled, there was great agitation in the House of Commons, to have me sentenced by ordinance; but both times put off, in regard very few of that House had heard either my charge or defence."—See Diary, p. 7, 20, 22, 23, 24, 35, 56, 57, 59, 64, and 421.

he appeared very desirous of being himself the Sovereign Patriarch of three kingdoms.*

The sixth of these volumes brings the work down to the times of Boyle, Dryden, South, Tillotson, &c. and we must not forget to observe, that to many of the lives are prefixed prints of the persons who are the subjects of the respective narratives; which are chiefly copied from Houbraken and Vertue's heads of illustrious men: and they are not ill engraved.

ART. II. *The Lives of those eminent Antiquaries, Elias Ashmole, Esq; and Mr. William Lilly.* Written by themselves. With Lilly's Life and Death of Charles the First; and several occasional Letters. By Charles Barman, Esq; new Edit. 8vo. 6s. Davies. 1774.

THE title of *Eminent Antiquary* is, no doubt, justly bestowed on the celebrated Mr. Ashmole; but we are not so well satisfied with Lilly's pretensions to so honourable a distinction. Lilly was rather a *conjuror* than an antiquary; in the former character he shone conspicuous among the numerous herd of astrologers, who flourished in this country, in the earlier part of the 16th century; and was far from being considered in the same contemptible light with the Gadburys and Culpeppers, and other quacks and fortune-tellers of those days. We find that he was visited and patronized by such men as Ashmole, and Bulstrode Whitelocke; and was, indeed, considered as a man of real learning, in an age wherein astrology still maintained its footing among the sciences, although it hath since been, most deservedly, laughed and punished into annihilation.

But although Lilly was certainly an impostor*, in his astrological capacity, in common with the rest of his *divining* fraternity, yet he deserves to be considered as a man of letters; and we must do him the justice to acknowledge, that in his *Memoirs* of Charles I. we meet with many curious observations on the character and conduct of that unhappy prince; and that if we strike out the nonsense about casting figures, and calculating nativities, this tract may be read with as much satisfaction as some of the more celebrated histories, and with less danger of being misled; for Lilly appears not only to have been strictly

* Lilly, throughout his *Memoirs*, so very seriously asserts the utility and dignity of his profession, that some have thought he really believed in it himself. We doubt not, however, that he acted, in this respect, like many *honest* men beside, who have no idea of betraying the secrets of a *craft* by which they and their brethren obtain not only *their wealth*, but the esteem and reverence of mankind.

impartial, but also to have been very well informed,—so far as he pretends to the knowledge of facts, or characters.

With respect to the worthy founder of the Ashmolean Museum at Oxford, his diary may be regarded as a curious specimen of those private journals which it was the fashion, in those days, for almost every body to keep, who knew how to use a pen; and, more especially, the divines. Vanity, perhaps, had not a little share in the production of these family pieces of egotism; which, in general, serve to prove nothing so much as *the vast importance of a man to HIMSELF*. Yet to these details we are obliged for the knowledge of many useful particulars relative to the lives of eminent persons; but they have been brought into discredit, through the imprudence of those who have committed them to the press, with all their native imperfections on their heads. The *Writers* may be excused for noting many frivolous particulars, which, however, could not be communicated to the Public, without exposing the whole composition to ridicule: it was therefore, undoubtedly, the *Editor's* duty to expunge all such trifling passages; preserving nothing but what, it might be supposed, the Public would wish to know.

Not so, however, has the *faithful* if not *judicious* Editor of Mr. Ashmole's diary proceeded. Every word seems to have been most religiously committed to the safe custody of the press, and many an anecdote is thus deposited in the temple of Fame, which ought rather to have been conveyed to the temple of Cloacina: thus we are carefully informed when Mr. A. took physic, how many times it operated; at what periods he had the tooth-ach; on what day his wife quickened; and how he once unluckily scratching his backside, fell foul of a pimple, and made a sore place. In short, it was with good reason that (as the original Editor, Mr. Burman, informs us) a near relation of Mr. Ashmole's deemed these papers a curiosity 'for their *exactness* and *singularity*.'—They contain, however, a number of particulars which, to the lovers of the study of antiquity, and the friends of literature in general, will be very acceptable: and therefore we heartily forgive Dr. Plott † who transcribed them, and the Rev. Mr. Parry ‡ who collated them; notwithstanding that, in the discharge of this duty, they have manifested less taste than fidelity. Perhaps, indeed, as true antiquarians, they thought it their especial duty to be most religiously careful not to *rub off the rust*.

† The famous Author of the *Natural History of Staffordshire, &c.* and Secretary to the Royal Society.

‡ Of Jesus College, Oxford, and Head Keeper of the Ashmolean Museum.

ART. II. *Considerations on the State of Subscription to the Articles and Liturgy of the Church of England, towards the Close of the Year 1773; or, a View of what Alterations had been made in it by the preceding Debates.* Recommended to the most serious Attention of the three Estates of the Realm. By a Consistent Protestant. 8vo. 1s. 6d. Wilkie. 1774.

WE know not who the person is to whom the friends of religious Liberty are obliged for these *Considerations*; but, whoever is the Writer, he appears, from his manner of treating the subject before him, to be a sincere Christian, a Consistent Protestant, and an able advocate for the great cause in which he is so worthily engaged.

‘ So much has been published of late, says he, concerning the propriety or impropriety of subscribing to *human articles of faith*, and particularly concerning those *subscriptions* which are *required* in this kingdom; that it might seem unnecessary to add to the bulk of a controversy already too large. Yet till the matter is brought to an *issue*, it is an affair of such importance to the peace of many conscientious men, the honour of our Church, and the interests of true Christianity, that no man, who is satisfied of its importance, can well be justified if he does not lend a helping hand towards its *decision*. What has passed, has thrown new light on the subject; and though nothing has yet been judicially determined, nor any one step been taken towards *legally* removing the difficulty under which we labour; yet it cannot be said, that *nothing* has been done by our altercations. And it may lead us nearer to some conclusion, to have it known how far the cause has imperceptibly *advanced*, notwithstanding every art to defer it.

‘ This I shall endeavour to shew, by a short review of the question: and I choose to begin *ab ovo*, that every one into whose hands this pamphlet shall be put, may have the substance of the whole case before him: and that if the parliament shall do *nothing* in this session, towards giving relief to a large body of conscientious Christians, the world may judge between us: who is most in the right, he who seeks it, or they who shall still persist in refusing to comply with so pious a request. Few are at leisure, or willing, to wade through volumes of controversy, or even to turn over what has appeared of late on the subject: but I should apprehend this succinct account may suffice, to let even a stranger into the most material points on which the debate turns (which he may pursue to advantage, if he find himself inclined, elsewhere) and I appeal to the warmest advocates for our subscription themselves, whether the facts I shall relate (*however melancholy the truth*) be not true.’

Our

Our Author now proceeds to give his Readers a concise, but clear and distinct view of the question, from the time of *Luther* till the close of the year 1773, and then goes on as follows:

‘ Here then the matter RESTS at present. But GOD FORBID THAT IT SHOULD EVER REST so! while there is *boghty* among Christians it cannot. We call ourselves a *Protestant church*; declare against *infallibility*; and appeal to the *scriptures themselves* as containing all things necessary to salvation, which we recommend to every one, and require of our clergy to study. A set of *articles*, drawn up two centuries ago suitable to the scholastic notions of those times, remain still in use as the *pattern* according to which all the *clergy* are to square their opinions, and all the *clergy* are to frame their instructions. Even *Dissenters* from the established church are not allowed to worship God in their own way, unless they will bear testimony to the truth of *her* rule. Both *Clergy* and *Dissenters* have studied the scriptures; and in many instances cannot find them conformable with it; and have *applied* accordingly to the legislature in its several branches, to release them from so hard a service, as to be made to testify an exact conformity they do not see. What has been the answer? The CLERGY are told that this is not a time for amendments, and they must be *allowed* to use a *latitude* in the interpretation of the articles, to *reconcile* them to themselves, or to take them in *any sense* the words will bear; (or, perhaps, like Peter’s shoulder-knot, if the matter cannot be reconciled *tatidem verbis*, to do it *tatidem literis*.) And as to the DISSENTERS; they are *assured* that notwithstanding the laws are kept in force against them, their non-compliance shall (for the present) *be winked at*.

‘ These are no longer the soothing words of too fond a friend, the casuistry of private advice, or the deceit a man puts upon himself, who is unwilling to lose his hopes of preferment upon which all his prospects in this life depend; but the counsel of persons in authority; the only possible excuse they give to keep men quiet, and lull them asleep, under the continuance of a burthen which neither they nor their fathers knew well how to bear. Nor is the non-compliance of the *Dissenters*, any longer to be looked upon as a disobedience to government; though it is a disobedience to laws, which, though now *dormant*, it is well known may at any time hereafter be roused and enforced against them.

‘ But suppose A CLERGYMAN to be scrupulous, and unwilling to set his hand to what he does not *thoroughly* believe; and unwilling to declare that *far truth* before the congregation, which in his conscience he cannot fully and in every part allow

to be truth. (The case is *possible*: he is far from certain that God will allow of *seppistry*, whatever his *earthly superiors* may.) What is he to do in this dilemma? Is he to be *silent* then, or to be *kept back*, or to *retire* from the ministry of God in this church, because he is of all men the *most fit to serve* in it? (If he retires ever so *peaceably*; he is liable to excommunication, and all its harassing consequences.) Or is he to *force himself* into compliance, as thinking he can that way be most useful to the cause of religion; and then to be reprobated and suspected of sinister views, and branded with opprobrious names, because he *solicits* humbly to be relieved from so iniquitous a burthen? And are the DISSENTERS to have the rod held over them for ever, if they *will not* comply with what we know they *cannot*? Or are they to be suspected of designs against Christianity, or against the state, because they desire to be released from so severe a law; so contrary to all the dictates of humanity, so contrary to all true Christianity?"

This may serve as a specimen of our Author's manner of writing, which is sensible, liberal, and manly. How it is possible for our ecclesiastical governors to peruse, with serious attention, what many other able writers have advanced upon this subject, and, at the same time, satisfy themselves with sitting still as unconcerned spectators of the laudable efforts of other men, is to us utterly inconceivable. If matters are to remain upon the present footing, we cannot but think, with our Author, that the glory of our Church is extinct.

Those who have opportunities of conversing much with persons in *high life*, laugh at the Petitioning Clergy, and vindicate the conduct of our ecclesiastical governors. They tell us, that the Petitioners, they believe, are worthy honest creatures, good, *simple souls*, but that they know nothing of the world, and have very confined views;—the Bishops, on the contrary, they say, are persons of superior capacities, and enlarged views; that they have too much good sense not to look upon all religious systems as pretty much the same; and that they would therefore act a very absurd and impolitic part were they to risk the consequences of making any alterations. But is not this a strange apology for their Lordships? Some of them, *we know*, would not think themselves at all obliged to such vindicators; and we have charity enough to *hope* as much of the rest of the right reverend Bench.

ART. IV. *The History of Lord Stanton.* By a Gentleman of the Middle Temple, Author of *The Trial*. 12mo. 3 Vols. 9s. Vernor.

WE remember to have read *The Trial** with greater pleasure than we in general receive from works of this na-

* See Review for January 1772, p. 79.

ture; and our sensible Author has continued to amuse us agreeably, in the volumes now before us. The History of Lord Stanton, though not any way equal to the works of our first-rate writers, in this branch of literature, are much superior to the common run of those romances that are daily published under the titles of *Novels*; and we will venture to assure those of our Readers, who have a taste for writings of this kind, that they will not find the time employed in perusing the present work wholly thrown away.

Many of the letters contained in this History are sensible, spirited, and affecting. Lord Stanton having been, by the care of his mother, educated in the country, and entirely secluded from the great and gay world, till he was of age, now leaves his retirement, and, under the concealed name of Benson, arrives in London; where, having by a fortunate accident, been introduced to a genteel family, he proceeds to make his observations on men and manners, as they appear to him in that great theatre of pleasure and dissipation. The seducing scenes he meets with, have however a visible effect on his morals; and the severity of his virtue more than *begins* to relax when he gives his friend in the country the following account of a masquerade scene, in which he was peculiarly interested.—This, and his friend's answer to it, with some abridgment, will be sufficient to shew the style and manner in which this History is written.

“Ignorant of the ways of the world as I am, yet I have not been without my achievements: a porter put a billet into my hand, and, whilst I was admiring the superscription of it, got off unquestioned. It was addressed in the monitory verse of Dryden—*Be discreet—Love's fairy favours are lost when not concealed.*” This bespoke a mystery, and I hastily burst open the paper; it contained these words: “Titania, Queen of the Fairies, to the most charming of the Sons of Men—Love spares not immortality—and I have felt his shafts, that mortals have been admitted to our embraces is authorized by many instances: that height of honour is reserved for you. I shall be at the masquerade to-morrow night in my proper dress. If you dare encounter me I shall meet you half way; but I know that secrecy alone can ensure you a fairy's affection. Perhaps before we part I may condescend to be a mortal.”—It is not to be supposed I failed to meet my fair antagonist: to encounter the Queen of the Fairies it was necessary that I should put on proper apparel: I was dressed like a forester, green was the close habit which fitted my body; my spear glitter'd in my hand, and my bugle horn hung from my shoulders; but till her Majesty appeared, I concealed myself in a domino. She did not enter the room till late, and her appearance attracted the eyes of the whole motley company: her robe was of a light blue, embroidered

beddered with silver stars, and flowers; her hair was bound up spirally, and a string of diamonds appeared to confine it, which terminated in a large crescent. I cannot really describe the other parts of her dress, which bespoke an elegant fancy, and great richness: I must not however forget her wand, nor to tell you that her shape was faultless, and her air noble. I attended her some time in my domino, and listened to the answers she gave the crowd that thronged about her; for, coming into the room alone, she excited every body's attention; and was attacked on all sides; I call her alone, as she had only a person in the character of an attendant fairy with her. She repulsed every body that came near her, and her eye was in quest of something, she knew not what. It was time to relieve her from her anxiety; and, slipping out to the place where my servant attended, I threw off my domino, and entered as the hunter—I approached her, and whether she knew my person or not in that disguise, she started as I came near her. “I have received a fore wound said I, and the Queen of the Fairies can alone cure me.” “Is it visible?” “No; and that makes it the more dangerous.” “When did you receive it?” “Yesterday at noon.” “Ha! Forester, are you come?” “Yes, and you must lay aside your pretensions to fairy knowledge, for I have attended your person in disguise ever since you appeared, while your eye was seeking me in vain. You must drop your divinity, and break your wand, for I can be as secret to a fair mortal, as to the Queen of the Fairies.” “You rob me of my divinity too soon: consider I shall be less troublesome in this assumed character than when I sink into a meer woman.” By this time we had got away from the company, and found ourselves almost alone. Here we entered into conversation, and I prevailed with her to shew me her face, which would not have disgraced the reality of the character she assumed. It was really charming: an explanation soon ensued, and we retired from the crowd which prevented our joy, and heightened expectation.

“Do not imagine I pass my time in seducing innocence, or violating the nuptial bed—no such thing. This was the mistress of a nobleman, who kept her more for the vanity of having so fine a woman in his power, than for any other gratification. She thought herself at liberty to please her fancy, and I happened to be the happy man. Well, Thompson, and where's the harm of all this? Your gravity will be displeased with it, and will make you look on me as a very bad fellow; but though I indulge and gratify the desires so natural, and consequent to youth, I trust I do not forget the dictates of honour, or fail to pay a due respect to virtue.”

His friend who, though little older than Lord Stanton, had lived with him as his tutor and companion, thus sensibly replies to the foregoing letter :

‘ If I can presume upon the right of a friend, which ever implies equality, your excuses for your silence cannot be admitted. Oh, my good friend, they are the worst that can be framed, and sorry I am to tell you so. Oh thou of little resolution, who canst so soon relinquish thy boasted attachment to virtue, whose heart yields to every slight and transient temptation. The honour of thy youth forsaken, and forgot; in what manner shall I address you? How shall the admonitions of thy friend reach thy ears, fill’d with flattery and falsehood, or how shall my words gain a passage to thy heart, when all the avenues are choaked with variety, and fill’d with licentious pleasure? I cannot so far forget my former interest in you, as not to warn you, with friendly voice, to avoid the edge of the precipice that yawns beneath you, and where, if you fall, ruin and destruction await you.—How many are the subterfuges vice flies to, endeavouring to palliate her actions with the semblance of right! Thus you call the acquaintance of the lewd and abandoned, a knowledge of the world; and thus you stile libertinism and folly, vivacity and spirit. Who are your companions? With whom do you associate? Those whom honour has forsaken, whom virtue disowns, who are unacquainted with honesty, who are strangers to every thing good. Thou shalt not touch pitch, but thou shalt be defiled; and a communication with the votaries of folly shall contaminate the heart. The sentiments and the actions have a close connection with each other. If your heart is not totally abandoned, you must have shrunk back with horror on your first introduction to the paths of licentiousness. The man who hears without disapproving, tacitly commends; then where will this road lead us? Oh ’tis too dismal to think of it, or cast our eyes only where it *begins* to terminate; misfortune, disease, infamy, wait with open arms to receive you.—But I question if your generous heart could support the disgrace which you will find awaits you. When your eyes come to be opened, when all your actions, however bad or dishonest, are hung up in the fane of Time, and Memory, ever to be *then* shunned, takes them down, and presents them to your view, the colours heightened by reflection, and your passions fled, what then will become of you? Can you support your own thoughts, or bear the idea, even at present, of what may happen hereafter? You know not the nature of the actions you commit every moment, how unjust, or bad; exclusive of the immorality of them, though custom has gilded them over with the appellation of gallantry and amour. If we consider

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showed his talent for delicate humour, and pointed satire †. We observed, nevertheless, that we thought, in some instances, he kept the manner of Sterne, the English Rabelais, in view; and we still consider him as in some measure a disciple of that eminent master: yet he follows no leader with so much servility as to incur the reproach of being an *imitator*.

It seems to be the peculiar fancy of this Writer, to spirit his readers back into the remote ages of ancient Greece, when Greece was in the zenith of her glory; when Plato, Socrates, Xenophon, and other venerable sages flourished: to walk with them in the academic grove, to converse with them in the scientific portico, to tread over again the steps of Time, and to join the wisdom and the manners of antiquity with the knowledge and the improvements of later ages. Nor is the assemblage at all unnatural. The art of the Writer, in a great measure, prevents us from seeing where the mixture takes place; so that it is not every ordinary reader who can mark the point where Attic science unites with German † wit; and where the Grecian moralist deviates into the hero of a feigned history.

Nor is it only the wisdom and the virtue of ancient Greece that are here revived and produced as objects of our contemplation and esteem. This various Writer introduces us, likewise, to the luxurious scenes, the *convivial banquets*, of the polite and elegant, as well as the sage and philosophic, Athenians; who were equally disposed to the enjoyment of mental and corporeal pleasures. We share with them the gratifications of the table, the raptures of music, and all the delights of the most refined and voluptuous love.

But here the graver part of Mr. W.'s readers may be apt to raise some objections to the morality of his present performance.

† 'The learned and ingenious Author of Agathon has been well known, for some time past, in the literary world, as a man of genius and erudition. He has distinguished himself as a poet, a satirist, a moral, and a dramatic writer. Though the singularity of some of his productions has exposed him to the severe censure of the German critics, yet his writings, in general, have been well received by most of his countrymen.' TRANSLATOR'S Pref. p. x.

‡ The notion of German wit may extort a smile from those English readers who are unacquainted with the change of complexion which the muses of that empire have undergone, within the present century. The lighter French have been used to sneer at the Germans for their supposed want of that *play of imagination* for which they think themselves so eminently distinguished above other mortals; but the judicious Translator of this work has, in his Preface, very properly exposed the futility of this notion, and done justice to the merit of the most distinguished German writers; whose names it is here unnecessary to repeat.

They may enquire whether he has not painted sensual enjoyments in colours that are too seductive to young minds, and persons of warm feelings; and whether his work will not, therefore, prove dangerous to those readers who do not always sufficiently discriminate the luxurious description and the moral inference.

Our Author is, indeed, aware of this objection; to which, however, he does not admit that his work is justly amenable. He seems to think that if we would give virtue a real advantage over vice, the encounter should be strictly conformable to the laws of honour; that each side should have fair play; that both parties should be allowed room to exert their full strength, in order to render the superiority of the conqueror the more conspicuous, and the victory more complete and decisive. And here let the Author defend his own cause.

In several places of this work, says he, we have given our reasons why we have not made Agathon the model of a perfectly virtuous character. The world is already sufficiently stocked with copious treatises of morality, and every one may freely indulge his fancy (for nothing is easier) in forming a hero, who shall from his cradle to his grave, in every circumstance and relation of life, always perceive, think, and act as a perfect moralist. But as Agathon was intended to represent a real character, in which others might discover their own likeness, we maintain that the author could not, consistently with this design, make him more virtuous than he is; but if others are of a contrary opinion (for it is certain that the best character is that which has the greatest qualities with the fewest faults) we only desire that they would, among all mankind, fix upon any one, who, in a similar situation, would have been more virtuous than Agathon.

A young libertine, possibly upon finding that an Agathon was overcome by the insinuating allurements of love and of a Danae, may be ready to draw the same conclusion that Chærea does in Terence, upon viewing a picture which represented an amorous intrigue of Jupiter. After having read with secret joy that such a man had fallen, he might exclaim in the words of Chærea in the poet; *Ego benivincio hoc non facerem? Ego vero illud faciam, ac lubens.* A man too of a vicious turn of mind, or of a profligate character, may, perhaps, upon reading the argument of the sophist Hippias, imagine that they will plead an excuse for his vices, and justify his infidelity; but every honest man must be convinced, that the immorality of the one, and the licentious freedom of the other, would have been just the same, had the history of Agathon never appeared.

This last instance naturally leads us to an explanation, which we think ourselves obliged to make, to obviate the scruples of certain ignorant though well meaning persons, and to prevent them from taking offence hastily, or forming any rash judgment.—

This relates to the introduction of the sophist Hippias in this history, and to that particular discourse, in which he flatters himself he shall get the better of Agathon's virtuous and amiable enthusiasm,

flaſm, and inſpire him with ſuch a turn of thought, as the ſophiſt with good reaſon believed to be more fit for his advancement in the world. People who ſee things in a proper light, will readily perceive, both from the whole plan of this work, and from the manner in which we ſpeak of this ſophiſt and his principles, how little we approve either the man or his ſyſtem. But though it is neither agreeable to our manner of thinking, or conſiſtent with the caſt and deſign of our work, to inveigh againſt him with the furious zeal which tranſports a young divine, when he enters the field of polemical controverſy againſt a Tindal or a Bolingbroke, in order the better to recommend himſelf to the favour of his patron, for a good living; yet we hope we have left the ſenſible and well-diſpoſed reader no room to doubt, that we look upon Hippias as a bad and dangerous man, and conſider his ſyſtem (as far as it oppoſes the eſſential principles of religion and juſtice) as a piece of ſophiſtry, which would deſtroy human ſociety, if it were morally probable that the greater part of mankind ſhould be influenced by it. We flatter ourſelves, that we are entirely free from ſuſpicion upon this head; but among our readers ſome good people may be found, who may at leaſt tax us with imprudence; and think that we either ought not to have introduced ſuch a man as Hippias, or, if the plan of our work required it, that we ſhould have fully refuted his principles; we think it but reaſonable to lay before them the motives which induced us to do the one and not the other.

Our plan required that our hero ſhould be repreſented under a variety of trials, which might make his turn of thought and his virtues conſpicuous, and gradually ſeparate every thing falſe or extravagant from his mind. It was therefore neceſſary to make him undergo theſe trials, as Hippias is a well-known hiſtorical character, who with the other ſophiſts of his time, had greatly contributed to corrupt the manners of the Greeks: the conſtrast alſo between theſe two characters is extremely proper to ſet that of Agathon with his principles in the moſt advantageous light. Beſides, as it is but too evident that the greater part of thoſe, who form what is called the polite world, have the ſame ſentiments as Hippias, or act agreeably to his principles, ſo it was a part of the moral plan of this work, to ſhew the effect of theſe principles, when reduced to a proper ſyſtem. Theſe are the chief reaſons which occaſioned the introduction of this ſophiſt in our hiſtory, though we have not repreſented him worſe than he really was, or than his followers are at preſent.

A full refutation of what was either falſe or dangerous in his opinions (for he is not always in the wrong) would have been, according to our deſign, entirely miſplaced; and we cannot but think it would have been alſo ſuperfluous to our readers. Agathon's answer to him is the beſt that can be given, but the whole work, to any one who conſiders it altogether, will appear to be a complete refutation of it. Agathon baffles Hippias nearly in the ſame manner as Diogenes did the ſophiſt, who denied that there was any ſuch thing as motion: Diogenes permitted him to talk on as long as he would, and when he had done, he contented himſelf only with walking careleſſly about before him. This, undoubtedly, was the only answer the ſophiſt deſerved.

It would be difficult to enlarge farther on the plan and character of this pleasing performance, without seeming to have borrowed from the sketch of the work given in the Translator's preface; we shall therefore content ourselves with an abstract of what is there said on the merit of this very singular romance; viz.

'The History of Agathon is considered as the Author's masterpiece; and indeed he discovers throughout the whole of this work much original genius, and very extensive reading of modern as well as ancient writers. In the first volume we find a learned and curious account of the sophists of Greece, which seems conformable to what we read of them in the dialogues of Plato and Lucian. There is much good metaphysical reasoning in the conferences between Hippias and Agathon; and though it has been justly imputed to the writers of controversial dialogues, that they are cautious of representing in their full force the arguments they mean to refute, yet Mr. WIELAND has been particularly attentive not to incur this censure. The arguments the sophist Hippias uses in support of his system, appear to be set in their strongest light, so that it may sometimes be a matter of doubt, whether the reply is sufficiently convincing. In general, however, Agathon has the best of the dispute; and if even there should be room to doubt, it may be owing to the Author's accuracy in endeavouring to make the answers consistent with his hero's character, which in his younger days was that of an enthusiast.

'The behaviour of Agathon at Athens in the second volume is remarkably striking; and the description of the manners and disposition of that republic very just and entertaining. The account of the court of Dionysius is extremely pleasing; and the court-intrigues are displayed with a degree of penetration and sagacity, which indicate a thorough knowledge of the human heart. The extracts from Agathon's speech in favour of a monarchical government, are masterpieces of elegance as well as of sound reasoning. These parts of the work are so excellent that they may be read with pleasure, perhaps with advantage; by statesmen and politicians.

'The character of Archytas in the last volume is highly finished; and may be looked upon as one of the most amiable and consistent characters ever drawn.

'But it would be endless to particularize all the beauties of this work. Let it suffice to say, that Mr. WIELAND's style is nervous and strong, his descriptions poetical and picturesque, though on some occasions they may be too wild. His reasoning, upon the whole, is just, and in many parts we meet with that noble simplicity, which is the characteristic mark of the ancient manner of writing, and the test of true genius.

'Among such a variety of excellencies, we could wish there were blemishes of consequence to be found, especially as those which do occur might have been so easily avoided. We must do the Author the justice to declare, that these faults seem chiefly to have arisen from hurry and want of attention, evident marks of which manifest themselves in this otherwise superior and capital performance.

'A vein of pointed satire runs through the whole work; and though it is often judiciously applied, and with much wit, particularly against modern writers of novels and romances, yet it seems to be so much the Author's favourite turn, that three or four different strokes of it are frequently complicated and thrown together in the same sentence. This unavoidably creates confusion, and periods of an immoderate length, a defect, which we have taken the liberty to correct as much as possible in the translation.

'Although the story is professedly borrowed from a Greek manuscript, yet there are many allusions in it to modern customs, manners, and writings, which take off in a great measure from the antique cast that ought to have been uniformly preserved through the whole. The Author indeed apologizes for these in the preface; but the necessity of such an apology had better been avoided; for we apprehend that he either wished to save himself the trouble of correcting those passages, or that his turn for satire induced him rather to lessen the dignity of his subject, than to omit any opportunity of indulging this propensity.'

As the Translator's impartiality has led him to take notice of the slight imperfection pointed out in the last paragraph of the foregoing extract, he very honestly proceeds to censure his Author for certain careless expressions, and an indelicacy in some of his allusions, which, as he observes, we should not have expected in so elegant a Writer; but we think there is, in this work, a defect of more importance than any of those which he has noticed. A romance, or a novel, like other fables, usually ends with a moral deduction; and it is proper that this should always be the case, not only because the moral is the main object and end of the piece, but because the farewell impression left on the Reader's mind when he closes the book, is generally that which strikes the deepest, and lasts the longest. Now, although the balance obviously inclines in favour of morality; throughout the whole of Agathon's history, there is no exemplary inference of this kind at the conclusion of the work; for, there, the hero of the tale relapses (after his return to virtue, in the third volume) into his misplaced love for a beautiful and highly accomplished courtesan, who had deluded and fascinated him in the early part of his youth, and of his adventures. This, in the Author, is criminal; but he has also grossly violated the laws of female delicacy and decorum, by introducing this courtesan to the acquaintance and friendship of an amiable and virtuous lady, who certainly could not, consistently, at least, with our modern notions of honour, attach herself to such a person, without relinquishing all pretensions to reputation.

In justice to Mr. W. we must not, however, omit to acquaint our Readers, that he does not, in fact, appear to have intended the close of the fourth volume for the final completion of his design. On the contrary, he there talks of certain 'supplements and additions to the History; which may not be un-

worthy the attention of the public, and which will give us a view of the opinions and conduct of the amiable Agathon, at fifty years old.

ART. VI. *The Farmer's Lawyer; or, Every Country Gentleman his own Counsellor.* Containing all the Laws now in Force that particularly concern the Farmer, the Country Gentleman, the Clergyman, the Maltster, the Hop-Planter, the Carrier, or any other Person whose Business or Amusements occasion him to reside chiefly in the Country, &c. By a Gentleman of Lincoln's Inn. 12mo, 3 s. 6 d. Kearsley, &c. 1774.

AS this Gentleman of Lincoln's Inn seems disposed to parcel out our laws into small compendiums for different uses (which is not an ill scheme, if maturely executed, and not converted into hasty jobs) it is to be hoped he will be more careful in any performances of this kind now under contemplation, than he has been in those already published. His *Complete Parish Officer* * was far from meriting that character; and his *Farmer's Lawyer*, will leave his client as ignorant as he found him with respect to many points on which he may have occasion to consult him, notwithstanding his liberal assurances of supplying *all the laws now in force* relating to—a specification too long to copy from the ample title-page. A farmer's lawyer is a definite term, and if judiciously executed might have answered the purpose both of the farmer and publisher; but this Gentleman, in one duodecimo volume, assures us he has given us any (or every) person's lawyer whose business or amusements occasion him to reside in the country! Alas, our laws cannot be so compactly epitomised, that we should take a random assertion of this nature for a truth! But as the *Farmer*, the *Country Gentleman*, the *Clergyman*, the *Maltster*, the *Hop-planter*, and the *Carrier*, are particularly mentioned, it may also be asked at random, why no notice is taken of laws under the titles *Advowsons*, *Bailiffs* and *Bailiwicks*, *Banks*, *Chaplains*, *Churches*, *Commons*, *Copyholds*, *Courts Baron and Leet*, *Fairs and Markets*, *Fences*, *Fens*, *First-Fruits and Tenths*, *Forests*, *Freeholds*, *Husbandry* and *Husbandmen*, *Land-Tax*, *Leases*, *Militia*, *Mortgages*, *Parks*, *Poor's Rate*, *Simony*, *Tenures*, *Trespass*, &c. all which concern one or other of the three former rural stations?

Whatever may be thought or said by such writers as the present nameless Compiler, the exposing the failures in their engagements affords no pleasure, apart from the care we endeavour to take not to deceive our Readers, who in this instance are no small number, by unfair representations; and no author has a right to claim any tenderness of this kind. Let him settle the point with his bookseller who happens to be deceived in the

* Vid. Catalogue for this month.

confidence he reposes; and who is necessarily led to indemnify himself as well as he can. Unhappily the discredit of such conduct extends to literature in general; and affects the first proposals of the most accurate writer on any subject; a disappointed purchaser naturally forming conclusions prejudicial to every author who solicits attention to his labours.

Even the classes contained in this performance, are neither full nor correct. Under *Cyder* we have regulations for making malt, from the last act, which the Author afterward, under *Malt*, owns to be "unnaturally blended" with cyder. Under the title *Game*, the penalties for killing game in the night, or on Sunday, are recited from the 10 Geo. III. c. 19. which was repealed by the 13 Geo. III. c. 80. The provisions relating to black and red game are taken from the 2 Geo. III. c. 19. though that act, so far as it related to those species of game, was repealed by 13 Geo. III. c. 55. These acts 13 Geo. III. c. 55. and c. 80. do indeed by a strange instance of carelessness, tending to confound the reader, follow the obsolete matter; and it is to be noted, in general, that recent acts, not already abridged by others, are given at large without abstract, the formal enacting words beginning the clauses, excepted: by which easy means the book is unnecessarily swelled with little trouble to the Compiler.

The laws relating to *Hay* and *Straw* are quoted from the act 2 W. & M. c. 8. which reference appears to govern the whole; though the greatest part of what is there said is taken from the 31 Geo. II. c. 40. by which means the reader who may wish to consult the original act more carefully, is misled in his search, and left without a guide to set him right.

Under *Hemp*, one only circumstance is mentioned, viz. the penalty on watering it in streams or ponds where cattle are watered; although there are several other laws relating to flax and hemp, necessary to be known by persons concerned in those articles.

Under title *Horses*, there is no mention of the statute relating to the exportation of them, and the duty to be paid on sending them abroad; nor of the regulations for horse-racing, which most country gentlemen would wish to know, as racing is at this time so seriously pursued by the gentlemen of the turf.

Laws relating to the grinding corn and malt, are indeed given under the article *Miller*; but those sly knaves are not told the penalty they are subject to if they sell flour for making standard wheaten bread, of a different quality from that prescribed by the late bread act.

It had not perhaps been worth while to enter into these instances of careless composition, were it not sometimes needful to guard against common-place invectives, which are generally ready

when the writers of superficial books are summarily dismissed, without evidence being produced to enable the Public to judge of the verdict given against them. As to the hasty Compiler of the present performance, whatever he may ~~see~~ deem of the foregoing hints, they may hereafter, perhaps, be made to answer a purpose, to which the Reviewers will have no objection.

ART. VII. *The Irenarch; or, Justice of the Peace's Manual.* Addressed to the Gentlemen in the Commission of the Peace for the County of Leicester. By a Gentleman of the Commission. To which is prefixed, a Dedication to Lord Mansfield, by another Hand. 8vo. 2 s. Payne. 1774.

TO begin regularly with this excellent pamphlet, the uncommonly expanded dedication to the Chief Justice of the Court of King's Bench claims the first notice; though the reader's attention will finally rest on the tract before which it is placed: the latter being of standing utility, while the former is only of temporary importance; the one respecting the welfare of the whole body of the nation, the other only regarding the character of an individual,—an individual indeed of no trifling relation to the Public, considering his station and his power. The declared purpose of this address is thus expressed:

'It was not so much meant for a dedication to your Lordship, as for a vehicle to convey certain hints to the Public, under the auspices and sanction of your Lordship's name. Hints will suffice for the purpose here in view: which is, not to treat things in detail and at large, but only to touch them in a summary way; not so much to teach men any thing of which they are ignorant, as to remind them of what they know. Under this idea, and upon this plan, let me be borne patiently, while I mention a few of those articles, which are reckoned among our grievances in the law; and which have somewhat unsettled your Lordship in the affections of the English.'

This is artfully done by commenting on the several charges exhibited in Junius's celebrated letter to Lord M. from which charges the Dedicator would seem willing to exculpate his Lordship; though it is probable the personage addressed will not hold himself under any greater obligation for the matter of the defence, than for the manner of thus refreshing the memory of the Public with respect to these accusations against him.

The Writer is undoubtedly a man of abilities, and of extensive reading; which latter qualification he seems no less disposed to display throughout, than sufficiently to value himself upon, at the close of his address. Beside our will not to enter into the personality of this dedication, it is too far extended for us to include any satisfactory view of it, in a short extract; we shall therefore only produce, as a detached specimen, what he says on a subject of general import, the liberty of the press:

'As

“As to the liberty of the press, Junius calls it “the palladium of all the civil, political, and religious rights of an Englishman,” to which I readily assent; and he contends, that “no particular abuses ought, in reason and equity, to produce a general forfeiture, or to abolish the use of it.” I shall lose no time in descending, whether they ought or ought not: persuaded am I sincerely, that, if our present manners hold, they most assuredly *will*: for, as a certain writer has said very truly, “never did an envenomed scurrility against every thing sacred and civil, public and private, rage throughout the kingdom with such a furious and unbridled licence.” But take warning, my good countrymen; and deceive not yourselves. When the press ridicules openly and barefacedly the most revered and fundamental doctrines of religion: when the press, in political matters, attacks persons without any regard to things, or perhaps sometimes attacks things for the sake of abusing persons: when the press not only wantonly assaults the first characters in church and state, but even sacrifices the peace and quiet of private families to the sport and amusement of an ill-natured public:—and is it not notorious, that all this has been, and daily is, done?—then, I say, this noble, reasonable, and manly liberty is degenerated into a base, unwarrantable, cruel licentiousness: and this licentiousness, determine as logically, and contend as loudly, as you please, with, by an unavoidable consequence, flowing from the nature and constitution of things, sooner or later bring about its destruction. Things are so farmed, that extremes must ever beget, and prepare the way for, extremes. Abuses of every thing shall destroy the use of every thing: and if the people grow *licentious* and ungovernable, it is as natural, perhaps as necessary, for their rulers to increase their restraint, and abridge their liberty, as for an horse-breaker to tighten the reins, in proportion as his steed shall show an impatience to be managed.

‘It has been said, that without freedom of thought there can be no such thing as wisdom, nor any such thing as liberty without freedom of speech: and, because the latter is true in a qualified sense, and under certain limitations, the authority of Tacitus has been boldly and even rapidly-obtruded, as a warrant to take off all restraint, and allow ourselves an unbounded licence, as well in speaking as in thinking. “Rare and happy times, says he, when a man may think what he will, and speak what he thinks:” *rara temporum felicitas, ubi sentire quæ velis, et quæ sentias dicere, licet*:” Rare and happy times indeed! But pray, dear Gentlemen, what times were these, or who has read of any times, when men were not at liberty to think as they would? A man may think as he pleases in the worst times, as well as in the best, because Thought, as is commonly said, is at all times free: but can a man at any time, or under any government, even the best, be allowed the liberty of *speaking what he pleases*, of communicating himself up to the standard of his ideas? May every man speak of every man, what, for instance, the spleen of humour, or the caprice of imagination, shall happen to suggest? My Lord, these people know as little of Tacitus, as they do of Society, and what it will bear. “If life remains, says he, I have reserved, for the employment of my old age, the reign of the deified Nerva, with that of the Emperor Trajan; a work more copious, as well

well as more safe: such is the rare felicity of these times, when you are at full liberty to entertain what sentiments you please, and to declare what sentiments you entertain." *To declare what sentiments you entertain*: yes, but of whom, or what?—not of every man you meet, nor indeed of every thing that happens: Tacitus understood human affairs in a different manner: but—of these particular reigns, in opposition to some former tyrannical reigns; when men, far from speaking out, durst scarcely trust themselves even with their own thoughts.

‘It is remarkable, that the freest thinkers as well as the freest speakers have never allowed such a license in theory, whatever themselves may have taken in practice. “Let us seek truth,” says Lord Bolingbroke, but seek it *quietly* as well as freely. Let us not imagine, like some who are called Freethinkers, that every man, who can think and judge for himself as he has a right to do, has therefore a *right of speaking*, any more than of acting, according to the *full freedom* of his thoughts. The freedom belongs to him as a rational creature: he lies under restraint as a member of society.—We may communicate our thoughts only so, as it may be done without offending the laws of our country, and disturbing the public peace.” And if this be true about things and opinions, shall it not be so *a fortiori*, when applied to persons and characters? Must a philosopher be circumspect and guarded, when treating of abstract propositions, or discussing speculative points, which not one in ten thousand knows any thing of; while every low, malicious, unprincipled wretch shall be permitted to scatter firebrands indiscriminately in society, and vomit out scurrility and abuse, without justice and without measure? Will any man say, that *the laws of our country are not offended*, and *the peace of society disturbed*, more in the latter case, than in the former?—I know it will be asked, where will you draw the line of distinction? how ascertain the point, where Liberty ends, and Licentiousness begins? and I shall in this, as in many other cases, allow the extreme difficulty of reducing human affairs to any degree of precision and exactness; but I believe nevertheless, that, unless some expedient can be hit upon to correct the very atrocious abuse of the press, the destruction of its use will be found unavoidable.

‘As to any *formed* design against the liberty of the press, I cannot suffer myself to be at all apprehensive of it: it is of more use and importance to a King of Great Britain, than (if possible) to any of his subjects; and this alone suffices with me to stifle and keep down every rising jealousy. In absolute despotic governments, where the will of the prince is the law of the country, where all things are administered by force and arms, and where the glory of the *Grand Monarque* is the sole end and object of the monarchy, it matters not much for him to know, what the condition of his subjects is, and what they say or think about him: but in a qualified and limited monarchy, like ours, where the King is no more than the first magistrate appointed by the people, where he is as bound to obey the laws as the meanest of his subjects, and where the well-being of these subjects is the sole end of his appointment—surely to such a Prince it must be of the last consequence to know, as minutely as he can, what is doing in every corner of his kingdom; what the

State and condition of his subjects; whether they enjoy plenty, proportioned to their industry; and whether, in short, the end of his kingly government be in every respect answered? All this, I say, and more, a King of Great Britain must know as he can: but—how must he know it?—

‘A King, let his *discernment of spirits* be what it will, let him pry ever so acutely into the heads and hearts of those about him, will never be able to pierce through the manifold disguises, which courtiers always know how to wrap themselves in. By courtiers are not meant those gaudy painted images, which flutter about a palace, and are really nothing more than the moving furniture of it; but those, who are entrusted with the great offices, to whom the administration of affairs is committed, and who, for the most part, manage and direct the reins of government as they please. And as he cannot discover, by any natural sagacity in *himself*, the latent principles of things, any more than the real characters of persons; so he must not expect to receive any *essential* information from *others*. For, I suppose, it will be no satire upon any particular court, that now is, or ever was, to say, that there never was a Prince, who was told by any of his servants all those truths, which it concerned him to know. At least this is a proposition I take to be so well grounded, that I do not think the severe plain-dealing of a Clarendon, or the honest bluntness of a Sully, sufficient to form an exception to it. The Emperor Dioclesian made the difficulty of reigning well, to consist chiefly in the difficulty of arriving at the real knowledge of affairs. “Four or five courtiers, says he, form themselves into a cabal, and unite in their councils to deceive the Emperor. They say, what will please their master: who, being shut up in his palace, is a perfect stranger to the real truth; and is forced to know only, what they are pleased to tell him.”

‘Now this great hindrance to good government, as Dioclesian justly thought it, is almost, if not altogether, removed by the glorious privilege of the British Constitution, of which we are speaking, *the liberty of the press*. By means of this, the lowest subject may find access to the throne; and, by means of this, the King has a key, if I may so call it, to all manner of intelligence: nor is there any thing, of the least importance to government, of which his Majesty can long remain uninformed and ignorant, unless he wilfully and obstinately shuts his eyes. It is not meant, that he should suddenly adopt as real truth and matter of fact, every thing which may be read in the public prints: and many perhaps may think, that amidst so much misrepresentation and error, so much partiality and disguise, so much indiscriminate scurrility and abuse, he can hardly depend upon any thing at all, or take any measures from such a chaos of truth and falsehood. But of this chaos, were it ten times more so, it is indisputably certain, that very much use and very many advantages may be made. The King may be directed to find things, which he would never have thought of looking for: more than glimmerings will ever and anon appear, which will enable him to push his discoveries far, and to trace many things to their source, which would otherwise have lain hid from him. In short, from these public intelligencers, some things will be hinted, others spoken out more freely, and others pre-
sented

vented in their full glare : and thus, upon the whole, all concerns of moment, relating either to persons or things, will be sufficiently unfolded, and laid open before him.

Wicked and selfish ministers know all this so well, that we have often heard of great management, in corrupt courts, to stop up these channels of intelligence to the Prince. They know, that by them a constant commerce, correspondence, and union as it were, are maintained between the Prince and his People. They know, that while these are so maintained, they vainly attempt to cabal, and to impose upon their master ; and, if notwithstanding they will not tell him all the truth they should, yet they dare not abuse him grossly with misrepresentation and lies. Why ? because discovery is instantly at hand, and because disgrace and ruin will tread upon the heels of it. So that, all things said together, the advantage to the Sovereign from the liberty of the press is my great security for the continuance, and preservation of it ; and, if your Lordship has any design against it, which I am far from affirming, you can never succeed, while the King knows his true interest, and pursues the well-being and happiness of the people, as the sole end and object of his reigning.

There is great good sense in these remarks. It only remains to be known whether a prince is of so inquiring a disposition as to reap the benefit that reading might afford him ; for according to this representation, the freedom of the press has no stronger security than the contingency of the reigning prince being fond of reading. But the style of literature, in general, is so opposite to that of a court, that it may happen, his disgust at plain truth may second the wishes of his ministers to suppress it. As to the abuse of the press, this evil is chiefly owing to a few obscure, ignorant, desperate scribblers, who labour, in party times, to write themselves into consequence by daring insolence ; and who having neither property, character, nor conscience to hazard, study only to expose themselves to the scourge of law, that they may claim the merit of suffering in the cause of liberty, and rise by the compassion of the deluded multitude. It never proceeds from gentlemen who write to communicate knowledge, or from reputable booksellers.

The fields of literature might, however, in a great measure, be cleared of such noxious weeds, if none but regular stationers, who have served an apprenticeship, were allowed to print, or to publish printed works ; and if the number of such apprentices were under some prudent restriction. The printing and bookselling professions are evidently overstocked in numbers ; and as all are to strive to live, want of trade produces want of principle. Hence literature is disgraced : whereas, if the traders in this species of commodity were fewer in number, a sense of dignity and reputation would operate ; because the trade being better, the temptations of unworthy gain would be weaker. Nor can the objection of erecting a monopoly be fairly

fairly insisted on. It is apprehended, if the comparison may be pardoned, that shoes are as much a necessary of life as books, and it does not seem clear why restrictions may not be imposed on the fabricators of the one, as well as of the other, to guard against evil practices. If the London shoemakers incline to be exorbitant, they are checked by Yorkshire manufacturers; and our more northern neighbours are sufficiently ready to prevent new editions of old books from becoming too dear*.

That the true interests of literature would sustain no injury by such a measure, is evident, because however numerous publishers may at this time be, good writers always apply to suitable booksellers, and reputable booksellers to suitable writers; to stop the low projects of the rest, would only preserve literature from prostitution, without that fatal necessity predicted by our Author, of laying the hand of power on that palladium of learning and liberty, the press.

From certain similitudes we are strongly inclined to doubt the declaration in the title-page of this pamphlet, that the Irenarch, and the dedication to it, are the works of different hands; but this is a circumstance not material to the reader. The nature of the office, the duty, and the necessary qualifications of a justice of the peace, are represented in a manner that does credit to the Author, who affirms himself to be in the commission, which his thorough knowledge of the duty of it renders probable. The appointment of justices, which was first assumed by the crown on the violent deposition of Edward II. gave the King, as the Author remarks, great influence over the people; the commission being changeable at pleasure. The power is very extensive, and not easily defined, since beside the original commission, it has been greatly enlarged by numerous statutes; a circumstance that renders the qualifications for the office, and the exercise of this power, of great consequence to the quiet and harmony of all neighbourhoods; where a variety of petty litigious applications are continually made to this conservator of the public peace.

In speaking of the legal qualifications for the office of a justice of peace, the Author makes some very severe remarks on the character of a vulgar country squire, which we do not produce as an account of a non-descript animal, for there are few villages where the inhabitants cannot more or less apply it; but in the precarious hope that perchance here and there some one may have natural sense enough to think it worth his trouble to prevent such application.

* Those, however, who have discovered the gross mutilations in some Scotch editions of English books (merely to save paper and printing) will not think literature favoured by the *pro bono publico* reducers of its price.

But,

‘ But, Gentlemen, a man may possess £. 100 *per annum*, and yet be a weak, insignificant, and worthless fellow. He may be perfectly illiterate, and in a high degree ignorant : and he may always remain so, if he happen to be one of those, whose life is spent in low and frivolous amusements ; who is, for instance, continually occupied in poaching for hares, in dragging for fish, in driving partridges, in piping for quails, and such-like pursuits. This description, Sirs, must not be taken, for indeed it is not meant, as a censure levelled at *real* gentlemen for sports, which, when enjoyed with moderation, are not only useful, but even laudable ; but at those everlasting destroyers of *the Game*, who, though *denominated* Gentlemen by the courtesy of England, are yet justly to be ranked amongst the lowest and meanest of the people. These, far from possessing the least portion of that open, liberal manly spirit, which belongs to true sportsmen, are only seen lurching and skulking about for prey ; that is, to *save so much bacon in the kitchen.*’

To this passage we find the following note :

‘ Though the Author has been severe upon these rural gentry, and it may be justly ; yet, to do all right to their merit, it must be acknowledged, that they are for the most part persons of activity and spirits, and therefore ought in reason to be provided with an object. If they cannot be placed high in the scale of Intellectual Beings, as most certainly they cannot, they have however their place ; and there are, doubtless, situations accommodated to their talents. Thus, though they may not be fit to determine upon matters of law and equity, yet they may do good service in the lower departments of society. We reward, it is well known, the killers of moles, the destroyers of fulmonts, the catchers of rats, &c. and we consider them as members of society, really useful in a parish, for their great care and skill in destroying the vermin thereof. Even hares, I am persuaded, might be ranked among vermin, and highly noxious vermin too, were they to be preserved as religiously, as some over-rigid gentlemen affect to preserve them ; and it is owing to the active personages described above, that they cannot be so preserved. So far then these personages are at least of some use to a neighbourhood, and so far we admit them as men of a certain portion of merit ; but, as justices of the peace, as magistrates who are to preside in courts, and to adjust and settle the affairs of men, we can by no means admit them. An union of characters so very dissimilar would be quite unnatural : it would be repugnant to all congruity and fitness : it would be joining things together, which nature and common sense always meant to keep asunder.’

Here however the Author has treated the ‘Squires rather too tenderly, in allowing the merit of vermin-killers. The farmer indeed pays due respect to the solemn owl, he allows her access to his barns and ricks, and gives no disturbance to her family, because they catch his mice ; but the owl is injured in comparison with those ‘Squires who import young foxes, and lodge them on their estates in old holes, to breed ; who feed them duly for months, until they learn the way to the neighbouring poultry yards, and all this for the sake of scouring the country to catch them afterward. There cannot surely be a
greater

greater burlesque upon justice, than to see such a pernicious common ravager giving stern judgment upon a poor fellow for shooting a hare or a partridge!

The Writer comprizes the necessary qualifications for a justice of the peace, in the following short summary:

These, Gentlemen, are what I would call the *primary* qualities, necessary to make a *wise* and a *good* magistrate:—namely, a quick, clear, and sound understanding; a perfect knowledge of the world; a competent acquaintance with the laws and constitution of his country; a love of justice; and a spirit of moderation. But, Gentlemen, there are still a kind of *secondary* or inferior qualities, without the cultivation of which he will be far from being so perfect, as I at present mean to represent him.—To *decide* according to right *with precision and accuracy*, is the grand point, to which all his endowments, natural and acquired, must be directed; and he, who has attained this, may truly be said to have attained every point: *omne tulit punctum*. But in order to *decide with precision and accuracy*, a man must *bear with affability*, as well as *examine with deliberation*.

All these points are enlarged upon and treated in so sensible a manner, that this manual may be recommended to magistrates as equally profitable to consult for the general outlines of their duty, with Dr. Burn's legal instructions for the respective particulars.

Moderation in the exercise of magisterial authority is enforced with great judgment and humanity throughout; but a postscript is added, in which this point is pursued, we think, to a censurable degree, with misapplied ingenuity. On the principle that laws are unable to controul and govern manners, but that manners will always controul and govern laws, the Author argues too strongly for temporising, and accommodating the execution of laws to the present bias of manners. The state of manners is best learned from the laws they produce, and in which they are recorded; but though the progressive alteration of customs and modes of acting, may leave some laws without object, or pervert the effect of others from the original intention, and therefore render them justly obsolete; yet there are permanent rules of right and wrong that never vary, though manners may. Manners in general are not to be estimated by the temporary prevalence of some particular vices; nor are laws to be suspended to humour the taste of the times, but rather applied to check improprieties as much as possible. For this end alone they were calculated; and however manners may dictate an alteration in laws, he must be unfit for a magistrate who pays more regard to the licentious multitude than to the collected and declared voice of the nation. That wealth produces a degeneracy from virtuous manners is too well known; but the alteration steals upon us in new instances not guarded against: we provide new laws to suit the circumstances; and has not this

this been the uniform practice ever since laws were known? Have not our manners improved under this course? If they decline by the corruption of our legislators, magistrates are not to co-operate with this corruption upon principle, however they may be led to it by contagion. Our Author produces four instances of laws which he thinks ineffectual, and which the magistrate cannot pretend to carry into strict execution; those against common sweating, drunkenness, duelling, and the bribery of electors: but will his reasoning on these instances, be admitted to extend to all other laws in general? Or will he argue that because these laws are not, perhaps cannot, be rigidly executed in all instances, that they have therefore no influence? He is too clear-sighted not to conceive how the taking this influence away by a repeal would operate. How much truth soever may be contained in the representations in this postscript, no good end can be answered by this apology for the supposed negligence of justices of the peace. Things might as well have been left to their natural course as to furnish indolent or corrupt justices with arguments to palliate negligence or connivance; arguments they could not reach themselves, though they may rouse them to ward off the charge of misbehaviour: they being more likely to aid the perversion, than to correct the administration, of justice. To much better purpose are his remarks on the influence of the manners of the great; as 'the example of those who should execute laws, or see them executed, is stronger than the authority of those who make them:' and 'no law will, or ever can, be executed by inferior magistrates, while the breach of it is openly encouraged by the examples of superior.'

ART. VIII. *The History of Great Britain, from the first Invasion of it by the Romans, under Julius Cæsar. Written on a new Plan. By Robert Henry, D. D. one of the Ministers of Edinburgh. Volume the Second. 4to. 11. 1s. Printed at Edinburgh, and sold by Cadell, London. 1774.*

IN determining concerning the merit of any literary work, it is necessary to consider the particular purpose of the Author, and the general propriety and usefulness of his design. Unless we attend to these circumstances, we may form a partial and erroneous judgment, and be induced to condemn what is, on the whole, entitled to our approbation.

Perhaps there is no part of learning in which we are more likely to be led astray, than in the sentiments we entertain of historical writings. Our admiration of one or two favourite Authors, whose excellence, in point of genius, penetration, and composition, is peculiarly great, may so far seduce us as to make us dislike whatever does not come up to their standard.

But to condemn a work because it hath not attained to a certain pitch of perfection, of which we have formed an idea, is not altogether consistent with the dictates of candour, or with the decisions of true judgment. It is not every one who can rise to the ingenuity, the dignity, and the elegance of a Hume and a Robertson; and yet an history may be extremely valuable although the writer should fall short of these justly celebrated authors, in the respects we have mentioned. The great object of history is TRUTH, and its principal end INSTRUCTION, and both may sometimes be very effectually promoted by a plain, perspicuous, and faithful narration of facts, unembarrassed by subtle conjectures and profound reflections. It is not impossible for superior geniuses, by their love of novelty, and their fondness for refined speculations, to give such a colouring to circumstances and events, as, while it is highly captivating to the imagination, may tend to dazzle and mislead the understanding.

But granting, as it ought to be granted, that there is a certain species of historical composition which deservedly claims the highest rank, and is justly entitled to distinguished applause, it must, at the same time, be allowed, that there are subordinate kinds of it, which have their respective uses and value; and our judgment of their merit should be regulated by a due consideration of their proper nature, tendency, and effect. There are persons who may not be ambitious of emulating the fame of a Thuanus, a Voltaire, a Hume, or a Robertson. There are writers who may be contented with shining in an humbler sphere. They may choose to give only a clear and plain representation of historical truth; leaving it to their readers to combine things together, and to draw their own conclusions. The historians, who aim at no more than this, may be very serviceable to mankind; and they should receive their due praise, without being invidiously brought to a standard which they did not propose to reach, and by which, therefore, they ought not to be tried.

It is not solely, or even peculiarly, with a reference to the Author before us, that we have made these observations. We have embraced the present opportunity of inserting them, because we have had occasion to remark, in the course of our conversation with persons of taste and learning, that a certain fastidiousness of criticism is sometimes indulged, which may be hurtful to the cause of literature, and may discourage the publication of works that, in their respective views, are calculated to be eminently useful. This fastidiousness is the rather to be guarded against, as it is too often found in the most ingenious men, who, from a consciousness of their superior talents and penetration, are ready to disparage what may not entirely come up to their own comprehensive and philosophical ideas.

Our Readers already know * that the plan formed by Dr. Henry is to separate the different parts of history from each other, and to treat, in distinct chapters, on the civil and military transactions of Great Britain, its religion, constitution, learning, arts, commerce, and manners. In consequence of this plan, the detail of facts is rendered somewhat dry and unentertaining, and that connection, combination, and variety of events are wanted, from which historical composition derives its life, spirit, and dignity. But, at the same time, this method is admirably adapted to the purposes of specific information and instruction. It attracts, likewise, the Reader's peculiar attention to certain articles, the knowledge of which is highly useful; and yet they are too much overlooked in general histories. These articles constitute the chief and most valuable parts of the work before us; and it must often be found a singular advantage to be able to have recourse, at once, to whatever concerns any particular subject, with which we may want to be acquainted.

The period included in the present volume contains the history of Great Britain, from the arrival of the Saxons, A. D. 449, to the landing of William Duke of Normandy, in 1066. We shall pass over Dr. Henry's account of the civil and military transactions of this period, as exhibiting nothing which peculiarly demands our notice; and with regard to the chapter upon religion, we shall only mention one or two circumstances. The tithes of the clergy of England had their origin in the ninth century. Ethelwolf, successor of Egbert, called an assembly of all the great men of his hereditary kingdom of Wessex, at Winchester, in November A. D. 844; and, with their consent, made a solemn grant to the church, of the tenth part of all the lands belonging to the crown, free from all taxes and impositions of every kind, even from the three obligations, of building bridges,—fortifying and defending castles—and marching out on military expeditions. This royal grant was probably imitated by the nobility; and if it did not originally mean the tenth of the produce of the lands, it appears, from subsequent events, that it soon came to be understood in that sense.—In the beginning of the eleventh century, a sermon of Bishop Ælfric's, from which Dr. Henry hath given an extract, shews very plainly that the church of England had not yet embraced the doctrine of transubstantiation. The sermon is so decisive in this respect, that it has been often printed, and hath frequently been urged against the advocates for Popery.

In the chapter which contains the history of the constitution, government, and laws of Great Britain, during the Saxon pe-

* Our account of Dr. Henry's first volume may be found in *Rev.* vol. xlv. p. 30.

riod, we meet with the following account of the low state of population :

Britain was far from being populous in the period we are now considering. Of this the most ample evidence, as well as the most satisfactory reasons, may be given. The Scots and Picts had almost quite depopulated a great part of provincial Britain before the arrival of the Saxons. Those dangerous auxiliaries becoming enemies, extirpated, enslaved, or expelled, all the ancient inhabitants of the best part of Britain, in erecting their seven kingdoms. After these kingdoms were erected, their cruel and incessant wars against each other prevented their becoming populous. When those seven kingdoms were united into one monarchy, new enemies appeared, no less destructive to population than any of the former, and prevented the happy effects of that union. The fatal rage of building monasteries, and crowding them with useless monks and nuns ; this rage, I say, which seized the kings and nobility of England, after the establishment of the English monarchy, contributed not a little to impede the increase of people in that period. The very imperfect state of commerce, manufactures, and agriculture, which occasioned frequent and destructive famines, is at once an evidence and a cause of a scanty population in those times. As a further evidence of this, it may be observed, that there were very few cities or towns in Britain in this period, and these few were small and thinly peopled. In Scotland, there was not perhaps so much as one place that merited the name of a city ; and in South Britain, where the Romans had built so great a number of towns, we are told by Nennius, there were only twenty-eight remaining in the seventh century. There is the clearest evidence from Doomsday-book, that not one of these cities, even at the end of this period (London and Winchester perhaps excepted) contained ten thousand inhabitants, and the greatest part of them contained only a few hundreds. York, which is the greatest city mentioned in that famous record, contained only 1418 houses, of which there were 540 uninhabited. In Exeter there were only 316 houses, and in Warwick 227. Upon the whole, it seems very probable, that Britain was not much more populous in the times of the heptarchy, than it had been in the ancient British times before the first Roman invasion ; not half so populous as in the flourishing times of the Roman government ; and that from the establishment of the English monarchy to the conquest, it did not at any time contain above one million and a half of people. So fatal was the fall of the Roman empire to the populousness of its provinces, and so slowly was that loss repaired !

In describing the *Red-boran* and *Lahmen*, i. e. Law-men, who were assessors to the ordinary Judges, Dr. Henry endeavours to shew that they were not the same with Jurors.

Some learned men, says he, have been of opinion, that the *red-boran* and *lahmen* of the Anglo-Saxons, were the same with the jurors or jurymen of more modern times, who have acted a very important part in the administration of justice in England for several ages past. But this opinion is evidently liable to very strong objections. It is founded on one law of King Alfred's, and two of King Ethelred's, which merit a moment's consideration. King Alfred's law may be thus translated : " If a king's thane is accused of murder,

der, let him purge himself by twelve king's thanes. If an inferior thane is accused, let him purge himself by eleven of his equals, and one king's thane." This law seems rather to relate to compurgators, which will be hereafter described, than to jurors. The first law of Ethelred is to this purpose, "—That there may be a court held in every wapontack, let twelve of the most venerable thanes, with the gerieve, stand forth and swear on the holy things put into their hands, that they will not condemn any innocent, nor acquit any guilty, person." This law directs the manner of constituting the judges in the hundred courts, which were the president and his twelve assessors, forming a permanent body. The second law of Ethelred is this: "Twelve law-men shall administer justice between the Welsh and English, six Englishmen and six Welshmen." This was rather an article of a treaty than a law, and constituted a court to determine controversies between the subjects of different states. In the next volume, we shall have an opportunity of investigating the origin of juries.

The hint which our Author here gives, of his opinion concerning the origin of juries, by no means agrees with our sentiments on that subject. We think that the very passages he has produced are much against him, and that his attempts to explain them away are feeble and ineffectual. As he intends hereafter to investigate the rise of juries, we shall not enlarge upon the question at present; but shall content ourselves with observing, that the ablest of our antiquaries have asserted the existence of this excellent mode of trial among our Saxon ancestors. Were we to be determined by bare authorities, we should certainly prefer the judgment of those who have spent, perhaps, the best part of their lives in the study of English antiquities, to that of a gentleman whose knowledge is occasionally and, it may be, hastily acquired, to answer a particular purpose. This last circumstance must necessarily be sometimes the case with Dr. Henry, considering the great variety and extent of his undertaking.

Our Author labours to shew that the crown was hereditary in the Anglo-Saxon kingdoms. He acknowledges, however, that it was not strictly hereditary; and, indeed, he points out so many deviations from the rule of succession, that they almost serve to destroy his general principle. The truth of the matter seems to have been, that Kings were usually chosen out of the reigning family, and that the direct heir succeeded to the throne, if he was grown up to years of maturity, and was a man of abilities and valour. Minors, notwithstanding their right of birth, were generally excluded. Dr. Henry observes, that the hereditary rule of succession is the most natural and obvious one. But the idea of a strict hereditary succession is far from being natural and obvious. It is too refined and metaphysical to take place in the early periods of society. Accordingly we know, from all the history of Europe, that it was a long time before

before the rules of representation which now prevail came to be firmly established. Our Author takes care to inform us, that 'our present most gracious sovereign George the Third, is descended from Cerdic, the founder of the West-Saxon kingdom.' Does the learned Doctor intend to intimate, by this remark, that his Majesty is the proper representative and heir of Cerdic? If not, the observation is trifling and adulatory. George the Third has a far nobler title to the crown than any claim derived from descent; a title founded on the parliamentary determination of a great and free people. This, we doubt not, Dr. Henry will be as ready to acknowledge as ourselves.

It will be agreeable to the liberal part of our Readers to peruse the subsequent account of the limitations to which our ancient Princes were subject:

'Nothing can be more evident than this important truth,—“That our Anglo-Saxon Kings were not absolute monarchs; but that their powers and prerogatives were limited by the laws and customs of their country.” Our Saxon ancestors had been governed by limited monarchs in their native seats on the continent; and there is not the least appearance or probability, that they relinquished their liberties, and submitted to absolute government in their new settlements in this island. It is not to be imagined, that men whose reigning passion was the love of liberty, would willingly resign it; and their new sovereigns, who had been their fellow-soldiers, had certainly no power to compel them to such a resignation. The power of administering justice to their subjects, and of commanding the armies of the state, which have been represented above as the most important duties of our Anglo-Saxon Kings, may be also considered as their chief prerogatives. Those princes who performed these two offices in their own persons, with great abilities and success, had the greatest influence and authority; while those who wanted either capacity or industry for the execution of these offices, were much despised and disregarded.

'None of our Saxon Kings ever so much as pretended to the power of making laws, or imposing taxes, without the advice and consent of their wittenagemots, or assemblies of the great and wise men of their respective kingdoms. This is evident from the preambles to the several systems of Saxon laws which are still extant.

'It seems to have been the prerogative of our Saxon Kings to call the wittenagemots, or great councils,—to appoint the times and places of their meeting,—to preside in them in person,—to propose the subjects of their deliberations,—and to execute their decrees.

'When the kingdom was suddenly invaded by a foreign enemy, or its internal peace disturbed by an insurrection, the King might, by his own authority, put himself at the head of his troops, to repel the invaders, or suppress the insurgents: but when a formal war against a neighbouring state was intended, more deliberation was required; and it could not be undertaken without the advice and consent of the wittenagemot. The Anglo-Saxon Kings had considerable influence in disposing of the conquered lands, and dividing the spoils taken

taken from the enemy; but they were obliged to use this influence with justice and moderation, and could not keep above a third part of these lands and spoils to themselves, without incurring the indignation of their troops. King Harold, by retaining a greater proportion than this of the Danish and Norwegian spoils, occasioned so great a disgust and desertion in his army, that it proved the chief cause of his ruin. The consent of the wittenagemot was commonly obtained to the conclusion of peace, as well as to the declaration of war; because the prosperity and happiness of the whole kingdom was as much concerned in the one as in the other.

Among the ancient Germans, the King had no power to inflict any punishment upon his soldiers for desertion, or other offences; this being the province of their priests, who acted by the authority of the god of war, who was supposed to be present in their armies. But after the introduction of Christianity, the exercise of military discipline became one of the royal prerogatives, as it was never claimed by the Christian clergy.

The Anglo-Saxon Kings had no power of remitting any mulct or fine imposed upon any criminal by a court of justice, because that would have been depriving another person of his right; but they had a power of changing a capital into a pecuniary punishment.

The Kings of England, in the period we are now considering, were only usufructuaries of the crown-lands, and could not alienate any of these lands, even to the church, without the consent of the wittenagemot.

Dr. Henry, after having described the wittenagemot, takes notice, that 'though great efforts have been made to prove that the ceorls, or small proprietors of land, were represented in the wittenagemots by their tithing-men, or borsholders, and the inhabitants of trading towns by their aldermen or portreeves, it must be confessed, that of this there is not sufficient historical evidence remaining.' Here again we are obliged to declare, that we differ in opinion from our Author. We are not insensible of the difficulties in which the subject is involved. Nevertheless, we are persuaded that the historical, circumstantial, and legal evidences, taken together, form a strong proof of the Commons having had a share in the Anglo-Saxon legislature. Dr. Henry himself acknowledges, that the ceorls were not excluded from the wittenagemot by any positive law; and it is not likely that they should, in general, voluntarily give up so important and valuable a privilege.

Our Author, speaking of the Welch, observes, that 'their animosity against the Saxons was for some ages so violent, that they would comply with none of their customs, either in civil or religious matters. But when this animosity began to wear off, the great imperfection of their own form of government made them so ready to adopt the political regulations of their ancient enemies, that before the middle of the tenth century, the constitution, magistrates, and courts of Wales; were almost
exactly

exactly the same with those of England. This is so true, that a more minute and particular account of the Anglo-Saxon constitution might be extracted from the Welch laws of Howel Dha, which were collected A. D. 842, than even from the Saxon laws themselves.

We are surprized that Dr. Henry did not discern some appearance of inconsistency in this representation of things. Laws collected before the middle of the ninth century, cannot prove how far political regulations might be borrowed from the Saxons, which are intimated not to have been completely adopted till toward the middle of the tenth century. The ingenious and learned Mr. Whitaker considers the laws of Howel Dha, as evidences of what was the ancient British constitution; and we agree with him in this respect. There seems to have been a great similarity, among all the northern nations of antiquity, in their original forms and modes of government. We do not, however, mean to deny that the Welch did, in a course of time, take many of their customs from their neighbours the Saxons.

In the description of the different kinds of ordeals, it is pleasant to remark the prudent care which the clergy took of themselves. The corned, or consecrated bread and cheese, was the ordeal to which they commonly appealed, and the appeal could not either be dangerous or disagreeable to a hungry priest. A piece of barley bread, and a piece of cheese, were laid upon the altar, over which a priest pronounced certain conjurations, and prayed with great fervency, that if the person accused was guilty, God would send his angel Gabriel to stop his throat, that he might not be able to swallow that bread and cheese. These prayers being ended, the culprit approached the altar, took up the bread and cheese, and began to eat it. If he swallowed freely, he was declared innocent; but if it stuck in his throat, and he could not swallow, he was pronounced guilty.

After the strictures we have made upon Dr. Henry, and which, we think, might be extended to other instances, it is but doing justice to him to transcribe what he has said, at the conclusion of his third chapter.

‘ If the Anglo-Saxon constitution, government, and laws, do not appear so excellent and perfect in all respects, in the above description, as they have been sometimes represented, and as the fond admirers of antiquity have been used to think them, the Author of this work cannot help it; and hath nothing to say in his own defence, but that he hath used his best endeavours to discover the truth, to represent it fairly, and to guard against mistakes. It must, in particular, be evident to every intelligent reader, that many of their penal laws were founded on wrong principles; and many of their modes of trial led to wrong decisions.’

The fourth chapter, comprehending the history of Learning, is very entertaining, and, if our limits would permit, we could, with pleasure, make several extracts from it, especially with regard to the literary characters of Albin, Theodore, Bede, Alcuinus, John Scot, and King Alfred. But we must content ourselves with saying before our Readers Dr. Henry's observations upon the difficulties of acquiring literature, during the Saxon period.

That we may not entertain too contemptible an opinion of our forefathers, who flourished in the benighted ages which we are now examining, it is necessary to pay due attention to their unhappy circumstances. To say nothing of that contempt for letters which they derived from their ancestors, and of the almost incessant wars in which they were engaged, it was difficult, or rather impossible, for any but the clergy, and a very few of the most wealthy among the laity, to obtain the least smattering of learning; because all the means of acquiring it were far beyond their reach. It is impossible to learn to read and write even our own native tongue, which is now hardly esteemed a part of learning, without books, masters, and materials for writing; but in those ages all these were so extremely scarce and dear, that none but great princes and wealthy prelates could procure them. We have already heard of a large estate given by a King of Northumberland for a single volume; and the history of the middle ages abounds with examples of that kind. How then was it possible for persons of a moderate fortune to procure so much as one book, much less such a number of books as to make their learning to read an accomplishment that would reward their trouble? It was then as difficult to borrow books as to buy them. It is a sufficient proof of this, that a King of France was obliged to deposit a considerable quantity of plate, and to get one of his nobility to join with him in a bond, under a high penalty, to return it, before he could procure the loan of one volume, which may now be purchased for a few shillings. Materials for writing were also very scarce and dear, which made few persons think of learning that art. This was one reason of the scarcity of books; and that great estates were often transferred from one owner to another by a mere verbal agreement, and the delivery of earth and stone, before witnesses, without any written deed. Parchment, in particular, on which all their books were written, was so difficult to be procured, that many of the MSS of the middle ages which are still preserved, appear to have been written on parchment from which some former writing had been erased. But if books and materials for writing were in those ages so scarce, good masters, who were capable of teaching the sciences to any purpose, were still scarcer, and more difficult to be procured. When there was not one man in England to the south of the Thames who understood Latin, it was not possible to learn that language, without sending for a teacher from some foreign country. In these circumstances, can we be surprized, that learning was so imperfect, and in so few hands? The Temple of Science was then but a homely fabric, with few charms to allure worshippers, and at the same time surrounded with steep and

and rugged precipices, which discouraged their approach. When Alfred the Great formed the design of rendering learning more general than it had formerly been, he never dreamed of extending it to the common people, which he knew was quite impracticable, but only obliged persons of rank and fortune, by a law, to send their sons to school; and we have good reason to believe, that this was esteemed a very hard law, and that it was not long obeyed.

The history of the Arts of Great Britain, which is the subject of the fifth chapter, contains much curious and pleasing information. In the account which is given of the great honour that was paid to poetry and the poets, we have some doubt, whether the Author hath sufficiently discriminated the precise character of the Saxons in this respect, from that of the nations around them. If we are not mistaken, the Saxons of England were less enthusiastically fond of poetry and poets than some others of the northern tribes, and particularly the ancient Britons.

In the history of Commerce, Coin, and Shipping, we read, with particular satisfaction, of the surprizing efforts of Alfred the Great for encreasing the trade and naval power of his country, and for making new discoveries. The flourishing condition to which Edgar the Peaceable raised the English fleet is, likewise, an object of agreeable contemplation. Dr. Henry has taken no little pains in deducing the state of coin in Great Britain, from the departure of the Romans to the establishment of the Saxons. In the management of this intricate and perplexing subject, he has received considerable assistance from the labours of the late learned Mr. Clarke, to whom he gratefully acknowledges his obligations.

The seventh and last chapter, which relates to the Manners, Virtues, Vices, remarkable Customs, Language, Dress, Diet, and Diversions of the People of Great Britain, from the Arrival of the Saxons to the Landing of William Duke of Normandy, contains a variety of entertaining circumstances. As it would be impracticable to pursue our Author through his whole narration, we shall only present one farther specimen of his work, in the representation he hath given of the love which the Anglo-Saxons had for liberty.

After the account that hath been given of the Anglo-Saxon constitution in a former chapter, it is hardly necessary to observe, that the love of political liberty, and of a free and legal form of government, may be justly reckoned among the national virtues of the English in this period. This virtue, together with the great and leading principles of their constitution, they derived from their ancestors, the ancient Germans, who are greatly celebrated by the Greek and Roman writers for their love of liberty, and their brave defence of that inestimable blessing. Those armies of adventurers which arrived from Germany in quest of settlements in this island, in the fifth and sixth centuries,

centuries, were composed of high-spirited and haughty warriors, who were almost equals, and would admit of no greater degrees of subordination than they chose themselves, and thought necessary to the success of their enterprizes. Their conquests, we may be certain, did not abate their haughtiness, or make them more submissive to their leaders. For their own honour, after their settlement, they allowed those leaders to assume the name of Kings, and gave them a large proportion of the conquered lands to support their dignity ; but they still remained in their own hands the power of making laws, imposing taxes, and determining all national questions of importance, in their national assemblies, as their ancestors had done in their native seats on the continent. Of these inestimable privileges they continued to be infinitely jealous, and to defend them with the most undaunted resolution ; and it is to this political jealousy and resolution of our remote ancestors, that we are indebted for our present free and legal form of government.

The martial spirit of the Danes, and the causes and properties of that spirit, together with the fondness of that nation for a violent death, are well described by Dr. Henry. Among other circumstances he hath not forgotten the attention and respect that were shewn to the fair sex ; an amiable peculiarity in the character of the northern nations ; which has been beautifully displayed, and well accounted for, by Mons. Mallet, in the Introduction to his History of Denmark.

Whatever farther defects might be pointed out in the present performance, it must be acknowledged that, upon the whole, it possesses considerable merit. The Author, indeed, is not distinguished by elevation of genius, by philosophical penetration, or by a capacity of rising to the highest species of historical composition ; but he possesses a great share of good sense, and his diligence and labour must have been uncommonly great. He refers always to his authorities. His style, if not elegant, or remarkably nervous, is clear, and for the most part, though not universally, correct. As a collection of facts and materials, Dr. Henry's History of Great Britain cannot but be peculiarly useful. It is a work which every gentleman would wish to place in his library, that he may be able to consult it on proper occasions.

ART. IX. *Setbona ; a Tragedy.* As it is performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. 6d. Becket. 1774.

‘COLONEL Dow,’ (says the Editor’s advertisement) ‘when he sailed for India, left the following tragedy in the possession of Mr. Garrick. The event has shewn, that the reputation of an absent Author could not have been trusted in safer hands.’—We subscribe to this grateful declaration ; and we have no objection to the several acknowledgments which make up the rest of this advertisement. We are only sorry that

in the next edition, the Reviewers will not be found in the list of benefactors to this poetical bantling, who seems, by the absence of its natural parent, to demand peculiar indulgence. The only circumstance that renders this unnecessary, is the prudent choice of a guardian. There are many cases in which we should prefer a Lord Chancellor, in the management of our affairs, to any unexperienced and injudicious relations. There is hardly any theatrical case in which we should not rather chuse to have our reputation in the hands of Mr. Garrick, than even in our own. It is our full purpose therefore, when we can, either separately or altogether, produce a play, to transport ourselves, to Ireland at least, and to leave it to the generosity and management of Mr. Garrick.

In sober truth, and without a joke, we do not remember any play so striking and interesting in the representation, and yet so cold, so unaffecting in the perusal, as the present tragedy. Few of our Readers, we suppose, can be unacquainted with the story of it, as it has been given at large in the newspapers. The scene is in Egypt; and the principal persons who interest us by their distress, are an aged dethroned King; an amiable and excellent daughter; and a noble-spirited heroic youth, nephew to the old King, and the lawful heir to the throne. Colonel Dow has well conducted the business of the play, and varied the situations of his characters with great art: but when they are got into the most affecting of these situations, he leaves us to Mr. Garrick, who indeed makes the most of our imaginations, and manages matters so, that we attribute to the play what is rather due to the scenes. We cannot but think that if the actors were made to *speak the real language of the passions* which they talk about, the several transactions in the Catacombs would be among the most affecting that were ever exhibited on any stage.

The Reader will judge of the Author's talents * by the following quotation:

A C T V.

Enter SETHONA, distractedly.

SETHONA. Obris thunders! yet the tyrant lives,
Whilst Seraphis and Menes are no more!
O that my spirit, like that transient beam,
Would take its course upon the veering winds.

AMASIS. Why com'st thou thus, Sethona? Hence, retire!

SETH. (*not observing him.*) It is the melancholy bird of night,
Perch'd on that mould'ring battlement, that streams
Her boddy notes of woe: Ye hideous forms,
That dimly rise upon the night, and float

* See also the account of the justly-admired *Zingis*, a tragedy, by the same Author, Review, vol. xl. p. 50.

In the wild tempest of the troubled air!
Roll not your mournful voices on the floor.
Away! Your awful gestures are in vain,
All—all my fears are vanquish'd by my woes.

AMA. She must not tarry here!

SETH. What groan was that?

In that dark cell I heard the sound of chains.

This is my way! that taper shall direct

My steps. Ye awful spirits of my race,

I come to join you in your dark repose!

(going.)

AMA. Sethona, stop. Let me convey thee hence.

Why dost thou gaze upon the vaulted roof,

As if some god descended; or the heavens

Were open'd to thy view?

SETH. The cloud is broke!

Behold him mounted on the cherub's wing!

His white beard streams in air! The red drops fall

Upon me! He was old! Hard was the heart,

And ruthless was the hand!

AMA. She heeds me not!

Excess of grief has almost quench'd the light

Of reason in her mind.

SETH. Was ever love

Like mine? Pale as the watry cloud his face?

Cold, cold his breast, and silent is his tongue!

His ruby lips! Sethona, like the bee,

Suck'd honey from the rose! I knew not then

He was my brother!

AMA. How her frenzy burns.

It runs on Menes.

SETH. When his bright eyes roll'd,

I look'd not at the sun; and when he spoke

My fingers dropt the lyre. This wound was death.

It bleeds! it bleeds! This breast was void of guilt.

Why do I weep? To-night I am the bride,

The bride of Amasis. These wedding robes

Will prove my winding sheet.

AMA. Remorse begins

To fasten on my heart. I feel, I feel,

That guilt, like the envenom'd scorpion, bears

Its own's death's sting. Her frenzy seems to add

New lustre to her beauty; and those eyes

Were not so piercing, when the milder beams

Of wisdom temper'd their resistless pow'r:

And yet the form alone remains. The light

Is gone, and, like the dim orb of the moon,

She labours in eclipse.

SETH. Hark! Who art thou?

Give me thy hand.

AMA. What would'st thou with my hand?

SETH. Away, away! wash out these purple stains!

AMA. It is too late.

SETH. Too late! who murder'd them?
 AMA. Ha! how she probes my heart, where most inflam'd?
 SETH. Why do I tarry here? Let me behold
 Their bleeding wounds [going.]
 AMA. *(stopping her.)* It must not, shall not be!
 SETH. Tyrant away! My sorrows cure themselves,
 And vanquish'd nature finds repose in death.
 The fountain of my tears is dry, my eyes
 Burn with the raging fever of my brain.
 'Tis he! 'tis Menes! Oh, I follow thee!
 Roll'd in that shadowy mantle, thou shalt bear
 Seasons from her woes. [rushes out.]

We think this scene is one of the most interesting in the play, and we have given it for that reason: the Reader who understands the language of Nature need not recollect Ophelia in order to judge of its merit.

ART. X. *The Man of Business; a Comedy.* As it is acted at the Theatre-Royal in Covent-Garden. By George Colman. 8vo. 1s. 6d. Becker. 1774.

THE story, and many of the principal circumstances of this play, have an evident reference to some late and well-known events in the mercantile world; and they depend mostly on the following parts. First, that of *Fable*, an old banker; secondly, *Beverley*, his partner, a man negligent of his affairs, given up to his pleasures, in fine, a modern *man of business*; thirdly, *Denier*, a young miser; fourthly, *Golding*, another partner, but resident abroad in the Indies; and, fifthly, *Lydia*, the daughter of *Golding*. *Beverley* embarrasses his affairs in the ways common to a man of pleasure. In conducting the several circumstances of his folly, the Author copies the manners of the times, and yet avoids every thing trite and uninteresting. As Mr. Colman can afford to be criticised, we are the less scrupulous in remarking whatever we imagine is in any degree unworthy of his talents. The following scene between *Beverley* and *Lydia*, we think, is not drawn after Nature. *Beverley's* manner of declaring himself is neither delicate nor in character, as Mr. Colman would have us conceive of him. *Lydia* is generous and good, but she does not speak the language of a woman in such a situation.

Enter BEVERLEY and LYDIA.

(They remain some time silent.)

Bev. Excuse me, Madam, if I venture to express how deeply I am sensible of your appearing to be affected by my misfortunes: and yet I cannot but confess that I feel your compassion almost as painfully as a reproach—for I am conscious I have not deserved it.

Lyd. Touched as I am with the reverse of your situation, Mr. Beverley, I will not dissemble to you that I am pleased with the change in your behaviour.

Bew. Still, still, this very approbation serves to reproach me with the impropriety of my late conduct towards you. I feel it. I request your forgiveness of it; and should be happy to pass the rest of my life in endeavouring to atone it.

Lyd. Make no apologies to me, Mr. Beverley; I have no right to expect them, nor has your conduct rendered them necessary: most young gentlemen who pique themselves on their knowledge of the world, act much in the same manner as you behave to me.

Bew. It is too true; but it is not the swarm of coxcombs that renders them less impertinent or troublesome. I ought not to have adopted their contemptuous airs, without being master also of their tame insensibility; yet I had youth to plead in excuse for my vanities; and I flatter myself, that time and reflection—and another motive that distracts me when I think of it—might have rendered me an object less unworthy your compassion. Calamity has torn the veil from my eyes, and I now see but too plainly, not only your excellence, but my own imperfections.

Lyd. Calamity is a severe master, yet amendment can scarce be purchased too dearly: and as your errors have been venial, your distress may be but transient; nay, may, perhaps, at last be the means of your happiness.

Bew. Impossible! Impossible! However I may be restored to affluence, I can never, never taste of happiness. I have thrown away—perhaps wantonly too—I have thrown away the jewel that should have been the pride and blessing of my life.—Oh, Lydia! the feelings of worldly distress are nothing to the agonies of a despairing affection. My situation extorts from me what I have hitherto endeavoured to conceal even from myself. I love you—I feel I long have loved you—though wretch and fool enough to be almost ashamed of a passion in which I ought to have gloried. I am now punished for it—heaven knows, severely punished—perhaps too severely—by losing the very hopes of ever obtaining you.

Lyd. Do not run from one dangerous extreme to another, Mr. Beverley; but guard against despondency, as well as vanity and presumption. I see you are much agitated, much dejected; and what it would, perhaps, have been dangerous and unpardonable to have owned to you but yesterday, to-day I shall not scruple to declare. Hurried away, as you were, by a torrent of fashionable vanities, and the poor ambition of keeping high company, I thought I could discern in your mind and disposition no mean understanding, nor ungenerous principles—too good for the associates you had selected, and too susceptible not to be in danger from such society. It is no wonder, therefore, if I felt any growing partiality for you, that I endeavoured to restrain it.

Bew. To restrain it! Say rather to extinguish it. Oh, I now perceive all my wretchedness.—But to be supplanted by my bosom friend! by Denier!

Lyd. I am at a loss to comprehend you.

Bew.

Bev. He confessed to me his passion for you but this very morning—not an hour ago he declared to me his intension of making you serious proposals.

Lyd. Such proposals would be sure of being rejected—rejected with the utmost indignation.

Bev. What do I hear? May I still hope then? And are you resolved not to listen to his addresses?

Lyd. I am too well acquainted with his character. His manners, indeed, are lively, and his worldly turn enables him to work himself into the friendship of others; especially, those like yourself, Mr. Beverley—of an undesigning open-hearted character; in order to avail himself of their foibles, promote his interest, and gratify his penury. Rely not too securely on the warmth of his professions! steady to no point but his interest, you will find him shifting in his conduct according to the revolutions in your fortune. He seemed at first desirous to unite me to you; but now, hearing, I suppose, of the alteration in your circumstances, and the late remittances in my favour, it is perfectly agreeable to his sentiments, to endeavour to supplant you. As yet, however, he has made me no overtures.

Bev. So far then at least he is not unfaithful. But Oh, my Lydia! may I interpret your repugnance to his addresses as an argument in my favour?

Lyd. I have already frankly declared my opinion of your character. It now remains with you to prove the truth of that opinion, and to determine my resolution accordingly. Do but bear up against adversity, so as to shew yourself equal to the possible return of prosperity—a trial, perhaps, ten times more dangerous—and be assured, Mr. Beverley, that with the approbation of my friends, I shall be happy to give every proof of my esteem for so valuable a character.

Bev. My dearest Lydia! (*kissing her hand*) Modest, amiable, Lydia! When you avow esteem, let me presume to construe it affection! Oh Lydia, you have made me fond of my misfortunes. Ease and affluence corrupted me, and had so weakened and enervated my mind, that the rough stroke of adversity would have stunned me beyond the power of recovery, had not your gentle hand raised me to the hope of happiness. Take your pupil, Lydia; and render him—for you only can effect it—oh render him worthy of so dear, so exquisite a mistress!

We have given this dialogue at large, that the Reader may judge whether we have been mistaken or not in our judgment of it. Our usual custom is to exhibit the most advantageous parts of the works of those Writers who, we think, at once deserve and need encouragement. We treat Mr. Colman in a different manner, because we think our duty to the Public should make us watchful over those who are in possession of its favour. Mr. Colman may not want the assistance of a Reviewer's praise, but he may receive benefit from the animadversions of his friends.

If the Reader should think we had no reason to blame the above scene, we can assure him he will have no reason to be dissatisfied with any other part of the play.

ART. XI. *Considerations on certain Political Transactions of the Province of South Carolina*: Containing a View of the Colony Legislatures, (under the Description of that of Carolina in particular.) With Observations, shewing their Resemblance to the British Model. 8vo. 1 s. 6 d. Cadell. 1774.

THIS pamphlet contains a detail of curious and interesting transactions, and therefore merits particular attention. The Writer, with some humour, avows himself to be a down-right placeman of near twenty years standing; and as it may be supposed his employment is in the province of which he treats, it is a rare instance of twofold good fortune: first, that he has been suffered to hold a place so long amid the fluctuation of ministries and opposite interests; and, secondly, that his constitution has enabled him to *weather* it for that length of time in so dangerous a climate. If the candour of this declaration should, as he apprehends, prejudice our patriots, and persons out of place, against him, we are confident that the good sense and impartiality which he displays, will recommend him to all men who have understanding enough to know that government must be administered; and that when persons of talents and integrity execute offices under it, they have a claim to respect, as the best friends to the Public.

There is a clear distinction between opposing the bad measures of government, and adopting opposition to government as a settled plan of conduct: the former is true patriotism, but the latter must be dictated by a weak head or a bad heart. Indeed patriotism, in the best sense of the term, if too eagerly prosecuted, will degenerate into the madness of blind faction; for according to the familiar adage of *summum jus, summa injuria*, extremes are always blameable and dangerous. The American stamp-act was perhaps the most inconsiderate measure that government could have attempted to carry into execution, as it came at least a century too late, and as the consequences of it are very unlikely to subside. The present Writer thus considers these consequences:

‘It is not my intention to enquire into the policy of imposing stamp duties on the subjects in America; neither do I presume to determine any thing respecting an act so extremely offensive to the colonies in general; but I beg to offer a small conjecture, That the repeal thereof will prove to be an *epoch* in the annals of British story; for, since that memorable period, the public affairs of these countries have been in a state of almost ruinous distraction; and what was probably meant to inspire gratitude and love, has rather kindled rancour and disgust. The affection of the Parent State seems to be considered as the effects of aged fondness and impotent attachment: and sorry I am to say, that concessions have daily produced usurpation and resistance; one claim has been followed by another, which, generating more, have multiplied like the encreasing power of numbers, in a course, as it were, of *geometrical progression*.

South Carolina was not the most backward in the general opposition to this stamp act; for we are informed that the Assembly did not think the Governor obliged to enforce the execution of that law, as it had not been transmitted to him by the Secretaries of State, or the Lords of Trade: though it seems the printed act had been sent to the Lieutenant-Governor by the Attorney-General. This advantage, weak as it was in a public body to attempt to profit by it, was afforded by the notification of new laws not being positively prescribed. They were anciently proclaimed by the Sheriffs; a formality which, since the invention of printing, their circulation from the press has been *thought* to render needless. But though this may be *deemed* sufficient publication to public bodies, whose duty it is to procure them, yet laws are often passed whose operation is not so extensive, nor their existence so notorious, as the act above-mentioned: and it may seem hard to convict individuals on statutes, which though they are presumed to be acquainted with, this knowledge is dependent on meer contingencies that may not take place under all circumstances, even without supposing wilful ignorance.

The next step taken by the Assembly of South Carolina, which affords matter for animadversion, was to transmit, on their own authority, 1500*l.* to the Society for supporting the Bill of Rights, at the London Tavern. On this measure our Author is very severe; and from what he says we shall extract the following passages:

‘ The true points of debate, then, may be comprehended in a few plain positions, arising from the above detail of facts, viz. That the Commons House of Assembly signalized themselves in favour of a Club called the *Supporters of the Bill of Rights*, held at the London Tavern, by voting, in December 1769, 1500*l.* Sterling for their use, and ordering the Public Treasurer to pay the same out of any monies in the Treasury.

‘ That this order was made by their own *sole authority*, independent of, and without the privity or consent of the other two branches of the legislature.

‘ That when the first Annual Tax-bill was sent to the Upper House in the month of March 1770, with a schedule annexed containing the following charge, viz. “ To Jacob Motte, Esq; advanced by him to the persons named by a resolution of the House, 10,500*l.* (being of the value of 1500*l.* Sterling)” the Council rejected the said bill, and several subsequent ones have since met with the like fate, for the very same reason.

‘ That the conduct of his Majesty’s Council has not only been twice highly approved by the King himself, but the dispute has been taken up by the Crown; and by an additional instruction to the Governor, such orders have been declared to be unconstitutional; and the like practice has been thereby fully provided against in future.

Rev. Mar. 1774.

P

‘ That

* That the Assembly, tenacious of their rights as conceived by them, and obstinate in adhering to the measure which had given so just cause of offence, have repeatedly persisted in the justice and propriety of the original vote and order, notwithstanding his Majesty's royal interposition in the case.

* Thus stands this important contest between the Crown and the People's Representatives of his Majesty's colony of South Carolina.—

* It is true, that the Commons are to judge and determine in what cases they will or ought to give and grant; but surely it is implied, that they shall not arbitrarily and injuriously appropriate the public treasure, and thereby abuse the confidence reposed in them by the people. Surely it will not be contended, that they have a right to impoverish the members of the state, when the necessities of government require no such exertions. Admit, for a moment, that the Assembly are possessed of a power to apply the money of their constituents to any purposes generally, and we must also admit, that they may do so to any amount and extent whatever; and then, I think, the *represented* are in a state of absolute vassalage and ruinous dependence.

* Is it not an arbitrary act to tax the estates of the subjects in this colony to support a *private club*, a *tavern club*, a *fashionable club*, upon any specious pretence or colourable excuse?—Is it just, fit, or reasonable, that burthens should be laid upon the people, to serve a job or gratify a whim?—Can men suffer themselves to be so deluded, and amused, to their loss as well as shame?—Are chains more tolerable, because imposed by our own consent?—Can men tamely surrender their reason, and the power of judging for themselves, by a single *act of delegation*?—Was it their sense and meaning, to furnish their constituents with rods for their own backs; and are those whom they chose to represent and protect them, to be their executioners?—Is the colony arrived to full *maturity*?—Has it no wants of any kind?—Does it stand in need of no supplies for beneficial establishments; for the encrease and advancement of the products of the soil; the extension of its commerce, and the promotion of useful knowledge? Are the several counties so well supplied with churches, chapels, and spiritual teachers, and with schools for the instruction of youth; or, Are the public roads, bridges, causeways, and fortifications, in such perfect state and condition; and are the circumstances of the colony in general so extremely easy, that the treasury meet only to *receive*, and not to *pay*? If these things are so, we may overlook, for once at least, the *idle prodigality* complained of: but if these questions cannot be favourably answered, every man in the community is injured to a certain degree; and every sum diverted from their service, is an act of real tyranny and insolent oppression.

* For my own part, I must candidly confess, that I never reflected in my mind upon this subject, but I found two very different passions excited in my breast, *mirth* and *resentment*. The comical part of the story is, That a collective body of men, in their *grave* and *senatorial* stations, should persuade themselves that *Magna Charta*, the *Habeas Corpus Act*, and the *Bill of Rights*, stood in need of a little propping from a club of men whose standard was set up at the London Tavern.

That

That the King, Lords, and Commons of England were either remiss in their duty to the state, or indifferent about it; that all the virtue and public spirit in the nation had *spurred* itself into the London Tavern; and that nothing could save Britain and America, but a *little ablution* at that sacred spring; are such absurd and laughable circumstances, that no age or nation can furnish a precedent so superlatively ridiculous and weak!

What will appear to aggravate this inconsiderate grant of public money is, that on a subsequent inquiry into the true state of the treasury of the colony, it was found to be so low, that the Council (or Upper House) thought it necessary to address the Governor to call in 50,000 l. currency, to keep the treasury in a course of circulation; and it gave rise to some violent contests with the House of Assembly, for which we must refer to the detail.

Our Author then proceeds to give a view of the form of colony government. This form corresponding with that in Britain, he condemns the above grant, on the maxim that no act of any one of the three estates, is of legislative authority, without the regular and formal concurrence of the other two. The following observations appear to deserve mature consideration:

The establishment of provincial Councils in their present form, has, till lately, given satisfaction both to the Crown and People; and the opposition which has been stirred for several years past, is owing to some alterations which time has produced; the most material of which is the increase of the People's Representatives in General Assembly, whereby the due equipoise is in a great measure lost, and the weight of power centers with the People. *Like causes* will in all countries produce *like effects*; and whenever that nice equilibrium which the different branches of the constitution are intended to preserve, is lost, by an accession of too much power to either branch, the one will of course swallow up the other. Thus it happened the last century; when the Commons had resolved upon the downfall of Monarchy, they likewise voted the *House of Lords* to be useless and dangerous.

The colony suffers in no respect by the twofold character of a Council; but if a Privy Council were to be formed promiscuously from the Members of both Houses, this would weaken the weight of the Crown, and add greatly to the scale of the People, which stands in need of no addition. But, in my apprehension, it seems absolutely necessary that the numbers of the Council should be increased; and for this plain and obvious reason. Because a body of Twenty-four Counsellors, for instance, appointed by the King from the first rank of the People, most distinguished for their wealth, merit, and ability, would be a means of diffusing a considerable influence through every order of persons in the community, which must extend very far and wide, by means of their particular connections; whereas a Council of Twelve, several of whom are always absent, can have little

weight, nor can their voices be heard amidst the clamour of *prevailing numbers*.

I think this body, acting legislatively, ought to be made independent, by holding that station during the term of their natural lives; and determinable only on that event, or on their intire departure from the province. But the same person might nevertheless, for proper cause, be displaced from his seat in Council; which regulation would, in a great measure, operate as a *check* to an arbitrary Governor, who would be cautious how he raised a powerful enemy in the Upper House by a rash removal; at the same time that the power of removal would keep the Member within proper bounds. The life-tenure of his legislative capacity would likewise sufficiently secure that *independency* which is so necessary to this station, and so agreeable to the constitution of the Parent-State. I know some folks will raise both scruples and fears; but for my own part, I think without much reason: for if we attend to the workings of human nature, we shall find, that a certain degree of attachment commonly arises to the fountain from whence an independent honour flows. Opposition seldom settles upon the persons who are raised to dignity by favour of the Crown, it having so much the appearance of ingratitude, one of the most detested vices; and it ever acts a *faint* and *languid* part, till a descent or two are past, and the author of the elevation is extinct. From this reasoning it seems tolerably clear to me, that the Legislator being for life, and deriving his consequence from the Crown, will rather incline to *that scale*; and it is not probable that his opposition in any instance be *rancorous* or *passionous*, inasmuch as, though his life-estate is secure, he would not wish unnecessarily to excite the resentment of the Crown, or exclude his descendants or connections, perhaps, from succeeding afterwards to such a post of honour and distinction in their native country: in short, this idea seems to admit such a *qualified dependency*, as will attach the person to the side of the Crown in that proportion which the constitution itself allows, and yet so much *real independency*, as will make him superior to acts of meanness, servility, and oppression. Whether these sentiments are well founded, or not, I submit to the impartial judgment of my reader; what I principally mean to infer is, that the happiness of these colonies much depends upon a due *blending* or *mixture* of power and dependence, and in preserving a proper subordination of rank and civil discipline.

Some few distinctions it might be proper to annex to this situation, as an inducement to men of family and fortune to accept the trust; for, in its present *impotent* state, it is a real burden; and as being overborne by the force of numbers in the Lower House, is rendered obnoxious to the People, and oppressive to the Party.

The detached passages from this shrewd and dispassionate examination into the internal disputes of the colony of South Carolina, would have appeared to greater advantage, had it been in our power to have enlarged the extracts: those of our Readers, however, who may, from these outlines, be inclined to procure the pamphlet, will have no cause to regret the time spent in perusing it.

ART. XII. *Lyric Poems, devotional and moral.* By Thomas Scott.
8vo. 3 s. 6d. Buckland. 1773.

WE have frequently commended the poetical and critical productions of this ingenious Writer:—see particularly our accounts of his version of the *Table of Cebes*, Review, vol. xi. p. 502; and of his *Translation of Job, with Remarks*, &c. Rev. vol. xvi. p. 374, &c.

Of the present publication, which contains a ‘poetical system of piety and morals,’ we have the following account, in the Author’s preface:

‘The work opens with natural religion. Thence it proceeds to the mission of Jesus Christ, his sufferings, his exaltation, and the propagation of his doctrine. Next is the call to repentance, the nature and blessedness of a Christian life, and the entrance into it. These topics are succeeded by the various branches of devotion: after which are ranked the moral duties personal and social, the happy end of a sincere Christian, and the coming of Jesus Christ to finish his mediatorial kingdom by the general judgment. The whole is closed with a description of the illustrious times, when, by means of the everlasting gospel, *the earth shall be full of the knowledge of the Lord as the waters cover the sea.*

‘The novelty of such a plan, in verse, will, perhaps, be a recommendation of it: if, however, verse be thought too light and superficial for religious instruction, let the royal psalmist stand forth and wipe off the reproach.

‘That these poems might not pall the ear, variety of metre was adopted: and that they might satisfy the understanding, great care has been employed to deduce the sentiments from scripture, reason, or experience. The scripture sentiments are marked with reference letters; and the corresponding texts appear in the bottom margin.’

The following short specimen will reflect no disgrace on our miscellany:

PROBITY; or, *Integrity towards Man,*

As the limpid stream, which flows

O’er a bed of golden sand,

All its shining treasure shows,

Tempting the beholder’s hand;

So the honest heart is seen,

In the mild expanded eye,

In the open generous mien

Of the man of probity,

In the honest heart abide,

Truth with undeluding tongue,

Faith that never warps aside,

Thoughts which never mean a wrong,

Who, such treasure to possess,

Feels not friendship’s warm desire?

Who the friendship will not bless

Glowing with so pure a fire?

In that ever trusty breast,
 I with confidence repose,
 Secret as the house of rest,
 All my triumphs, all my woes.

But alas! what happy clime
 Is for men of truth renown'd?
 Where, in all the walks of Time,
 Was the precious blessing found?

False and selfish, ev'ry one
 Seeks his brother to deceive;
 False the smile, and false the groan,
 They are cheated who believe.

God of truth, the lying phrase,
 Of dissembling lips, to thee
 Hateful is; thou lov'st the ways
 Of the man of probity.

We have not selected the foregoing piece, as one of the best, or the worst, in the book. It is taken, we might almost say, at random; and will be found, we apprehend, to be a very honest specimen. The poems are one hundred and four in number; and they all manifest the ardent piety and laudable zeal of the Writer.

With respect to the merit of Mr. Scott's poetry, after the various specimens which we have given of his productions, on this and former occasions, it would be impertinent in criticism to interfere between the Author and his discerning Readers.

ART. XIII. *The Justice and Utility of Penal Laws for the Direction of Conscience, examined; in Reference to the Dissenters late Application to Parliament: Addressed to a Member of the House of Commons.* 8vo. 2s. Dilly. 1774.

A French historian* has recorded a short story of Chilperic King of France, which is very pertinently recited by the Writer of this pamphlet, in the following manner: 'When a certain Jew could not be persuaded to receive the Christian faith, Chilperic ordered him into custody, that since he could not *make him believe* with a willing mind, he might at least *force him to believe against his will.*' Such a fact may serve with the plain and unbiassed mind, instead of an hundred arguments, against every kind of persecution. The palpable absurdity as well as iniquity of the attempt must surely strike every reader. It is, on Dr. Beattie's principle, an appeal to common sense, which, if not perplexed and overawed by prejudice, chicanery, and bigotry, will immediately declare itself in favour of humanity and liberty.

* *Gregor. Turonensis*, lib. vi. sect. 17.

Our Readers will suppose that the Author of the work before us is averse to penal laws in matters of conscience. He most certainly is so; except in the case of Papists, some of whose principles have been proved by fact to be destructive of the peace and order of society, and therefore they appear necessarily to require some kind of restraint from the civil magistrate. The book is divided into several sections, in which it is shewn that penal laws for the direction of conscience in matters of religion are inconsistent with the natural and personal rights of men, with the nature of moral obligation, with the common principles of virtuous society, and the mutual rights of its members; that they are contrary to the very end and design of all just government, and to the real interest of every commonwealth; are inconsistent with the design of all punishment whatever, and with the nature and design of the gospel: from all which it is inferred, in the seventh section, that no human laws can ever set aside our obligations to God and our own consciences.

In the introductory address to this treatise we are told, as a reason for its publication, that, among the many modern performances in favour of religious toleration, 'this Writer has seen nothing on a general and equal plan; each author, he says, consults only the advantage and protection of his own particular sect or party, without providing any relief for those who cannot obtain shelter under his own favourite scheme.' If this reflection be just, it is dishonourable to our advocates for religious freedom; if it is unjust, the disgrace retorts on the present Author. His censure may, however arise from a mistaken view of the designs and attempts of his fellow-labourers in this cause; and he refers to a particular circumstance in a late application to government, which we shall just mention in the conclusion of this article. How well he pleads in behalf of religious freedom will appear from a few short extracts.

When, in the third section, he endeavours to shew that penal laws are inconsistent with the common principles of virtuous society and the mutual rights of men, among other observations we have the following:

'If there are certain natural and personal rights which I can no more separate from my own existence, than I can annihilate myself, it must be thus also with respect to other men; or else they would not be of the same kind with myself. If I ought not to be denied the free use of reason, nor excluded from the right of private judgment, nor hindered from following the dictates of conscience, because my well-being, the integrity and peace of my mind, are all at stake; why then should others be refused these advantages? Are not these privileges of as much importance to them as to me? Is it not their business to pursue

their own welfare as well as it can be mine? Can they be happy without the enjoyment of these sacred rights, any more than myself? And have they not an equal right with me, to pursue their own happiness? Is there a senator, is there a nobleman, is there a prelate, who would not consider it as a great hardship, to be laid under obligations of violating his own conscience, of acting contrary to his own judgment, and to what also he thought his own interest? And must not this burthen be as great and as unreasonable too when it falls on other men? All ranks, in every state, have an equal right to the common privileges of human nature. This is a truth so obvious, that no sober person will ever once call it in question. How then can it be reconciled with the principles of society and of mutual justice, that numbers should be exposed to cruel punishments, because they will not become dishonest and break through the solemn ties of their own reason and conscience? If any one could be found, who should seriously vindicate such measures, and represent the continuance of such laws, as just and virtuous in any government, I would say of him, in the language of a great and wise senator, "that he is mad, because he justifies the destruction of laws and of liberty, and esteems the infamous and detestable subversion of these blessings as a glorious achievement †." For no man in the proper exercise of his reason, could ever talk and act in such an unreasonable manner; nor ought he to be considered as a proper subject either of law and justice, or of civil government, who has no other ideas, but such as would destroy all law and justice, and society among the human species.

In the fourth section, speaking of human laws as subversive of just government, and the real interest of every commonwealth, he thus argues:—"Such measures are naturally calculated to dissolve the strongest bonds of society, and to break through all those solemn obligations which are so essential for the preservation and well-being of every state. For when once men have been forced to disregard the voice of conscience, and to do what they believe unjust, then the principles of a virtuous conduct are set aside; religion is pierced with a mortal wound; the reins are given to every species of vice and corruption; the love of the public and the desire of the common good will be extinguished; nor can it be expected that they should be faithful to others, who are become treacherous to themselves. And moreover, if the governors of any state will oblige their subjects either to become dishonest, or to remain exposed to heavy pe-

† Tull. de Offic. lib. iii. sect. 21.

nalties and be without protection; the subjects, in this case, will naturally suppose that integrity and virtue are no recommendation to their superiors, and that they are released from all obligations of a moral kind, if they do but comply with the will of their rulers. I dare not mention the fatal consequences of such thoughts; they are too obvious. Or if the governors of any state will secure the rights of conscience and the divine liberty of reasoning and judging only to themselves and particular friends, while they deny these sacred privileges to the rest, they do in effect dissolve the most engaging bonds of human nature, and put an end to the common society of mankind; which being destroyed, beneficence, liberality, kindness, and justice must utterly perish. And such as take away the foundation of these virtues, are properly charged with impiety towards the divine nature; because they subvert the basis of that society, which was established by the Deity himself." For these reasons, no wise legislature will ever invade the rights of conscience; because when that is done, their office becomes vain; such measures of preservation are the greatest ruin that can happen to any state. That government, which makes attempts of this kind on the subject, may be justly compared to a madman, who wishes to tear open his own bowels, that he may see how he is made within, and examine what it is that keeps the body together, and whether he cannot introduce stronger ties for the union and preservation of every limb, than the Author of Nature has done.'

In the eighth section our Author examines, and consequently condemns, the use of penal laws, *in this nation*, enacted merely for the direction of conscience. He argues in favour of the Non-conformists, with moderation, strength, and spirit: but when the late bill intended for their relief falls under his review, he is, we think, rather harsh on those gentlemen to whom the management of this bill was more directly committed, or who were otherwise concerned in its defence. It is certainly desirable and reasonable that the relief proposed should comprehend the whole body of Dissenters, and to them all, we doubt not, it was apprehended this relief would extend, on the plan then laid down. If that plan appears to be insufficient, we heartily wish some other more acceptable method may be discovered; and, if the application is renewed, attended with greater success; but we apprehend the Dissenters ought, from a regard to their own honour and peace, to be cautious how they raise objections, or pertinaciously excite any opposition, from party motives, among themselves.

MONTHLY CATALOGUE, For MARCH, 1774.

MISCELLANEOUS.

Art. 14. *Rational Self-Love; or, a philosophical and moral Essay on the natural Principles of Happiness and Virtue: With Reflections on the various Systems of Philosophers, ancient and modern, on this Subject.* By L—N—. 8vo. 2s. Griffin. 1773.

SELF-LOVE, as our Author has defined it, is 'an internal spring of action, which puts all human nature in motion, and, according to the different direction it receives from the free determination of our will, becomes occasionally the instrument of good and evil, and of what we truly call *virtue* and *vice*. Of *virtue*, when directed to the attainment of all the good which, in such circumstances, may be attained; and of *vice*, when diverted from the prosecution of that greater good, to pursuits of a meaner sort, and *subversive* of that better end. This is the true philosophical idea of *self-love*.' He traces this principle to its origin in that *sensibility*, or capacity of *pain* and *pleasure*, with which human nature is evidently endued; and illustrates the nature and extent of its operation on individuals, on the practice of social virtue, and on all the natural and adventitious relations of life; and he then vindicates this reasoning from the reflections of Shaftesbury and others of the modern *Platonists*.

The Writer's digressions, in displaying the wisdom and goodness of Providence, and manifesting the importance of virtue to both our present and future welfare, with his remarks on the sentiments of modern writers, in respect to the introduction and prevalence of evil, and on the various systems of infidelity that have been adopted either in former or later times,—are pertinent and judicious. This essay may be considered as a kind of *commentary* on those lines of Mr. Pope, which our Author has adopted for his motto, and which are literally the *sent* or ground-work of his performance:

"Self-love and Reason to one end aspire;
Pain their aversion, Pleasure their desire:
But greedy *That* its object would devour;
This taste the honey, and not wound the flower:
Pleasure, or wrong, or rightly understood,
Our greatest evil, or our greatest good." *Essay on Man.*

Art. 15. *Introduction to the School of Shakespeare; held on Wednesday Evenings, in the Apollo, at the Devil Tavern, Temple-bar.* To which is added, a *Retort Courteous* on the Critics, as delivered at the second and third Lectures. 8vo. 1s. Sold by all the Booksellers, &c.

We cannot better explain the design of Dr. Kenrick's Lectures, or of this introduction to them, than by inserting part of his advertisement:

'Dr. Kenrick having advisedly deferred the printing of his edition of Shakespeare till that of Mr. Steevens' appeared, the expediency of carrying his work into immediate execution is so much abated, by the labours of that Commentator, and the contributions of his correspondents,

respondence, that its intended publication is, for the present, laid aside. The appearance, however, of a mutilated *play-house* copy, under the auspices of the MANAGERS, from whose affected veneration for Shakespeare better things might have been expected, has not only alarmed the poet's admirers in general, but suggested that some pertinent observations on his writings might be now opportunely communicated to the Public in a more entertaining method. Dr. K. desirous of returning, by the earliest means, the obligations he lies under to his subscribers, has therefore adopted the suggested expedient of delivering some part of his comment, with the correspondent parts of the text, in public Lectures.

He has entered, indeed, the more readily into this design, as there are a number of passages in dramatic writers, particularly in Shakespeare, which cannot be successfully elucidated without the aid of declamation. As to the title, which he has (too greatly perhaps) presumed to give this attempt; the Public may remember they were promised, many years ago, the speedy publication of a work, to be entitled *A SCHOOL OF SHAKESPEARE*; but, as that performance has not yet appeared, and will now probably never make its appearance, the Lecturer thinks no farther apology necessary, for assuming a title so well adapted to his design.

The *Introduction* is written in the general manner of the Author; spirited and ingenious. The *Retort courteous on the Critics*, may be very properly peppered and salted for those who feed only on newspapers; but we are very sure it will not suit the taste of those to whom Dr. Kenrick would wish principally to recommend himself, either at his lectures, or by his writings.

Art. 16. *The French Tutor; or, the Theory and Practice of the French Language.* By Means of which, and without any, or very little Help, those that desire to read, write, and speak French correctly, may, in a short Time, perfect themselves in the Knowledge thereof. Enriched with a Variety of curious and useful Tables, to assist the Memory, and expedite the Learner's Progress, viz. I. A Table shewing the French Pronunciation, by an Assemblage of Letters, denoting similar Sounds in English. II. A Table exhibiting at one View the different Articles, and their Use. III. A Table of the Genders of Substantives and Adjectives. IV. A Table of the Formation of the Plurals of Substantives and Adjectives. V. Tables for finding, in a Moment, all the Moods, Tenses, Persons, Participles and Gerunds of all regular Verbs. VI. A Table to know and find all the irregular Verbs. And more plain and easy Rules than any French Grammar hitherto published. To which is added, familiar Phrases and Dialogues, reduced to the English Pronunciation, for the Ease and Practice of the Learner. By V. J. Peyton, Author of the Elements of the English Language. 12mo, 4s. Johnson, &c. 1773.

Mr. Peyton's method of teaching the French pronunciation by the combination of letters expressing similar sounds in English, may be of considerable use to the ear of the learner, but it makes the language appear very awkward to the eye: it looks like Cherokee, or Kamtchakan,

Art. 17. *A New Chronological Table of remarkable Events, Discoveries, and Inventions; also, the Area, the Country, and Writings of learned Men: the Whole comprehending, in one View, the Analysis or Outlines of general History, from the Creation to the present Time.* Folio. 1s. Knox. 1774.

This Table being printed on a broad side, is fit for framing, in order to hang up in studies and schools. It is also sold bound up with the last edition of Guthrie's Geographical Grammar.

Art. 18. *Maxims for playing the Game of Whist; with all necessary Calculations, and Laws of the Game.* 12mo. 2s. Payne. 1773.

Very useful for learners of the game, with the help of a good memory; without which no one should attempt to play at whist.

Art. 19. *The Art of Joking; or, an Essay on Witicism; in the Manner of Mr. Pope's Essay on Criticism: With proper Examples to the risible Rules. To which is added, the Laws of Laughing, &c.* 12mo. 1s. Devruelle.

In closely following the Essay on Criticism, this Comus's *Esquire* frequently falls into gross improprieties, for want of daring to venture a step without his guide. Thus where Pope says,

"Whoever thinks a faultless piece to see—"

the *Esquire* of Comus fails not to tell us that

"Whoever thinks a faultless *jest* to hear,

Thinks what ne'er was, nor is, nor shall appear."

Which is absurd enough, and full in the teeth of his own remark, but two or three pages before, on a *jest* of King John's, which he praises for its good sense, politeness, humanity, and delicacy; which all combine to make it EXCELLENT.—If all these good properties are really to be found in the royal *bon mot*, wherein does its imperfection consist?

Subjoined to the parody on Mr. Pope's excellent poem, are the *Laws of Laughing*; together with some very sober verses on *joking*: to all which (we include the whole performance) one of the Author's own lines may be justly applied:

"The jester is the greatest *jest* of all."

Art. 20. *Opinions concerning the University of Oxford, and Subscription to the Thirty-nine Articles.* By a Clergyman. 4to. 1s. Evans. 1774.

As this clergyman writes with a kind of plausibility, and has somewhat agreeable in his style and manner, there may be danger lest his readers should be misled. Those who enter into the subject will perceive that his reasoning is vague and insufficient; he sometimes has recourse to raillery; but though he appears very confident in the strength of his argument, he cannot surely imagine that in point of truth, whatever may be the case as to interest, he is on the right side of the question. He does not, as might be expected in a Christian divine, take any great notice of the scriptures,—the rules of the Church of England, as *by law established*, seem to be with him as higher authority. A love for the Oxford university he apprehends to be a very momentous principle: it may be questioned whether the laws and statutes of that university are not, in his view at least, equally rational

national and important with those of the New Testament. When this polite Oxford gentleman speaks of the *modest request*, as he terms it, of the *Afficiarian*, he adds, that 'their scheme is nothing less than a direct attempt to introduce Popery; only they disguise Lord Peter in Jack's coat, thinking by this manoeuvre to gain him the favour of the rabble.' The Dissenters from our established church have likewise the honour of a few strictures from this Author's pen: 'for my own part, says he, I must confess that something of turbulence always goes to the making up my idea of a Dissenter.' Our sagacious clergyman forgets that the church of Rome in somewhat of the same manner *makes up* their idea of a Protestant reformer.

Though this pamphlet is of no great weight in point of argument, and may, on some accounts, deserve the *satire* *courts* of ridicule, it is not wholly destitute of ingenuity.

Art. 21. *The Polite Preceptor; or, improving Moralist: Consisting of a choice Collection of Relations, Visions, Allegories, and moral Essays, selected from the most eminent English Authors. Compiled at the Request of a noble Lady, and designed for the Use of Schools.* 12mo. 3 s. 8nagg. 1774.

Collections of this kind are become very common, and may have their uses. The papers here chosen appear, on the whole, very well fitted for the entertainment and improvement of youth. They consist of prose and poetry, and are selected from the *Spectator*, *Guardian*, *Female-Spectator*, *World*, *Præter*, *Oeconomy of Human Life*, *Cunningham's* and *Thomson's Works*, and several of the magazines.

Art. 22. *A Letter from a Father to his Daughter, at a Boarding-School.* 12mo. 2 s. Robinson. 1774.

It is so easy a matter for old people to give advice to young ones, that we do not wonder to see books of this kind continually multiplying; and if each succeeding treatise were an improvement upon those which preceded it, the public would have no reason to complain of the increase. This, however, is not, in all respects, the case, with regard to the Letter before us. Lord Hallifax, Cambray, the Marquis de la Chetardie, the Marchioness de Lambert, Osborn, Wetenhall Wilks, Mrs. Chapone, and others*, have treated this subject in a manner superior to that of the present writer; particularly with respect to the article of *style*. There are many good, and pious, and prudential maxims and precepts in this little volume, but the Author's language is not sufficiently engaging to recommend his counsels to young readers, and *seduce* them to become his willing disciples. Nor is his style merely defective because it is uninviting; his dic-

* We do not rank in this list Dr. Fordyce's *Sermons to Young Women*, because his plan is so different from that of the other writers; but, in respect to utility, if we are not mistaken, his performance includes every thing that is material in all the others, unless we except Mrs. Chapone's *Letters*: our recommendation of which may be seen in the Review for July last, p. 70.—We have not taken the liberty of introducing the famous Con. Phillips into the above mentioned good company; but there are very pretty things in her *Letter to Lord Chesterfield, on Female Education*.

tion is, in some places, much debased, partly through the prevalency of northern idioms, and partly through the want of power, or taste, to elevate his expression, suitably to the dignity of his subject. Thus, p. 7. 'A habit of confinement is the best mean of curing young people of that rambling, gadding disposition which is so natural to them.' P. 18, 'Reading, no doubt, is a good mean of acquiring knowledge; but living examples, &c.' P. 32. 'A virtuous pride, or a due respect for ourselves, is often a happy mean of preserving us from doing any thing that is unworthy.' P. 43. 'Communication with the Deity has been strangely perverted by some, and misrepresented, or totally denied by others.' Though, from all the evidence of which it is capable, the *thing* appears to be abundantly clear, yet, &c.' P. 62. 'They complain, with a very bad grace, if we want of truth, public virtue, and good order among us, who discover, by their own practice, an habitual contempt of the most effectual means of promoting *these*.' This last is a provincial mode of expression from which only the most elegant of the Scotch writers are free: an Englishman would have said, "these virtues," or "these good ends," &c. He would never have suffered the plural *these*, to terminate the period.

But it would be injustice to this Writer were we to take notice only of his defects in point of language. If we attend rather to his sentiments, his work will appear to greater advantage. The following passage will give our Readers a favourable opinion of his understanding:

'It is good, in all cases, to think soberly, but especially in religious matters; because our zeal here is apt to be intemperate. Your sex very often err in this point; and therefore ought never to indulge a zealous concern for institutions merely human; lest they should come, at length, to substitute them in the place of religion itself, and make them of equal importance with it. Hence the rigid attachment of many to forms and usages, and other ordinances of man; not aware that blind zeal begets keenness, hatred, and an uncharitable disposition; which, in a bigotted mind, may increase into fierceness and cruelty. But how opposite are all these to that mildness and forbearance which ought invariably to possess a female breast!

'In order to encourage a moderate temper, consider that there is no such thing as a perfect church in this world; that, while men are men, an uniformity in opinion is impossible; that there are valuable persons, persons of great understanding and integrity, of every Christian denomination; and that, as to the matter in hand, you yourself may be wrong; for one time or other all of us are wrong in some things. Besides, is it not repugnant to common sense, as well as to good manners, to judge harshly of others, and reprobate whole societies, nay whole states and kingdoms, on account of some trifling differences merely about the adjuncts, as they are called, of religion; seeing, in these, they have as good a title to differ from you, as you have to differ from them; and perhaps an equal chance of being in the right? And pray what is it that makes some people of one persuasion, and some of another? Mere accident, just their having been born and bred in the communion of this or the other church; for very few are of any persuasion from deliberate choice only. For my

own part, I think myself very safe where I am; though I could wish to see a reformation in some things; and what church does not stand in need of it? When we indulge ourselves in hot and uncharitable disputes, about doubtful and unessential points, we are no better than children fighting in great wrath for toys and trifles.'

In the prefatory advertisement to this Letter we are assured, that it is really what the title-page declares it to be; that it was written about seven or eight years ago, in separate letters from the Author to one of his daughters at a boarding-school; and that her mother, desiring 'behaviour to be methodised, and properly arranged for the use of the rest of their children, they were accordingly thrown into their present form. Since this, we are farther informed, several of the Author's friends, particularly some of his female acquaintance, having seen the performance, induced the Author to send it to the press, in the very laudable persuasion that the publication would produce the same good effects upon other readers, as they had, themselves, experienced on perusing the manuscript.

Art. 29. *The Way to the Temple of True Honour and Fame*, by the Paths of Heroic Virtue, exemplified in the Lives of the most eminent Persons, of both Sexes; on the Plan laid down by Sir William Temple, in his Essay of Heroic Virtue. By W. Cooke, A. B. Fellow of New College Oxford, and Chaplain to the Marquis of Tweeddale. 12mo. 4 vols. 12s. bound. Devizes printed; and sold by Davis in London. 1773.

The lives of the ancient gods, heroes, and legislators, are here given, in chronological succession, from Jupiter, Hercules, Nimrod, &c. down to Marcus Antoninus, and Queen Zenobia. The real history of these illustrious personages is stripped, as much as possible, of the fabulous circumstances in which they have been enveloped and disguised by the poets and priests of antiquity, and their characters and conduct are held up, for our emulation and imitation.

'The knowledge of past transactions,' says the Compiler, 'is not a mere amusement, but a necessary and instructive study.—In general, the real sentiments and designs of those we live among, and converse with, are industriously concealed; but in the accounts of former ages, the facts themselves disclose to us the real views and genuine dispositions of the actors: and the same causes will commonly produce the like effects. By weighing well these truths, a sure resource may be obtained in every dangerous conjuncture; and the road which leads to success and happiness discovered.'

In order to please the generality of readers, the Compiler professes that he has made it his business to mingle profit with delight, and that he has given the least common and most entertaining lives that could be selected from history. 'Should these,' says he, 'meet with a favourable reception from the public, they will pave the way to others, which though of later date, are yet less known. And when the plan on which we profess to proceed is once completed, we should hope, that truth and virtue, disengaged from sordidness and austerities, which are not their natural attendants, may once more gain possession of the breasts of the humane and lovely; and shame the vicious taste for lying and corruptive memoirs in general.'

Art.

Art. 24. *Letters*, by John Hughes, Esq; and several other eminent Persons deceased. Published from the Original; by John Duncombe, M. A. one of the six Preachers in Christ Church, Canterbury. Vol. iii. 3s. sewed. Johnson.

We have already* given so ample an account of the two former volumes of this collection of Letters, that a very short article will suffice for the present publication.

The Editor has prefixed to this volume an account of the life and writings of Mr. Hughes. To these memoirs is subjoined *the Theatre*, No. 15. By Sir Richard Steele; in which paper Sir Richard took occasion to write a very warm encomium on his deceased friend, the author of *the Siege of Damascus*; who died the night before the publication of the paper, and but a few hours after that celebrated play was acted, for the first time.

The letters here printed are thirty-one in number; and were written by Mr. Hughes, Mr. Say †, Dr. Bensley, Mr. W. Duncombe, Mr. Needler, Sir Richard Steele, Earl Cowper, Archbishop Herring, Mr. Wellsted, Mr. Straight, (a very witty divine) Bishop Benson, Mr. Samuel Richardson, Lord Corke, Mr. Dyer, and Mr. Hirst ‡; whose last letter is dated from the Cape of Good Hope, and contains (we believe) the last account that ever came to Europe, of the unfortunate AURORA, on board of which the ingenious writer perished. To the Letters are added several small pieces by Mr. Hughes, which were omitted in the collection of his works; and a farther account of Mrs. *Bendish*, grand daughter to Oliver Cromwell. Of this extraordinary woman, many entertaining particulars are here given, beside those which were contained in the appendix to the second volume of this collection, and copied into our Review for January 1773, p. 29.

Art. 25. *An Appeal to the Public, from the Judgment of a certain Manager, with original Letters*: and the Drama of one Act, which was refused Representation. 8vo. 1s. Bew. 1774.

A Mr. T. R. as we learn from this publication, having written a farce of one act, entitled 'The Politician Reformed,' offered it to Mr. Garrick; who civilly expressed his apprehension that it would not succeed in the representation, as the subject had been already most successfully treated by the author of the *Upholsterer*. This refusal irritated the disappointed Author; between whom and the manager two or three letters passed, on this important occasion. These letters are here printed; with some additions, which only serve to evince the arrogance, peevishness, and weakness of the appellant: who thus takes his revenge on Mr. Garrick.—*It remains now to be seen what he will do with the Public.*

Art. 26. *The Canterbury Patriot*: Or the late Mayor's new Mode of defending Liberty, Property, and the Privilege of the Press: In a Narrative of a Law Suit commenced against Mr. William Francis, for the Recovery of Money obtained at Gaming. By Thomas Roch. 8vo. 1s. Richardson and Urquhart.

Compassion for a man who has had the vexation of a *law suit*, and who appears, from his own account, to have been otherwise unjustly

* See Review for January 1773.

† See Rev. above referred to, p. 27.

‡ Ibid. p. 36.

harassed and oppressed, prevents us from treating this publication, merely as a *Canterbury Tale*; for we do not see how the Author can expect that the Public in general should enter into the merits of such a piece of private history. We suppose Mr. Roch has been ill treated; but we know not what Mr. F. and his friends, on the other side, may have to offer. This Pamphlet, however, though not generally interesting to the Public, will have a very good effect, should it deter any, or even but one person, from the pernicious and absurd practice of *gawing*, which is now become so prevalent among us.

Art. 27. *The improved French Grammar*, in which, I. the Pronunciation is treated in a clear and concise Manner, the Difficulties which usually strike Terror into the French Scholar, from the Prolixity and Ambiguity of former Methods, are removed, and the easy and expeditious Attainment of this essential Article is insured. II. The Principles are laid down in a plain and intelligible Method, free from that infinite Number of useless Observations, and Exceptions with which other French Grammars abound, and by which the Learner's Progress is impeded. To the whole are added familiar Phrases, Stories, Dialogues, and Letters; with Exercises for the Pronunciation, and on the Parts of Speech, On a new Plan. By John Casselle, Teacher of the French in London. 1s. Harris. c. 1773.

For a short book this title-page is very long, and, what is more extraordinary, it is very true.

Art. 28. *A Description of England and Wales*. Containing a particular Account of each County, with its Antiquities, Curiosities, Situation, Extent, Climate, Rivers, Lakes, Mineral Waters, Soils, Plants and Minerals, Agriculture, Civil and Ecclesiastical Divisions, Cities, Towns, Seats, Manufactures, Trade, Sieges, Battles; and the Lives of the illustrious men each County has produced. Embellished with 240 Copper-plates, of Palaces, Castles, Cathedrals; the Ruins of Roman and Saxon Buildings; and of Abbeys, Monasteries, and other Religious Houses. Beside a Variety of Cuts of Urns, Inscriptions, and other Antiquities. 12mo. 10. vols. 1l. 10s. sewed. Newberry and Carnan.

As the Authors, who professedly treat of the antiquities and natural history of particular counties, have commonly swelled their works to such an enormous size and price, as to place them quite out of the reach of all, but opulent, readers; a judicious compendium of whatever tends to give a clear view of the ancient and present state of our own country, must doubtless be an acceptable present to every man who wishes not to be totally ignorant of the remarkable persons and things, which even his own neighbourhood may, probably, have contributed to produce. The Work before us promises to do this; and it appears to be executed with a greater degree of accuracy and precision, than is usually to be met with in compilations of this nature. The copper-plates in general, are also, to say the least of them, as good as they could be expected to be, in a work so contracted in respect to size, and so limited in point of expence to the purchaser.

Art. 29. *The Circuit of Human Life*; a Vision. In which are allegorically described the Virtues and Vices. Taken from the Tablature of Cebes, a Disciple of Socrates. For the Instruction of Youth. 12mo. 1s. T. Carnan. 1774.

The Tablature of Cebes has been long and justly esteemed as one of the most beautiful and valuable remains of antiquity*.—This imitation of it is by no means destitute of merit, though not free from defects. The form in which this Writer has chosen to recommend wisdom and virtue, is generally acceptable and pleasing, especially to young minds. But human life is so diversified; its windings are so numerous, its opinions, prejudices, propensities and passions so multifarious, that it must be very difficult to prevent confusion, or form an allegory with any considerable degree of regularity and perspicuity. The little publication now before us, is, however, certainly adapted to entertain and improve the youthful heart. Happy that youth who is so influenced and guarded as to direct his early steps in the path that leads to true happiness, and to persevere in it!

L. A. W.

Art. 30. *Abstract of an Act for Amendment of the Highways*, 14th of George III. chap. lxxviii. With the Schedule of Forms, Table of daily Duty, Composition, and Penalty from 500l. *per Ann.* to 50l. Form of Surveyor's Account, and a Summary of respective Duties and other Matters. By a Surry Justice. Folio. 1s. 6d. Payne. 1773.

The utility of this Abstract will sufficiently appear from what we have said of a similar publication. See our account of Mr. Scott's *Digest, Review* for December last, p. 498.

Art. 31. *The Modern Parish Officer*; or the Parish Officer's Complete Duty. Brought down to the present Period. Containing all the Statute Laws now in Force, together with the adjudged Cases relating to every Kind of Parish Business, placed in alphabetical Order. A Work essentially necessary for Constables, Churchwardens, Overseers of the Poor, Surveyors of the Highways, Justices of the Peace, Attornies, Headboroughs, Tithingmen, Sidefmen, Vestrymen, Scavengers, &c. who would wish to execute their respective Offices with Safety and Satisfaction. It is also a necessary Companion for every Inhabitant of a Parish, who may not be a Parish Officer; as it will enable him to judge whether the Parish Duties are properly executed by others, and to defend himself against the Ignorance of those who are unacquainted with their Duty, as well as the arbitrary Measures of those who too frequently want to exercise an Authority which they are not warranted to do by Law. By a Gentleman of Lincoln's Inn. 12mo. 3s. 6d. Kearsley, &c. 1774.

Had this Gentleman of Lincoln's inn, or elsewhere, found it prudent to avow this publication by fixing his name to it, he would in all probability, out of respect to himself, have given it a title less ver-

* See a particular analysis of this fine piece of ancient allegory, in the 11th volume of our *Review*, p. 502, &c.

hose, and more modestly expressed: he would in plain terms have declared the purpose of it, and trusted to the merit of the execution, for its recommendation. When our expectations are raised too high, they are seldom answered; and even when a writer honestly fulfils his ample promises, Fame owes him no reward, he is a forerunner of applause, and may be satisfied if he is allowed to have anticipated no more than was due to him.

The Compiler of this book assures the Public, that he has given us "the parish officer's complete duty, brought down to the present period;" and this period is pointed out at the bottom of the title page to be the year 1774: yet if justices of the peace wish to know their duty in an important article, that of regulating the assize and making of bread, they must consult a statute, 13 Geo. 3. c. 62, which is not mentioned in the work! If justices of the peace and parish officers examine it for the licensing lying-in hospitals, and for their duty respecting bastards born therein, they will be wholly disappointed; not the least notice being taken of the act 13 Geo. 3. c. 82, the law now in force as to these cases! That these statutes were not too recent for this crude publication, may be inferred from the ample notice taken of the last highway act, 13 Geo. 3. c. 78, which is subsequent to the bread act. This highway act is indeed almost given *verbatim*, for which perhaps two private reasons might be urged, if they were proper for the Compiler to produce: but instead of the last turnpike act, we are presented with a full detail of the 7 Geo. 3. c. 40. which is now repealed, and superseded by the 13 Geo. 3. c. 84. This last statute furnishes matter for a short appendix, but this appendix affords no sufficient reason or apology for overlooking the act 7 Geo. 3. c. 39. under the title *Poor*, nor for the premature haste in hurrying out so imperfect a publication disguised under such ostentatious professions.

Art. 32. *A Dissertation of Lord Camden's Opinion and Decree in Allen and the Duke of Newcastle.* 4to. 4s. Wilkie. 1774.

This Publication relates to a case of executorship; and if it is of any use beyond a justification of the parties affected by it, that use will be seen in displaying the tricks of an artful attorney, in transactions where he was joint executor, and contrived to be sole manager. It is professedly published "to shew the motives which induced the Duke of Newcastle to appeal from Lord Camden's decree." The review of this decree belongs properly to the superior court to which his Grace appeals.

Art. 33. *The Legal Degrees of Marriage stated and considered, in a Series of Letters to a Friend.* By John Alleyne; Esq; Barrister at Law. 8vo. 1s. Harris, &c. 1774.

Mr. Alleyne, the writer of these Letters, renews the theme formerly discussed by Mr. Fry*, who justified all the marriages of kindred, excepting those in the immediately ascending and descending line, and between full brothers and sisters. He is therefore a very sanguine advocate for some distressed client who pines for the sister of his deceased wife; and in this cause warmly undertakes to refute those religious prejudices, which, as he expresses it, "cannot stand

* See Review, vol. xv. p. 174.

the *fire* of argument." This fire is indeed kept up with more impetuosity than steady courage; though some of the shot are well aimed, and seem to take effect.

So far as we are to be guided by the Mosaic law, the distinction made by Mr. Fry, and insisted on by the present Writer, between *uncovering the nakedness*, and *spreading a skirt over a woman, and covering the nakedness*, appears quite just, however indelicate, as Mr. Alleyne well remarks, the expressions are: indeed, we should owe an apology to the fair sex, for referring to them in this gross manner, did the advocates on both sides confine their reasoning, on this delicate subject, to the actual and intrinsic merits of the case, without calling in the law and practice of a people, few of whose institutions are consistent with, or worthy of regard, under the present improvements of human knowledge. As an evidence of our own respect for decency, we shall suppress some additional hints that might be urged to support this distinction; and content ourselves with observing, after the writers on this subject, that by the help of it, many of the Levitical prohibitions vanish: and that the regular practice of the Jews contradicts the popular construction of them. This consideration leads Mr. Alleyne to make some pertinent observations on the canon law; and with respect to marrying with a sister of a former wife (to justify which is the principal object of these letters) to lay great stress on the act 1 Mary, sess. 2. c. 11, that pronounced the validity of the marriage between Henry VIII. and Catherine of Arragon, the widow of his brother Arthur. But without impeaching the avowed principles on which that act was framed, the authority of it would certainly have been stronger, had its declared object been more extensive, and had it not been calculated solely to sanctify the power under which it passed; a power which there were manifold reasons to wish had never been restored. It is clear it never would have passed, had Elizabeth immediately succeeded Edward VI. Still must it be allowed, as our Author remarks, that "it is a solemn, public, notorious, legislative declaration, of the purity of a marriage solemnized between a man and his own brother's widow." It should seem therefore, according to plain reason, that this legislative declaration would extend to, and support, all marriages in like circumstances. Mr. Alleyne, however, advises an application to parliament, to have the degrees of marriage ascertained by an express law; a measure which would, in every respect, be more agreeable to British protestants, than the authority by which such cases are now decided.

NAVIGATION.

Art. 34. *The Seaman's useful Friend and pleasant Companion.* 8vo. Price only 1 s. 6 d. Printed at Chichester, and sold in London by Richardson, &c. 1774.

The Author has anticipated any recommendation which we might be disposed to give him, by being very *free* and *full* in the praise of his own performance. But this self-commendation we attribute to other motives than those of vanity and ostentation. We have already had occasion to remark a peculiarity in his manner of writing, and we then suggested what appeared to us a just account of it. See Rev. for Jan. 1773, p. 72. We wish, however, for his own sake, that our Author may not be too liberal in communicating "the knowledge

knowledge with which the Almighty has blessed him." In this small treatise we have, "*besides other serviceable things*," tables of the sun's declination for four years, from 1773 to 1776 inclusive; a method of finding the declination till the year 1800; rules for working an observation either of the sun or stars, "*more plain and easy* than have yet been given;" a list of some of the "*biggest*" stars, with their right ascension and declination; directions to the seaman for finding and knowing any star, for correcting the dead reckoning by an observation, for discovering the variation by a common wooden dish compass, for touching the compass and for making the *Land's-End* or the *Lizard* with safety. The whole is written in a very plain manner, and may be of use to those navigators that have not access to more complete and more costly publications.

M A T H E M A T I C S.

Art. 35. *Science Improved; or, the true Theory of the Universe.* Comprehending a rational System of the most useful as well as entertaining Parts of *natural* and *experimental* Philosophy, embellished with Copper-plates on a new-invented moveable Construction, &c. By Thomas Harrington. 4to. 7 s. 6 d. sewed. Printed for the Author, and sold by Crowder, &c.

A compilation, in which the leading principles of the celestial philosophy are familiarly explained and applied to the purposes of religion and virtue. There is a freedom and ease in our Author's manner of writing, which will render this performance agreeable to those juvenile readers, for whose information and use it is principally intended: and his intention, in this abstract of philosophical science, is truly laudable; but we are sorry to observe, that he has paid little regard to order in the distribution of his materials, and that some of his descriptions are obscure and imperfect.

In a work of this kind, designed for the instruction and amusement of youth, it is of great moment to give a clear and accurate account of every subject that occurs. As an instance of the Writer's obscurity, we refer to his examination of the paragraph in which he describes the places of the planets, toward the close of section 16: "what we have now been speaking of is called the *geocentrick places of the planets*, that is seen from, or having the earth for its center. The *heliocentrick places* of the planets, means, was it possible for an eye to be placed in the sun, it would see our earth as a planet, and give the places of all the planets as they would appear from this situation of the observer."—This is a species of definition, constructed by no rules of *logic* or of *grammar*.

Our Author has stated the number of miles in a degree of latitude, every where, at 60, without taking any notice of the true measurement of meridional degrees. He has likewise set down the distances of the planets from the sun, together with their diameters and magnitudes, according to former estimates, without any of the alterations and amendments determined by the late transits.

His account of eclipses is very unsatisfactory and imperfect: and, as the annexed figure for explaining them by no means answers the purpose of a real orrery, and tends to mislead a reader unacquainted with this subject, he should have been particularly cautious to prevent mistakes, and to remove a difficulty that must arise in the very

youngest mind, with respect to the period of their return. Every youth, who attends merely to Mr. Harrington's plate and description, must conclude, that eclipses, both of the sun and moon, will necessarily happen in every month.

We submit these remarks to our Author's consideration; more especially as this volume is soon to be succeeded by another, in pursuance of the same plan.

Art. 36. *A Treatise on the Longitude, &c.* By R. Waddington. 4to. 2s. 6d. Nourse. 1773.

This treatise may be considered as a kind of *second supplement* to the Author's *Practical Method for finding the Longitude and Latitude of a Ship at Sea*, published in 1763. (See Rev. for October in the same year, p. 308.) The *first supplement* was published in 1764: see Rev. Jan. 1764, p. 78. This new treatise contains instructions and tables for the use of the sextant and octant in celestial observations; and particularly in those that immediately relate to the *longitude*. Mr. W. is well acquainted, both from theory and experience, with this subject; and the present pamphlet is a valuable addition to what he has already offered to the public. Toward the conclusion he has given an abstract of the dimensions of the solar system, deduced from the observations of the last transit, together with some general definitions.

HERALDRY.

Art. 37. *The complete English Peerage; or, a genealogical and historical Account of the Peers and Peeresses of this Realm.* By the Rev. Frederic Barlow, M. A. 8vo. 2 Vols. 12s. 6d. Boards. Bva's. 1773.

Though we are already furnished with various histories of the English peerage, yet the many changes that have lately happened from new creations, and the extinction of old titles, furnish a plausible excuse for a fresh publication of this nature.

Former writers in this walk, instead of being *faithful historians*, have too often (as Mr. B. observes) deviated into *mere panegyrists*. The Authors of the work before us boast of their *own* unbiassed integrity in the following terms:—'We shall not be afraid to pull aside the ermine, to shew the corruption [which] lies hidden behind; and our reverence for truth will embolden us to disclose the weakness of the bead, even when encircled by the diadem.'

This is, indeed, a *bold* declaration; but we find it made good, in a variety of instances, in the course of the work; in which the characters of many of the present nobility, whether favourable or otherwise, are drawn with great freedom, and an air of impartiality.

The *arms* are neatly and accurately engraved, and [which is peculiar to the present work] the *mottos* are all translated and explained. Good engravings are also given of his Majesty, and of all the different orders of peers, in their parliamentary robes.

On the whole, this account of the English peerage seems to deserve the public approbation; equally with other abridgments of the like nature; and the more so, as the state of the several noble families is brought down to the time of its publication.

P O E T I C A L.

Art. 38. *Nuptial Elegies*. 4to. 2s. Kearsley. 1774.

These elegies bear strong marks of the domestic virtues; and, if there were any credit due to poetry, we should venture to pronounce their Author a good husband, and a good father. They are four in number. The first has the startling title of *Frustian*, but is by no means immodest; the second, which is by far the best, is entitled *the Disappointment of Passion*: from this are selected the following stanzas;

Ye golden joys that fir'd my raptur'd breast,
When Sylvia's eyes the mutual pleasure caught;
When to her lov'd and loving bosom prest,
We mingled every soul-dissolving thought:

Where are ye fled?—Ah! never to return,
Though my true heart its pristine passion warms;
Though in my veins the same fierce ardours burn,
Nor lessen'd are my Sylvia's powerful charms:

Still in her eyes the pointed lightnings play,
Still on her cheeks the living roses blow;
In sprightly youth's unfaded prime still gay,
And still unmatch'd her bosom's unsoil'd snow:

But cold, alas! to love's engaging arts,
Each glowing spark extinguish'd in her breast,
No more our meeting mutual fires imparts,
Our days are lifeless, and our nights woeless.

Less curs'd the swain whom Hatred's baleful power
Has drove injurious from Affection's seat;
Insulted Love will suffer but his hour,
And, aided by Revenge, at last retreat:

Far happier he, who droops beneath the frown
Of scornful Beauty's well-affected pride,
Hope may besfriend, and Time his wishes crown,
To me revenge and hope are both denied:

For love, like youth, its tender moments past,
No force, no art, no accidents restore;
Age and indifference will for ever last,
While vainly we their frigid powers deplore.

The two last elegies are entitled *the Triumph of Reason* and *the Winner of Love*, and contain many good stanzas.

Art. 39. *Fables by Mr. John Gay*, with an Italian Translation by Gian Francesco Giorgetti. 8vo. 6s. Davies. 1773.

Signor Giorgetti, an ingenious Venetian, has translated these celebrated fables into Italian verse; and he has executed the work with spirit, perspicuity, and elegance. A precision equal to that of the original, could hardly have been hoped for, had his language allowed it; and, perhaps, his greatest fault is too diffuse a style. Forty-two of the fables are here given with the original on the opposite page; and we know not a more useful book for the Italian scholar.

- Art. 40. *Julia*, a poetical Romance. By the Editor of the Essay on the Character, Manners, and Genius of Women. 8vo. 4s. sewed. Robinson. 1773.
A verification of Rousseau's celebrated *Nouvelle Heloise*.

L E T T E R IV.

EMILIUS to JULIA.

"The post!" with what impatience did I stand!
How I rejoic'd to see the well known hand!
"My Julia's hand!" the seal I trembling broke,
While from mine eyes a thousand feelings spoke:
The lovely symbols to my lips I prest—
Fancy was fired—thy name can make me blest!
The precious lines I greedily ran o'er,
Or rather seem'd each letter to devour.

To many readers such poetry as this may be very delightful; and it would be cruel to deprive them of their pleasure by criticism.

- Art. 41. *The Juvenalia*; a Satire. 4to. 1s. Bell.

An honest but, we fear, ineffectual attempt to expose general vices imputed to feigned names. The versification is, in general, tolerable, but spoiled by many bad lines.

- Art. 42. *The Gracious Warning; or, a Monody on the Death of the late pious and learned Joseph Nicoll Scott, M. D.* With his very remarkable Dream concerning it: To which are added, some Lines on the late Rev. Mr. Edward Hitchin, B. D. By G. Wright. 4to. 6d. Qtridge, &c. 1774.

Dr. Scott was an ingenious and learned man; and would not have been vain of such encomiums as are bestowed upon him in these verses.

- Art. 43. *An Elegiac Epistle from Lucy Cooper in the Shades, to Sally Harris, the ravished Pomona.* 4to. 1s. Williams. 1774.
Rochester revived.

- Art. 44. *Faith*; a Poem. 4to. 1s. 6d. Becket. 1774.

How this profound subject came to fall into infantine rhyme, it would be difficult to conceive, had not the Author informed us that part of it was originally interwoven with another poem, and afterwards detached from it. The publication, however, is quite as un-consequential as the measure in which it is conveyed. An attempt to overturn the Epicurean doctrine by opposing to it that of the Trinity, was certainly a very strange suggestion—

————— *nec defensoribus 1818*

Tempus eget—

The verses, indeed, are in general spirited and good; though there is sometimes a sad falling off—For instance,

Scoffs at those who dare proclaim
A Man-God in human frame.

In the latter of these lines there is at least an uncouthness and redundancy, if it be not absolute nonsense.

P O L I T I C A L.

Art. 45. *An Alarm for illustrious (though careless) Electors.* 8vo. 6d. Evans. 1774.

A zealous declamation in favour of liberty and virtue. The Writer is very earnest with his *illustrious* electors to improve their opportunity, at the ensuing general election, of choosing representatives who are really honest and patriotic. His pains and labour, in ringing this alarm bell, appear well-intended, though he sometimes pulls the rope with more violence than the occasion seems to require.

Art. 46. *The Petition of Mr. Ballan, Agent for the Council of the Province of Massachusetts Bay, to the King in Council, dated January 26, 1774.* Published with Illustrations, in order briefly to shew to the Impartial and Considerate the Importance of perfect Harmony between Great Britain and the Colonies, their Merits, the Benefits thence accrued to this Kingdom in Point of Empire, Manufactures, Commerce, Wealth, and Naval Strength; and the Origin and Progress of their present unhappy Difference; with Intent to promote their cordial and perpetual Union, for their mutual Safety and Welfare, with which their Dissention is incompatible. 4to. 6d. Almon. 1774.

The title sufficiently points out the nature and tendency of this publication; and the news-papers have told us what *success* the Petition met with.

Art. 47. *The Polish Partition illustrated; in seven dramatic Dialogues, or Conversation Pieces, between remarkable Personages, Published from the Mouths and Actions of the Interlocutors.* By Gotlib Panfouzzer, the Baron's Nephew. 8vo. 1s. 6d. Elmley.

Extremely satirical on the principal interlocutors, who are, the King of Prussia, and the two Empresses. The dialogues are admirable; and the pamphlet will serve as a very proper specimen to the four celebrated *Letters on the present State of Poland*: see Reviews, vols. xlviii. and xlviii.

N O V E L S and M E M O I R S.

Art. 48. *'Twas right to Marry Him; or, the History of Miss Petworth.* 12mo. 2 Vols. 6s. Noble. 1774.

In a letter addressed to Messrs. Noble, and placed at the beginning of this work, the Author declares himself solicitous of being ranked rather among the dull, than the dangerous novel-writers of the present age: and as, in our opinion, there unfortunately appears a necessity of referring him to one or the other of these classes, we readily subscribe to his choice, and pronounce the "*History of Miss Petworth*" perfectly innocent.

Art. 49. *The Journey to London; or, the History of the Selby Family.* 12mo. 2 Vols. 6s. Noble. 1774.

This Selby family had lived very happily and comfortably on a small estate in the country, for many years, till our Author cruelly thought proper to introduce them to the acquaintance of a Sir Thomas Lumley, whose wife happening to be a very fine lady, excited in Mrs. Selby so violent a desire of seeing London, and knowing the world, that, contrary to the advice of good Mr. Selby, she insisted on spending one winter with her three children in town. This London

don journey, as the poet says, produced "Misfortune on misfortune, grief on grief." The son married a kept-mistress; the youngest daughter was ruined by one of the Lumleys, and died of a broken heart; and the eldest preferred seeing the world, as a common prostitute, to returning with her father into the country. This history, without one incident that is new to recommend it, is not very ill written.—If the Author will accept this as any compliment, we mean it particularly in favour of the second volume.

Art. 50. *The Affignation*; a Sentimental Novel, in a Series of Letters. 12mo. 2 Vols. 6s. Noble. 1774.

It is impossible to read over these volumes without remarking the quantity of blank paper which meets the eye at almost every page of this *sentimental* work: a circumstance, however, which we mention not as a *blemish*; but, on the contrary, as the greatest possible excellence attending most writings of this stamp.

Art. 51. *The Fatal Affection*, or the History of Henry and Caroline. 12mo. 2 Vols. 6s. Noble. 1775.

The hero of this tale, the heart-subduing Harry Villiers, marries an old woman of sixty-five, because she has thirty thousand pounds; falls in love with a young Lady, a relation of his wife's, because she is very handsome; and would willingly persuade her to go off with him, because he is — a rascal. To make use of the Author's own word, *the Duke* take such vile *affections* as these.

Art. 52. *La Belle Philosophe*, or the Fair Philosopher. 12mo. 2 Vols. 6s. Lowndes. 1774.

In reading over these two volumes, we probably imbibed so much of the philosophy of the fair heroine of the piece, as to render us less susceptible than ordinary to tender impressions; for we can truly say, we felt not one sensation either of pain or pleasure, during the whole of the time which we passed in conversation with this pretended philosopher in petticoats: who, by the way, is not much of a philosopher neither; for her history is as mere a novel-book, as any of the *Miss Jessamys*, or *Delia Daintys*, or *Lady Flirts*, or *Sophy Slamakins*, that ever the circulating libraries produced.

Art. 53. *The Fashionable Daughter*. Being a Narrative of true and recent Facts. By an impartial Hand. 12mo. 3s. Downville. 1774.

This story, from the minuteness of the detail, from the earnestness with which the transactions are related, and from the description of the characters introduced, appears to be really according to the professions of the Writer, a relation of '*true facts*.' It does not indeed contain adventures enough for a professed novel; and is to be viewed rather as a narrative than as a literary composition. The outline of the story is short; a young Scots minister rashly entered into a clandestine, but solemn, written, engagement with a young beauty, equivalent to a marriage; but without the public form, which were postponed to a more seasonable opportunity. Of this contract they availed themselves freely for some time, until the father discovering the connexion, is said to have behaved more absurdly than most fathers, however unfeeling, usually do on such occasions; and the levity of the lady is not the least extraordinary circumstance in the adventure. Without denying the contract, or her letters in consequence

quence of it, she refuses to fulfil it, and her father supports her in this refusal; though he thereby leaves her exposed to the loss of reputation, which neither of them appear to value. Not content with this, they are said to have practised several artifices no less mean than malicious, to ruin the reputation and fortune of a man who merited better treatment for his readiness to act a proper part, though under no extraordinary temptations from any other motives than those which ought to influence a person of integrity. Thus stimulated to justify his character, we have the affair related at large, by a friend of the disconsolate hero (if not the hero himself) who characterises all the parties in a manner that gives an air of probability to the whole. He certainly, according to this tale, fell into very bad hands in his amorous connexion; but making due allowance for his disappointment, he has sufficient consolation in being released from it, in a manner that leaves all the blame on the faulty side.

The Writer has introduced several poetical quotations; to enliven his descriptions and characters; but he would not have disguised persons and places under such harsh uncouth appellations, if his ear had been tuned to any judgment of harmony. From a puerile conceit, the scene of action is pointed out by the acrostic description of "a flourishing sea port town, which takes its name from the monarch of the wood, joined to the colour of nature's carpet." After infinite study, we make the important discovery that the town of Greenock is a corruption of *Greenock*.

RELIGIOUS and CONTROVERSIAL.

Art. 54. *A Letter to the Right Rev. Father in God, Shute, Lord Bishop of Landaff*, from a Petitioner. 8vo. 1s. Johnson: 1774.

What sentiments his Lordship of Landaff will entertain of this Letter, or whether he will think it consistent with his pretatical dignity to cast an eye upon the production of a poor dissenting *teacher*, we know not: as for us, we cannot help acknowledging, that this Letter has afforded us a great deal of entertainment. The *Teacher* treats the *Prelate*, indeed, with a degree of freedom which will, no doubt, be deemed, by a certain class of readers, highly indecent, if not extremely insolent; be this, however, as it may, there is a vein of pleasantry and humour that runs through the whole performance, which cannot fail of recommending it to the generality of readers, and there are some strokes of wit which will extort a smile even from four ecclesiastics, if four ecclesiastics ever smile.

But the pleasantry of the Letter is not its only recommendation; it breathes a liberal and manly spirit, and shows the Author to be a man of abilities, and a hearty friend to religious liberty. There are some things in it of a very serious nature, which well deserve the attention of his Lordship of Landaff, and that of every bishop on the bench.

Our Author acquaints his readers that he reserves his poetical talents for another occasion, when his Lordship of Landaff will be made the hero of the epic muse.—The thoughts of seeing a Bishop the hero of an epic poem, give us great pleasure; and we shall be extremely sorry if the Author should not prove as good as his word. For his comfort and encouragement, he may depend upon
the

the fervent and repeated prayers of many a pious and honest Christian, to all the Powers who preside over Poetry, for their gracious aid and protection.—Reason and argument have been employed to little purpose. Who knows but that wit and satire may produce some good effect? And surely when bishops, who call themselves Protestants, are, at this time of day, advocates for the continuance of penal laws for the direction of conscience, they are fair game, and deserve the keenest shafts of every species of wit and ridicule.

Art. 55. *Two Letters* on the late Applications to Parliament by the Protestant Dissenting Ministers: one, an Address to the Dissenting Laity on the Subject of those Applications. The other, An Enquiry into the lawfulness of the *Declaration* proposed to be substituted in the Room of Subscription to the Articles of the Church of England. By Joshua Toulmin, A. M. 8vo. 2s. Johnson. 1774.

These Letters deserve to be ranked with the best performances that have been published on the subject of the Dissenters' petition, being written in a candid, liberal, and judicious manner. The second Letter, in particular, appears to be well calculated to remove the scruples of those who object, not to the *matter* of the *Declaration*, but to making so solemn an acknowledgment, at the *requisition* of the *magistrats*.—Mr. Toulmin shews very clearly, in our opinion, that the *Declaration* proposed is not an acknowledgment of the magistrate's right to establish any, or what religion he pleases; that it is no more than is required in some express precepts of the New Testament, and countenanced by the pattern of Christ and his apostles; and that it is certainly recommended by prudence, and enforced by the necessity of the case.

Art. 56. *Arcana*: or, the Principles of the late Petitioners to Parliament for Relief in the matter of Subscription. In eight Letters to a Friend. 1. On Candour in Controversy; 2. On Uniformity in Religion; 3. On the Right of private Judgment; 4. On Civil Magistracy; 5. On Innovation; 6. On Orthodoxy; 7. On Persecution; 8. On Sophistry. 8vo. 2s. Dilly, &c. 1774.

The Author, though not an elegant writer, appears to be a very sensible man; and there are many striking, curious, pertinent, and entertaining observations in his Letters.

Art. 57. *A Letter to the Rev. Mr. Bowman, Vicar of Marham, Norfolk*; occasioned by a Present of his Book, intitled *A Review of the Doctrines of the Reformation*, &c. 8vo. 9d. Norwich printed; and sold by Robinson in London. 1773.

The doctrines of Predestination, Original Sin, &c. are here smartly attacked, by a man of plain good sense, without any pretensions to learning. Mr. Bell, the writer, appears to have conceived a very mean opinion of those, of whatever denomination, who unite with the Methodists (with whom he is particularly disgusted) in zealously contending for those tenets which, by some, are distinguished by the honourable appellation of FANATICISM.

Art. 58. *A Letter to a Layman*, on the Subject of the Rev. Mr. Lindsey's *Proposal* for a reformed English Church, &c. 8vo. 6d. Wilkie. 1774.

A vehement declamation against the established church, chiefly on account of her *Tritbeism*. After endeavouring to prove that every sincere Unitarian is obliged, in conscience, to separate from such a church, the Author particularly and earnestly exhorts his correspondent to join Mr. Lindsey's proposed 'reformed church'; in which, as we are here informed, a liturgy will be used, containing 'nothing shocking to the understanding.'

In recommending Mr. L.'s scheme, the Author thus warmly expresses his zeal for the cause of this good man, which he considers as the cause of true religion itself:—'Great and honourable in the sight of God, and of wise and good men, will those be, who shall boldly stand forth on this occasion, take this modest *Apologist* by the hand, encourage and support him in his difficulties, and at the same time form themselves under a Christian ministry which they can entirely approve,' &c.—Our Readers may remember that we gave them some account of Mr. L.'s motives for quitting his station in the church of England, in our Reviews for the two preceding months,

Art. 59. *Loose Hints on the Subject of Non-conformity*; addressed to the Right Rev. the Bishops, &c. By a Gentleman, formerly a Member of the Middle Temple. 8vo. 6d., Johnson. 1773.

The Author grounds this attack of the bishops, on a '*Whisper*,' that 'their Lordships are shortly to rouse from their lethargy, and are, ere long, to exert their vigilance for the discovery and exemplary correction of heretical pravity.'

On the supposition that there is really a design formed of thus playing off the artillery of the church; and particularly that it is to be pointed against all those of the clergy who omit, or alter, 'any part of the liturgy,'—the Author enters on a kind of estimate, by way of *querias*, of the general conduct and *demerits* of the clergy; and as he takes it for granted that conformity to one canon, &c. will not be exacted, without enforcing the *suboss*, he makes it more than probable that there will be work enough to employ the spiritual engineers. In short, he involves the whole body ecclesiastic in an universal delinquency; but for the particulars we must refer to the pamphlet; which is written with more severity than civility.

Art. 60. *A Scourge to Calumny*, in Two Parts. Inscribed to Richard Hill, Esq; By Thomas Olivers. 12mo. 1s. 6d. Nicoll. 1774.

Mr. Olivers is a staunch adherent to Mr. Wesley; and, of course, is much displeased with Mr. Hill for his harsh treatment of Mr. W. in his *Farragos*, &c. for which and for Mr. Hill's other pieces, see Reviews for the last three or four years.

But Mr. Olivers hath another, and more home-felt provocation to enter the lists against the champion of the Calvinists. The champion of the Calvinists had, in his *Farrago double Distilled*, introduced our Author, in a manner somewhat contemptuous; calling him by the diminutive *Tom*, and opprobriously referring to his *trade*.

For all these offences, Mr. Olivers hath most heartily belaboured his antagonist; at the same time taking occasion to enter very fully into the vindication of Mr. W. whom he piously extols as being verily and

and indeed the greatest gospel minister now living, and the saviour of half a million of souls:—if we rightly understand his words, which are, ‘one who has, directly and indirectly, been instrumental in turning, perhaps,’ [we did not observe that ugly *perhaps*] ‘not less than half a million of souls from the evil of their way.’—Although it may be difficult to make out this estimate, yet we believe that the celebrated leaders of our Methodists, both *Arminian* and *Calvinist*, have really been instrumental to the reformation of many an idle and vicious person, among the lower people of this country; and therefore we cannot help thinking that Mr. Hill’s zeal for the particular tenets of his party, hath carried him too far in his severe impeachments of this indefatigable labourer in the vineyard.

Art. 61. *Christian Zeal: Or, Three Discourses on the Importance of seeking the Things of Christ, more than our own.* By Job Orton. 12mo. 9d. Shrewsbury printed, and sold by Buckland, &c. in London. 1774.

This worthy Writer intends, we suppose to convey the idea he has of himself by the motto he has chosen from the Roman poet; *Fugere viua cotis*, &c. which for the sake of the English reader, is thus translated in the preface to his discourses:

Not that I dare to active zeal pretend,
But only boast to be religion’s friend;
To whet men on to act, and like the hone,
Give others edge, tho’ I myself have none.

He observes, that while excellent treatises have been published, of late, in defence of toleration and liberty, and zealous attempts made to increase moderation and candour, which he hopes have produced very good effects, there is great room to complain of the want of zeal for the support and advancement of real, practical religion, and for the good of souls. With an intent to revive this zeal, he puts into his Reader’s hands these three Discourses, and hopes for their serious attention to the motives and arguments urged in them. They are plain, sensible, and persuasive. We heartily wish they may have the effect proposed by their pious Writer; who hereby manifests his benevolent and public spirit, while his state of health disqualifies him for more active labours.

Art. 62. *The rational Christian’s Assistant to the worthy receiving of the Lord’s Supper.* 12mo. 4d. Johnson. 1773.

This little tract is an abridgment of Bishop Hoadley’s plain account of the nature and end of the sacrament of the Lord’s Supper. Should any apology be thought necessary for treating the subject in this manner, the Author sensibly says, ‘the only one I can persuade myself to make is, that I have no authority to add to the words of Christ and his apostles on this subject; nor to put any meaning or interpretation on those words, but what is agreeable to the common rules of speaking, in like cases, and to the declared design of the institution itself: nay, that it would be, in me, a sinful presumption to amuse Christians with greater and higher expectations than they, who alone can be depended on, as far as I can judge, have given them any reason to entertain. If I have arrived at the full meaning of what our Lord and his apostles have taught, I have what alone I ought to aim at; and it will be of little importance from how many and how great men I differ.’

In that part of this little pamphlet in which Bishop Hoadley's *account* is applied to the communion office of our church, the present Writer adds some amendments in the office proposed by the late Dr. Samuel Clarke, and transcribed from his interleaved copy of the Common Prayer Book, now lodged in the British Museum.

S E R M O N S.

I. Preached in the Chapel of the Asylum for Female Orphans, at the anniversary Meeting of the Guardians of that Charity, May 19, 1773. By Beilby Porteus, D. D. Rector of St. Mary, Lambeth, and Chaplain in Ordinary to his Majesty. 4to. 1s. Payne, &c.

This discourse is well adapted to direct and assist persons in the general exercise of a charitable temper, as well as to that particular occasion on which it was delivered. It is sensible and judicious, and pleads the cause of the Asylum charity with energy and rational persuasion. The worthy Preacher represents the advantages of this benevolent retreat for female childhood and innocence, in such a light, that, on the supposition of its being conducted according to the plan he mentions, we apprehend no person will have cause, in his coolest moments, to repent of having contributed to its support.

II. Before the House of Lords, Jan. 31, 1774, being the Day appointed to be observed as the Day of the Martyrdom of King Charles I. By the Right Rev. Father in God William Lord Bishop of Chester. 4to. 1s. Payne.

Sensible, moderate, and abounding with useful reflections on the unhappy consequences of despotic attempts to subvert the natural or constitutional rights of a people; *on the one hand*,—and on the mischiefs arising from the spirit of discord, sedition, and fanaticism, *on the other*.

CORRESPONDENCE.

To the EDITOR of the MONTHLY REVIEW.

AMONG the articles of Correspondence for "January," there is one signed "Impartial," upon which I beg leave to make some remarks. It is with reluctance, I own, that I offer to take up any part of a work, designed for general information, with the concerns of a few individuals: but as the Monthly Reviews will most probably survive many other publications, and perhaps become the resources for supplying the historic page with accounts of men and things of the present times; no man would chuse to be there recorded as a transgressor without cause, though allowed by his antagonist to possess "a superior and amiable character."

Of Dr. Leeds, the cause of this dispute, I shall only say, the Faculty at Edinburgh will not soon forget him; and the College of Physicians in London, who at least are as good judges as *Impartial*, had not the most favourable opinion of his abilities.

Of *Impartial* it may be justly said, that in vindicating the arbitrators, he has paid no great compliment to the impartiality of that body of people to whom Dr. Fothergill belongs, when he says, that "they swerved from their common rules of procedure, fearing that Dr. F. might not easily be induced to make a proper acknowledgment,"

"ment, should the complaint against him appear to be just, and
 "considering that his refusal so to do must subject him to a solemn
 "censure."—The accusation is as unjust to both parties, as it is in-
 vidious: the Society knows no man in judgment; and Dr. F. never
 gave them any room to doubt of a just submission to the rules he
 subscribes to.—Impartial might have given a truer reason; but it
 would not have served the turn of misrepresentation.

"An affair," says Impartial, "of which much has been said, but
 "little known; and which might have passed quietly to oblivion,
 "had not your Correspondent recalled it into notice."—But should
 it not have been remembered who published the *Appeal*? If the Ap-
 peal had not been published, the *Remarks* had never appeared—and
 if Impartial could have restrained his pen, this Address would have
 been unnecessary.

The Public will perhaps be enabled to judge of the propriety with
 which Impartial assumes his character, when they are informed that
 the Appeal, which contains a mutilated, invidious, and partial ac-
 count of the misunderstanding between Drs. F. and L. was published
 (and, as it is supposed, by this impartial Correspondent) precisely
 at a time, when he knew there was a prospect of distributing his per-
 formance through every part of the nation; and at a time when he
 knew it was impossible for Dr. Fothergill to make any reply to it,
 if he had thought one necessary; viz. just at the beginning of their
 yearly meeting in London, when the duties he owed to the Society
 were added to those of his profession.

Could any useful purpose be served by it, a full detail of this
 transaction, supported by indubitable evidence, might be laid before
 the Public; and perhaps would, if there were the like evidence of
 what is but too strongly suspected; viz. that those men have been
 the foremost in exciting and supporting this venacious business, who
 had the least reason of all others to engage in it; but who, acting
 behind the curtain, could not properly, without such evidence, be
 brought forward to receive the reward of their zeal in such a pub-
 lication.

March 24, 1774.

AMICUS.

TO BE CORRECTED.

A mistake of the press, in our last, p. 160.

In the account of Dr. Henry's sermon, instead of 'The import-
 ance and usefulness of divine revelation are here judiciously stated,
 enforced, and shewn, &c.' read—*The importance and usefulness of*
 DIVINE REVELATION *are here judiciously stated and enforced; and it*
is shewn to be the most effectual means, &c.

Our Readers will the more readily excuse such escapes as may,
 particularly, occur in the last sheet of each Review, when they are
 informed that we have not (so near the day of publication) time suf-
 ficient for revising the articles in that sheet.

•• The continuation of the *Philosophical Transactions*, vol. lxi.
 has, by unforeseen accidents, been too long delayed; but we trust
 nothing will prevent our resuming this article in our next number.

T H E
MONTHLY REVIEW,
For A P R I L, 1774.

ART. I. *Scuola Italiana Pittura*.—The Italian School of Painting; consisting of Forty Prints, taken from the Works of all the great Italian Masters; beginning with *Michael Angelo*, and ending with the *Caracci*. Executed under the Inspection of Mr. Hamilton, at Rome; by the most eminent Engravers. Folio. Grand Paper. 4 l. 14 s. 6 d. Published by Mr. Hamilton, 1773; and sold by Mr. Bell, in the Strand, London.

THE prevailing taste of this nation for paintings, and elegant engravings, leaves us no room to doubt the welcome reception of this collection of beautiful prints, among the admirers and promoters of the fine arts; for, as a late writer has observed, Italy is to the moderns, what Egypt was to the ancients: a country abounding not only with many natural curiosities, and the noblest remains of antiquity, but with the richest productions of the polite arts: architecture, sculpture, painting, and music, having there been carried to the highest degree of perfection to which the ingenuity of mankind hath yet attained.

Most of these plates are, indeed, excellent performances; and this publication is a proof that there are, at this time, engravers at Rome, who, to say the least of their merit, are equal to any other artists in Europe. We would here particularly distinguish *Dom. Canova*, and *Volpato*; whose engravings from some capital paintings of the first masters, are, we are tempted to say, admirable, not only for the management of the tool, but for correctness of drawing.

The great artists whose pencilled beauties are here reflected by the graver, are as follow, viz. Michael Angelo Buonarroti, Leonardo da Vinci, Fra. Bartolomeo, Andrea del Sarto, Raffael d' Urbino, Julio Romano, Polidoro, Parmegiano, Correggio, Barocci, Giorgioni, Titian, Paul Veronese, Tintorett, Bassan, Palma, the Caracci, Domenichino, Guido Reni, Guercino, Albano, Lanfranco, and Michael Angelo Caravaggio.

The general merit of the paintings produced by the celebrated masters above-mentioned, is so well and so universally known, that it would be superfluous to expatiate on them. In one respect, however, we cannot entirely approve of this selection from their works; for although Mr. Hamilton may, as a painter, have been sufficiently happy in his choice, yet we must observe, that the religion of the country hath, in our opinion, led most of the Roman Catholic painters into some very improper *representations*. While we admire their masterly *execution*, we laugh at their legendary subjects, their martyrdoms, and their marriages of saints: so that where the artist intended to excite devotion in the mind of the spectator, the object exhibited hath often produced a contrary effect.

But it is not merely to Christian subjects that we object; some of those afforded by the Old Testament are, surely, unfit to appear on the canvas, or the plate. Here, for instance, is a piece of Michael Angelo's, on the *fall of man*; and another by the same master, on the *formation of Eve*, in which last is a very fine figure of an old gentleman, who might pass extremely well for a Plato, or a Confucius, and attract our reverence; but when we consider it as a representation of the form and figure of the SUPREME BEING, "whom no eye hath seen, or can see," we are shocked at the presumption of the painter; and what was designed to raise our conceptions to the utmost height of sublimity, tends only to excite an idea extremely derogatory to the infinite majesty of the awful subject.

The levities of the Heathen deities, heroes, nymphs, and satyrs, afford an ample and less exceptionable field for the exercise of the painter's imagination. Many of the metamorphoses in Ovid give no reasonable cause of offence either to the religion or the morality of the present times; and of these there are some very beautiful representations in the noble collec-

* There are several other attempts to represent the Almighty in an human form, by their greatest painters; and some of these pieces have been admired for their beauty and grandeur; but by what criterion are such performances judged?

The painters have endeavoured to vindicate their practice of representing Divine Beings under human figures; and have pleaded the authority of the Old Testament in general, and of Daniel's vision in particular, viz. chap. viii. ver. 9. "I beheld till the thrones were cast down, and the ANCIENT OF DAYS did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." But how idle is it to quote such figurative personifications, and from these examples to paint the Invisible God like an old Patriarch, with a long beard, which, at the best, is but the resemblance of a man in the decline of life!

tion now before us: but it were rather to be wished that the vicious amours of Jupiter and Apollo, with the drunken freaks of Bacchus, &c. &c. were all made to give way entirely, and for ever, to more innocent and more edifying objects. The stores of Nature, all beauteous, elegant, and grand, are inexhaustible. Let these be studied, as they have laudably been, by many excellent artists, rather than the monstrous fictions of the poets. Let the pen of the historian, however, continue to find employment for the pencil. History will always furnish proper subjects for the emulation, instruction, or delight of mankind; and perhaps it may with truth be said, that one of the greatest achievements of the human genius, is a capital history-piece, executed with all the powers and the art of a Raphael, a Titian, a Corregio, or a Rubens.

ART. II. *The Inflexible Captive; a Tragedy.* By Miss Hannah More. 8vo. 1s. 6d. Cadell, &c. 1774.

To Greece no more the tuneful maids belong,
Nor the high honours of immortal song;
To MORE, BROOKS, LENOX, AIKIN, CARTER due,
To GREVILLE, GRIFFITH, WHATELEY, MONTAGU!
Theirs the strong genius, theirs the voice divine;
And favouring Phœbus owns the BRITISH NINE.

ELEVATED with the honour of our fair countrywomen, we had almost forgot the severity of criticism and the infirmities of age, and were hobbling into rhyme; but, leaving to them the palm of verse, and contenting ourselves with waiting on them in their excursions, we shall attend our very ingenious and amiable Author through the well-drawn scenes of her *Inflexible Captive*.

This tragedy is founded on the *Attilio Regolo* of Metastasio; but, being extended to five acts, Miss More was frequently under a necessity of becoming original, and of depending on her own invention.

Prefixed to the play is the following argument:

Amongst all the great names, which have done honour to antiquity in general, and to the Roman republic in particular, that of *Marcus Attilius Regulus* has, by the general consent of all ages, been considered as one of the most respectable, since he not only sacrificed his labours, his liberty, and his life, for the good of his country, but by a greatness of soul, almost peculiar to himself, contrived to make his very misfortunes contribute to that glorious end.

After the Romans had met with various successes in the first Punic war, under the command of Regulus, victory at length declared for the opposite party, the Roman army was totally overthrown, and Regulus himself taken prisoner, by *Xanthippus*, a Lacedæmonian general in the service of the Carthaginians: the victorious enemy exult-

Author of *The Search after Happiness*, recommended in our Review for September, 1773.

ing in so important a conquest, kept him many years in close imprisonment, and loaded him with the most cruel indignities. They thought it was now in their power to make their own terms with Rome, and determined to send Regulus thither, with their ambassador, to negotiate a peace, or, at least, an exchange of captives, thinking he would gladly persuade his countrymen to discontinue a war, which necessarily prolonged his captivity. They previously exacted from him an oath to return should his embassy prove unsuccessful; at the same time giving him to understand, that he must expect to suffer a cruel death if he failed in it; this they artfully intimated as the strongest motive for him to leave no means unattempted to accomplish their purpose.

At the unexpected arrival of this venerable hero, the Romans expressed the wildest transports of joy, and would have submitted to almost any conditions to procure his enlargement; but Regulus, so far from availing himself of his influence with the Senate to obtain any personal advantages, employed it to induce them to reject proposals so evidently tending to dishonour their country, declaring his fixed resolution to return to bondage and death rather than violate his oath.

He at last extorted from them their consent; and departed amidst the tears of his family, the importunities of his friends, the applauses of the Senate, and the tumultuous opposition of the people; and as a great poet of his own nation beautifully observes, "he embarked for Carthage as calm and unconcerned, as if, on finishing the tedious law-suits of his clients, he was retiring to *Venafrian* fields, or the sweet country of *Tarentum* *."

In the above, and many other important particulars, the Author has paid the strictest regard to historical truth: in some less essential points, where she thought it would rather obstruct than advance her purpose, she has ventured to deviate from it; particularly, in fixing the return of Regulus to Rome, posterior to the death of his wife Martia. In this, as well as in the *general* conduct of the story, she has followed the Italian poet Metastasio, in his opera on this subject.

It is not worth while here to detain our Readers by a display of erudition, in stating the arguments that have been adduced by learned men, at different periods, for and against the punishment and patriotism, and even the existence of such a man as Regulus. If there never was such a person, there would, perhaps, be no great hardness in pronouncing that there never will be such a one; but it is our opinion that the truth lies here, where it generally lies, in the middle, and that there was some distinguished Roman called Regulus, the events of whose life have been hyperbolically related, and whose patriotic character has been overcharged. In pity, at least, of modern patriotism, and in charity, we should think so.

The *Regulus*, like the rest of Metastasio's works, abounds, almost every where, with those fine moral distinctions so pecu-

* Hor. book iii. ode 5.

liar to his genius and manner; and to say that these have undergone no disadvantage in the *Inflexible Captive*, would be shewing ourselves very penurious in the fair Author's praise. She has, indeed, in all instances, supported, in many, improved, upon the sense and spirit of the Italian poet; and where she has found it necessary to have recourse to herself, and enlarge the original plan, she has done it with a degree of judgment that could be expected only from every privilege of experience, with a degree of genius which leaves not even Metastasio to look down upon her.

Of that dignity of soul and sentiment which distinguish this tragedy, take the following specimen, from the conversation that passed between Regulus and his son Publius, &c.

A C T III.

Scene a Portico of a Palace without the Gates of Rome, the Abode of the Carthaginian Ambassador.

Enter REGULUS and PUBLIUS, meeting.

REG. Ah! Publius here, at such a time as this?
Know'st thou th' important question that the Senate
This very hour debate?—thy country's glory,
Thy father's honour, and the public good?
And lingerest here?

PUB. They're not yet met.
REG. Away——

Support my counsel in th' assembled senate,
Confirm their wav'ring virtue by thy courage,
And Regulus shall glory in his boy.

PUB. Ah! spare thy son the most ungrateful task.
What!—supplicate the ruin of my father?

REG. The good of Rome can never hurt her sons.

PUB. In pity to thy children, spare thyself.

REG. Dost thou then think that mine's a *frantic* bravery,
That Regulus would *rashly* seek his fate?
Publius! how little dost thou know thy sire!
Misjudging youth! learn, that like *other* men,
I shun the *evil*, and I seek the *good*,
But *that* I find in *guilt*, and *this* in *virtue*.
Were it not guilt, guilt of the blackest dye,
Even to *think* of freedom at th' expence
Of my dear bleeding country? therefore life
And liberty wou'd be my *heaviest* evils;
But to *preserve* that country, to *restore* her,
To heal her wounds though at the price of *life*,
Is *virtue*—therefore *servitude*, and *death*,
Are Regulus's *good*—his *wish*—his *choice*.

PUB. Yet sure our country——

REG. Is a *whole*, my Publius,
Of which we all are *parts*, nor should a citizen
Regard *his* interests as distinct from *her's*;
No hopes, or fears shou'd touch his patriot soul,

But what affect *her* honour, or *her* shame.
 Ev'n when in hostile fields he *blends* to *save* *her*,
 'Tis not *his* blood he loses, 'tis his *country's*;
 He only pays *her* back a debt he owes.
 To *her* he's bound for birth, and education:
 Her *laws* secure him from *domestic* feuds,
 And from the *foreign* foe her *arms* protect him.
 She lends him honours, dignity, and rank,
 His wrongs revenges, and his merit pays;
 And like a tender, and indulgent mother,
 Loads him with comforts, and wou'd make his state
 As blest'd as nature, and the gods design'd it.
 Such gifts, my son, have their alloy of *pain*,
 And let th' unworthy wretch who will not bear
 His portion of the *public* burthen, lose
 Th' *advantages* it yields,—let him retire
 From the dear blessings of a social life,
 Renounce the civiliz'd abodes of man,
 And with associate brutes a shelter seek
 In horrid wilds, and dens, and dreary caves,
 And with their shaggy tenants share the spoil;
 Or if the savage hunters miss their prey,
 From scatter'd acorns pick a scanty meal,—
 Far from the sweet civilities of life;
 There let him live, and vaunt his wretched freedom.

PUB. With reverence and astonishment I hear thee!
 Thy words, my father, have convinc'd my *reason*,
 But cannot touch my *heart*—nature denies
 Obedience so repugnant to her feelings.
 Alas! can I forget I am a son?

REG. A poor excuse, unworthy of a Roman!
 Brutus, Virginius, Manlius—they were fathers.

PUB. 'Tis true, they were; but this heroic greatness,
 This glorious elevation of the soul,
 Hath been confin'd to *fathers*.—Rome till now
 Boasts not a *son* of such *surpassing* virtue,
 Who, spurning all the ties of blood, and nature,
 Hath labour'd to procure his father's death.

REG. Then be the *first* to *give* the great example—
 Go, hasten, be *thyself* that *son*, my Publius.—

PUB. My father! ah!

REG. Publius, no more, begone—
 Attend the senate—let me know my fate,
 'Twill be more glorious if announc'd by thee.

PUB. Too much, too much, thy rigid virtue claims
 From thy unhappy son. Oh nature, nature!

REG. Publius! am I a stranger, or thy father?
 If thou regard'st me as an *alien* here,
 Learn to prefer to *mine* the good of *Rome*;
 If as a *father*—reverence my *commands*.

PUB. Ah! could'st thou look into my inmost soul,
 And see how warm it burns with love, and duty,

Thou

REG. Thou would'st abate the rigour of thy words.
 Could I explore the secrets of thy breast,
 The virtue I wou'd with thou'd flourish there
 Were *fortitude*, not weak complaining *love*.

PUB. If thou requir'st the *blood* of Publius,
 I'll shed it all, and grieve to do so little;
 But when thou dost injoin the harsher task
 Of lab'ring to procure my father's death,
 Forgive thy son—he has not so much virtue.

Exit Publius.

Manet REGULUS.

Th' important hour approaches, and my soul
 Loses her wonted calmness, lest the senate
 Should doubt what answer to return to Carthage.

O ye protecting deities of Rome!
 Ye guardian gods, look down propitious on her,
 Inspire her senate with your sacred wisdom,
 And call up all that's Roman in their souls!

Enter MANLIUS, speaking.

See that the listers wait, and guard the entrance—
 Take care that none intrude.

REG. Ah! Manlius here!

What can this mean?

MAN. Where, where is Regulus?

The great, the god-like, the invincible?

Oh let me strain the hero to my breast.—

REG. *avoiding him.* Manlius, stand off, remember I'm a slave!
 And thou Rome's Consul—

MAN. I am something *more*:

I am a man enamour'd of thy *virtues*;
 Thy fortitude and courage have subdued me.
 I *was* thy *rival*—I am *now* thy *friend*;
 Allow me that distinction, dearer far
 Than all the honours Rome can give *without* it.

REG. This is the temper still of *noble* minds,
 And these the blessings of an humble fortune.
 Had I not been a *slave*, I ne'er had gain'd
 The treasure of thy friendship.

MAN. I confess,
 Thy grandeur cast a veil before my eyes,
 Which thy reverse of fortune has remov'd.
 Oft have I seen thee on the day of triumph,
 A conqueror of *nations* enter Rome,
 Now, thou hast conquer'd *fortune*, and *thyself*.
 Thy *laurels* oft have mov'd my soul to *envy*,
 Thy *chains* awaken my *respect*, and *reverence*;
Then Regulus appear'd a *hero* to me,
 He rises *now* a *God*.

REG. Manlius, enough.
 Cease thy applause, for praises such as thine,
 Might tempt the most severe and cautious virtue.
 Bless'd be the gods, who gild my latter days,

With the bright glory of the Consul's friendship!

MAN. Forbid it, Jove! said'st thou thy *latter* days?

May gracious heav'n to a far distant hour
Protract thy valu'd life. Be it *my* care
To crown the hopes of thy admiring country,
By giving back her long-lost hero to her.
I will exert my power to bring about
Th' exchange of captives Africa proposes.

REG. Manlius, and is it *thus*, is *this* the way
Thou dost *begin* to give me proofs of friendship?

Ah! if thy *love* be so destructive to me,
Tell me, alas! what would thy *hatred* be?

Shall I then lose the *merit* of my sufferings,
Be thus *defrauded* of the benefit

I vainly hop'd from all my years of *bondage*?
I did not come to shew my chains to Rome,
To move my country to a weak compassion;
I came to save her *honour*, to preserve her
From tarnishing her glory, by accepting
Proposals so injurious to her fame.

O Manlius! either give me proofs more worthy
A Roman's friendship, or renew thy *hate*.

MAN. Dost thou not know, that the exchange refus'd,
Inevitable *death* must be thy fate?

REG. And has the name of *death* such terror in it
To strike with dread the mighty soul of Manlius?
'Tis not *to-day* I learn that I am mortal.

The foe can only take from Regulus
What wearied nature would have shortly yielded;
It will be *now* a voluntary *gift*,

'Twould *then* become a necessary *tribute*.

Yes, Manlius, tell the world that as I *liv'd*
For Rome alone, when I cou'd live no longer,
'Twas my last care how, *dying*, to assist,
To *save* that *country* I had *liv'd* to *serve*.

MAN. O worth unparallel'd! thrice happy Rome!

Unequal'd in the heroes thou producest!

Hast thou then sworn, thou awfully-good man!

Never to bless the Consul with thy friendship?

REG. If thou wilt love me, love me like a Roman.

These are the terms on which I take thy friendship,

We both must make a sacrifice to Rome,

I of my life, and thou of *Regulus*:

One must resign his being, one his friend.

It is but just, that what procures our country

Such real blessings, such substantial good,

Shou'd cost *thee* something—I shall lose but little.

Go then, my friend! but promise, ere thou goest

With all the Consular authority,

'Thou wilt support my counsel in the senate.

If thou art willing to accept these terms

With transport I embrace thy proffer'd friendship.

MAN.

The Inflexible Captive ; a Tragedy.

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MAN, *after a pause.* Yes, I do promise.

REG. Bounteous gods, I thank you!

Ye never gave, in all your round of blessing,
A gift so greatly welcome to my soul,
As Manlius' friendship on the terms of honour!

MAN. Immortal powers! why am not I a slave?

REG. My friend! there's not a moment to be lost;

Ere this perhaps the senate is assembled.

To thee, and to thy virtues I commit

The dignity of Rome—my peace, and honour.

MAN. Illustrious man, farewell!

REG. Farewell, my friend!

MAN. O what a flame thou hast kindled in my soul!

It raises me to something more than man,
Glow's in each vein, and trembles on each nerve.

My blood is fir'd with *virtue*, and with *Rome*,

And every pulse beats an alarm to glory.

Who would not spurn the sceptre of a King

As an unworthy bauble, when compar'd

With chains like thine? Thou man of every virtue.

Farewell! may all the gods protect, and bless thee!

Exit MANLIUS.

Enter LICINIUS.

REG. Now I begin to live: propitious heaven

Inclines to favour me.—Licinius here?

LIC. With joy, my honour'd friend, I seek thy presence.

REG. And why with joy?

LIC. Because my heart once more

Beats high with flattering hope. In thy great cause

I have been labouring.

REG. Say'st thou in my cause?

LIC. In thine, and Rome's. Does it excite thy wonder?

Could'st thou then think so poorly of Licius,

That base ingratitude cou'd find a place

Within his bosom?—that he cou'd forget

Thy thousand acts of friendship to his youth,

Forget it too at that important moment

When most he might assist thee?—Regulus,

Thou wast my leader, general, father,—all.

Did'st thou not teach me early how to tread

The noble path of virtue and of glory,

Point out the way and show me how to love it?

—Ere'n from my infant years—

REG. But say, Licinius,

What hast thou done to serve me?

LIC. I have defended

Thy liberty and life!

REG. Ah! speak—explain.—

LIC. Just as the fathers were about to meet,

I hasten'd to the temple—at the entrance

Their passage I retarded, by the force

Of strong intreaty; then address'd myself

To

The Inflexible Captives ; a Tragedy ;

To each successively, from each obtain'd
A declaration that their utmost power,
Should be exerted for thy life, and freedom.

REG. Great gods ! what do I hear ? Licinius, too ?

LIC. Not he alone, no, 'twere indeed unjust,
To reb the fair Attilia of her claim
To filial merit.—What I cou'd, I did.
But *she*—thy charming *daughter*—heav'n and earth
What did she not to save her father ?

REG. Who ?

LIC. Attilia. Thy below'd—thy age's darling !
Was ever father bless'd with such a child ?
Gods ! how her looks took captive all who saw her !
How did her soothing eloquence subdue
The stoutest hearts of Rome ! How did she rouse
Contending passions in the breasts of all !
How sweetly temper dignity with grief !
With what a soft, inimitable grace,
She prais'd, reproach'd, intreated, flatter'd, sooth'd !

REG. What said the senators ?

LIC. What could they say ?
Who could resist the lovely conqueror ?
See where she comes : Hope dances in her eyes,
And lights up all her beauties into smiles.—

Enter A T T I L I A.

ATT. Once more my dearest father—

REG. Ah, presume not.
To call me by that name. Till now, Attilia,
I did not number *thee* among my foes.

ATT. What do I hear ? thy foe ? my father's foe ?

REG. His work of foes—the murder of his glory.

ATT. Ah ! is it then a proof of reality
To wish thee all the good the gods can give thee,
To yield my life, if needful for thy service ?

REG. Thou wast, imprudent girl ! thou little know'st
The dignity and weight of *public* cares.
Who made a weak and inexperienced *woman*
The arbitress of Regulus's fate ?

LIC. For pity's sake, my Lord !

REG. Peace, peace, young man.
Her silence better than thy language pleads.
That bears at least the semblance of repentance.
Immortal powers !—a daughter, and a Roman !

ATT. Because I *am* a daughter, I presum'd.—

LIC. Because I *am* a Roman, I aspir'd
T' oppose th' inhuman rigor of thy fate.

REG. Peace, peace, Licinius. He can ne'er be call'd
A Roman who can live with infamy ;
Neither can she be Regulus's daughter
Whose coward mind wants fortitude and honour.
Unhappy children ! now you make me feel
The burden of my chains : your feeble souls
Have made me know I am indeed a slave. *Exit REGULUS.*

Wg

We know not whether this tragedy was offered to the managers or not; but to see such plays as this destined to the parlour, and the theatre occupied by ***** and *****, gives us a strange idea of the taste of the times, with regard to dramatic productions.—But, perhaps, like Johnson's *Irene*, Miss More's performance wants that *stage-trim* and *contrivance*, the art of which is best understood by experienced play-writers; and without which, the probability of its success in the representation, would not, in a skilful manager's estimate, be great enough to raise his expectations very high,—whatever might be the merit of the work, considered as a literary composition.

ART. III. *Observations on the Power of Climate over the Policy, Strength, and Manners, of Nations.* 8vo. 3s. sewed. Almon, 1774.

AS this title is calculated to attract notice, it is peculiarly incumbent on us to represent the nature and contents of the performance.

Beside those writers whose judgments are misled in the choice of topics on which to employ their pens, it often happens that a person undertakes to treat a subject to which he is very unequal; and with regard to the present *Observations*, whatever the Author might propose to himself when he framed the title-page, it has very little affinity with the work that follows it. We will honestly confess, for our own part, that on reading the advertisement, we anticipated the pleasure of perusing an ingenious philosophical train of reasoning, on a subject that appears capable of affording much amusement to an inquisitive mind: we soon found ourselves, however, bewildered among a rhapsodical croud of political maxims, to which any other title might have suited as well as that which the Writer has thought proper to bestow on his performance.

At his outset, the Author says something, darkly enough, concerning the influence and tendency of climates to produce national superiority; but he adds,—‘Yet however great and overbearing these natural causes may appear, Providence hath bestowed powers upon the mind able in every respect to controul them; I mean those of reason; but then an almost divine exertion of it becomes necessary.’

What the Author may intend by this ‘almost divine exertion,’ is as obscure to us, as the influence of climates appears to be to him according to the limited view in which he sees it. Those who reason on the influence of climate, not only conceive it to affect the bodily organs, but, in consequence of that operation, to communicate a bias to the mental faculties. Climate however is not all; there is a variety of natural circumstances peculiar to every country, the combination of which

which will either co-operate with, or tend to counteract the influence of climates: and when these are duly taken into the estimate, we may in ordinary cases account for the different policies prevailing in different nations, under the same or nearly the same climates; and compare them with other nations under all the varieties of climate.

That it may appear how soon this Writer loses sight of his professed subject, we shall produce his *second* chapter *verbatim*; it is intitled:

Of those who neglected to correct original Defects; and of Trade.

Carthage, on the other hand, so long the rival of Rome, was much behind her in that policy which can correct the natural imbecility of states; the wealth which trade bestows will always mislead its possessors, who should therefore never have any concern in the direction of a great nation; too partial to their favourite object, they attribute to riches almost omnipotence itself; such was the case of Tyre; its inhabitants wealthy beyond measure, but confined in their ideas of government as in territory, totally given up to the accumulation of money, they neglected such an acquisition of land as may form a respectable state, for Hiram refused the twenty cities of Galilee which Solomon offered him; they supposed no human force could take a city which contained so many opulent merchants; numbers with valour, however, were found to prevail, and Alexander destroyed it. Carthage, a sucker from Tyre, struck root in a fruitful soil, where by degrees she might have flourished and extended her territorial branches; but relying upon trade and colonies too much, she had no attention to internal strength; like a thin body with strong and athletic limbs, but without either a rest or support; too proud for incorporating with her neighbours she would rule them by her superior wealth, so that instead of faithful fellow-citizens she was in the time of distress surrounded by nations who rejoiced at her ruin, and having no resource in a native soldiery was obliged to put her trust in perfidious mercenaries; such are the fatal consequences of throwing the management of a state into mercantile hands. A profession founded upon self-interest must contract a mind otherwise well enough disposed, but totally compress one which is originally indifferent; it leaves no room for the great idea of a *whole*; the movement of the grand machine is too large an object for that eye which hath been always rivetted to a single wheel; he who hath been labouring all the morning for narrow *self*, cannot leave that *self* behind him at the threshold of the senate-house, nor can his mind bear an occasional sudden dilatation to the great patriot size. Particular men may be cited against this general doctrine, but no case, however distinguished for its singularity, can be imagined which hath not occurred at some one time or other: a mind might have been found most stubbornly unapt to the business it had been turned to, and by its innate vigour, in spite of all professional constraint, might have retained its original liberality; but, if a merchant can be a statesman, sure I am that he is so by nature and not education. The few merchants who have been distinguished as

statesmen

Statesmen are much spoken of because they were but few: the many venal wretches who have crept into parliament without either virtue or capacity have escaped our observation, because such characters, in their class, were neither rare nor unexpected. I well know that I write in the very teeth both of fashion and prejudice, for I have not long since heard of a noble lord, at the head indeed of a board of trade, declare, in the upper house, the British nation to be merely a nation of commerce: that commerce to a moderate degree is very useful to a people no person will deny; but to make every consideration of honour and justice give way to commercial policy; to put up with national indignities through a consideration of some petty advantages in trade, which indignities are much more durable in their bad effects, than a selfish unfeeling minister of a narrow department can foresee, is disgraceful to a nation, which has made a respectable figure in Europe, and must sink the spirits of her people much lower than those of a brave people ought to be. I do not write against trade, I speak against its excess, and if it should be said in reply, that moderation is not attainable, I shall candidly acknowledge that I look upon a total absence of trade as a lesser evil than that which must follow where a sordid commercial spirit is suffered entirely to predominate.

* To detail the transactions of the East India Company would be to give a narrative of sundry monopolies, or of the most shocking and horrid crimes; amongst them we see the dreadful effects of letting a band of rapacious merchants, or those who assumed the mercantile character, armed with the powers of sovereignty, loose upon an innocent industrious people, who could be charged with no crime by the British nation except that of being rich, cowardly, and therefore of easy conquest: we have seen them plunder, murder, and starve these innocent wretches with impunity. The Peruvians and Mexicans were only deprived of their gold, the produce of their mountains; the East Indians were robbed of what they had acquired by their labour and industry. We have seen reprobates go out to India whose vices or incapacity made it impossible for them to be subsisted at home, and within a short time we have seen them return loaded with wealth and with iniquity; by bribery and corruption we have seen them destroying the morals of the British constituents, and placing not only themselves in the seat of legislature, but carrying into the lower house a train of menial senators under their absolute direction; and we must know, notwithstanding the art which has been made use of to persuade the world, that the Court was sincere and in earnest when L. C. was attacked by the Commons, that unless some persons very high in power had been corruptly obtained, this arch delinquent, with many others, even in these days of avowed peculation, could never have escaped; but what is most to be regretted, we now despair of seeing any delinquent of magnitude sufficient to form an useful example, ever suffer for these enormities. These things have been caused by trade, or under colour of trade, and they are not punished, because men either concerned in like crimes, or who hope it may one day be their own turn to partake in emoluments of the same kind, who forgive that they may be

be forgiven; do constitute too great a part of the sovereign or legislative power. Every profession in a community should be subject to some kind of controul, and if a merchant wants controul, no person so improper to be the controulers as merchants. A Roman senator, we well know, was not suffered to have a vessel at sea containing more than a certain small measure, enough for the supply of his family. The profits accruing to a merchant ought to be sufficient to satisfy him; let him leave to the ensuing generation the enjoyment of honours, when the feculencies of trade shall be purged away; for I am, and always shall be of Mr. Harrington's opinion, that no man was ever a legislator, who had not been a gentleman; a gentleman before he was a legislator, not a gentleman because he was a legislator. I know the ellimation in which some writers have held the legislation of Mr. Penn, but were it not for the sword of the mother country, from the want of some military ingredients in the government of Pennsylvania, which a gentleman would have infused, its inhabitants, passive and inanimate, would be incapable of defending themselves.

There is in this chapter a strange mixture of absurdity and good remarks; but to what do they all relate? Not to the influence of climates, but to the bias of traffic; and even this is not seen by the Author in a clear point of view. A legislative body would be very ill selected, if composed wholly either of men of landed estates, or of merchants. Landed men have one grand object constantly to promote,—their territorial power and opulence; of which we have formerly had severe experience in our feudal times: merchants, however this Writer may despise them, are actuated by more extensive and more liberal notions; it was trade that extricated the common people from feudal tyranny, and brought the villain within the letter of *Magna Charta*, as a free man, as well as his lord. There are, nevertheless, extreams in all things, and all extreams are prejudicial; nations may certainly over-trade themselves as well as individuals, and therefore the landed and trading interests should unite in the management of our national affairs, that the excesses of either may be corrected. But what is the magic which this Writer supposes to be contained in the term *Gentleman*? A man who raises himself from a low station by laudable means, gives so far better evidence of his talents, than another who claims rank from the mere circumstance of birth: and to take the merit of the latter upon trust, is no evidence of penetration, whatever respectable name may be drawn in to sanctify the position. In another place, and in an express chapter, our Author has not given us the most exalted description of our nobility and gentry; and the authority of another great writer may be cited on this subject, who says,

“What can ennoble fots, or slaves, or cowards?
Alas! not all the blood of all the Howards.”

Nor

Nor are the peculiar principles of a sectary, sufficient ground on which to establish a general principle. In brief, this chapter neither leads to any sound principles of legislation, nor has it any affinity with the professed subject of the tract.

If the nature of climates is any where incidentally hinted, that a nation lies northerly or southerly is thought to be a sufficient description. Two countries only are particularly specified and treated of; but not even these in the manner which the title promises. These are Poland and South Britain. As to Poland, the principal points advanced, are, that the constitution of its government is tyrannical and turbulent; and that the people will possibly reap advantage from the violent dismemberment and partition of the country by their powerful neighbours: positions which our Readers may either recollect or turn to in the Review, vol. xlvii. p. 375. England is the principal object throughout, so that the performance, instead of general, is rendered of partial or local application. We are furnished with a crude review of our history, from which, if any conclusions are to be extracted, they are, that our climate is favourable to the growth of every virtue; *how*, we are not informed, but that the fertility of our soil, and the security afforded by our insular situation, tend to destroy these virtues. We are told, that Cæsar found us a parcel of cowardly barbarians; that the Saxons and Danes degenerated by settling here; that the Normans made an easy conquest of us; that intestine wars kept up a military spirit for some time afterward, but that this spirit *never* arose from a just sense of civil liberty. We are told, that the tyranny of the Tudors proceeded from the pusillanimity of the English; that the Reformation was a measure tamely submitted to by the people; that the English would never have taken arms against Charles I. had it not been for the assistance of the Scots; and, finally, that James II. by rousing the jealousy of the ecclesiastics, thereby gave the English the credit of having made one feeble effort more in favour of liberty.

The chapter following this deprecating character of our country, is intitled, 'State of national self-preservation in Britain;' which, with what we have already produced, will, we presume, be considered as sufficient specimens of this heterogeneous rhapsody, in which the Writer, instead of reasoning closely, draws us hither and thither like an *ignis fatuus*, until we are all lost as well as himself.

It being clear that the inquiry of such a nation as ours is, inversely as the power which the operating effects of soil and situation is permitted to exercise over its people, it is no less certain that the bravery of such a nation may degenerate into rank cowardice: to say the English are fallen so low would be unjust, and to deny that they are much beneath the same key of real courage, at which they formerly

formerly were, would be truly ridiculous. The lustre of the late war will be urged to the contrary; but there are many reasons why the entire credit of the war should not be given to English bravery. Its success was, in a great measure, owing to the extraordinary expence attending it, by which it was so perfectly served in every quarter of the globe; it was owing to the extensive genius of the man who planned its operations; it was owing to the great numbers of Germans, of Scotch, of Irish, and of Americans, who served in our fleets and armies, paid indeed by English money, but English money is neither English strength nor courage: if we add to these considerations the wretched incapacity of the French ministry, under the direction of a weak woman, the war, on their side, strangled in its very birth by the want of an immediate conjunction of the houses of Bourbon, the one disabled before the other moved, which could then do little more than give additional splendor to the triumphs of Britain; these things considered, from the uncommon lustre of the war we speak of, a superior courage of the present English, to their courage at former periods, cannot by any means be inferred, nor even an equality.

Europe seems to have a strong tendency into states of a respectable size, and however salutary this may be to the purposes of general tranquillity, I shall be pardoned if, from the love I bear to my own country, I should wish that no powerful prince may be able to possess himself of those ports which lie upon the German ocean; because such a neighbour must be dangerous to this part of the island, which never was attacked by a northern people without being subdued. The Normans had such a contempt for the people of Neustria, that they would not be called, but by their old name, and I consider them as a northern people at the conquest; since that time, no enemy out of Britain, of a situation more northern than ourselves, hath attempted us; the French and Spaniards were inferior in strength of body and in courage; of their numbers our situation prevented them from availing themselves; the French never gave marks of an enterprising spirit beyond the limits of the Rhine, and the inhabitants of this island have a prescriptive right of superiority over those of Gaul, the only praise as I recollect which the ancients have given them; but had we a northern prince for our enemy, master of that number of ships which must naturally attend a well regulated trade to the ports in the German ocean, and of those great rivers which, running through Germany, discharge themselves into that ocean; of men who feel not the terrors of any element, who living poorly at home, may be stimulated, like their brave ancestors, to share in the spoils of a richer and more cultivated country than their own; should this prince look with a mixture of indignation and of contempt upon a people, who prized themselves for an imaginary wealth, a shadowy credit, chilled at the most distant sound of the blast of calamity, an apparition, which, upon the first rough touch, is found to be unsubstantial; if he should seize the opportunity of attacking this people, how should England be protected? The all-sufficiency of the British fleet presents itself forthwith to the imagination of my indolent and high-fed countrymen, miraculously surrounding a coast of two thousand miles; upon this they bestow omnipresence, and every

every attribute of the Deity; upon this they rest secure in the gratification of every sense, and in the practice of almost every vice. I affirm that no expedition has been ever conducted against this country with any degree of wisdom, or even of plausibility, which did not succeed; since the conquest, that of Philip the Second of Spain was the most tremendous in its apparatus, but this expedition could not succeed; the alarm of invasion was spread so long before the embarkation, that every man in England had time to become a soldier; and when the army was embarked, the procession of the Spanish fleet along our southern coast, in order to take on board the Prince of Parma and his troops then waiting at Dunkirk, was so very slow, and pompous, that every English port and creek sent out its whole force to annoy them, so that they were exposed to the increase of enemies every moment, as well as to the dangers of a tempestuous sea; nor is it to be forgotten that the Spaniards, from the influx of American riches, were at this time departed from their rigour of discipline, and had much abated of their former valour; let not therefore the impracticability of invading England be drawn from the failure of such random expeditions, if expeditions they can be called, which are embarrassed by such blundering delays.

I am well convinced that the chief military strength of this nation ought to be that of our fleet; but fleets have failed, fleets may fail, and will fail again; nothing is more natural than that the wind, which is favourable to the invading fleet, may keep the fleet that should oppose it in harbour: when Allectus possessed himself of the provinces of Britain and was master of the seas, Constantine sailed over, under the cover of a thick mist, and landing his troops overcame the usurper; the Prince of Orange landed his army at Brixham in Torbay, having past the English fleet then lying in the Downs; but nothing proves the insufficiency of a fleet so forcibly, as the transportation of Cæsar's army from Brundisium to Dyrrachium in his pursuit of Pompey, at two embarkations: although the coast of Epirus was guarded by a much superior naval force, under the command of Bibulus and Pompey's other lieutenants, an army was landed with the loss of only two transports, sufficient to decide the greatest contest for empire that time hath yet produced: much will be attributed of Cæsar's success to Fortune; Cæsar himself hath attributed much to that goddess, in the second embarkation under Antony; but good troops, good officers, and the terrifying dispatch with which that great destroyer of Roman liberty animated all his military operations, are to me sufficient causes for his success, without any interposition of Fortune.

In these circumstances of Europe, where the small German states, whose troops we were used to pay, are probably soon to be annexed to great monarchies, and no longer to be hired out for slaughter; when the French, unequal to Britain in commercial contest, are willing to leave us without a rival, and give no interruption to our eagerness for remote, unnatural acquisitions; we ourselves should bridle that avarice which is wasting our vigour in the burning heats of India, and leaving the center of the empire without defence: whilst other states are strengthening themselves at home, England is sending forth her strength, and bringing home the materials of her

science, the Knowledge of Mankind: in the course of which, appears the nicest investigation of the human heart, and the springs of human actions. From hence we find him induced to lay in greater stress on what are generally called Accomplishments, as most indispensably requisite to finish the amiable and brilliant part of a complete character.

‘ It would be unnecessary to expatiate on the merits of such a work, executed by so great a master. They cannot but be obvious to every person of sense; the more, as nothing of this sort has (I believe) ever been produced in the English language. The candour of the Public, to which these Letters appeal; will determine the amusement and instruction they afford. I flatter myself, they will be read with general satisfaction; as the principal, and by far the greater part of them, were written when the late Earl of Chesterfield was in the full vigour of his mind, and possessed all those qualifications for which he was so justly admired in England, revered in Ireland, and esteemed wherever known.

‘ Celebrated all over Europe for his superior talents as an epistolary writer, for the brilliancy of his wit, and the solidity of his extensive knowledge, will it be thought too presumptuous to assert, that he exerted all those faculties to their utmost, upon his favourite subject—Education? And that, in order to form the mind of a darling son, he even exhausted those powers which he was so universally allowed to possess?

‘ I do not doubt but those who were much connected with the Author, during that series of years in which he wrote the following Letters, will be ready to vouch the truth of the above assertion. What I can, and do ascertain is, the authenticity of this publication; which comprises not a single line, that is not the late Earl of Chesterfield’s.

‘ Some, perhaps, may be of opinion, that the first letters in this collection, intended for the instruction of a child, then under seven years of age, were too trifling to merit publication. They are, however, inserted by the advice of several gentlemen of learning, and real judgment; who considered the whole as absolutely necessary, to form a complete system of education. And, indeed, the Reader will find his Lordship repeatedly telling his son, that his affection for him makes him look upon no instruction, which may be of service to him, as too trifling or too low; I, therefore, did not think myself authorized to suppress what, to so experienced a man, appeared requisite to the completion of his undertaking. And, upon this point, I may appeal more particularly to those, who, being fathers themselves, know how to value instructions, of which their tenderness and anxiety for their children, will undoubtedly make them feel the necessity. The instructions scattered throughout those Letters, are happily calculated,

“ To teach the young idea how to shoot,”

To form and enlighten the infant mind, upon its first opening, and prepare it to receive the early impressions of learning, and of morality. Of these, many entire letters, and some parts of others, are lost; which, considering the tender years of Mr. Stanhope, at that time, cannot be a matter of surprize, but will always be one of regret. Wherever a complete sense could be made out, I have ventured to give the fragment.

* To each of the French letters, throughout the work, an English translation is annexed: in which I have endeavoured to adhere, as much as possible, to the sense of the original: I wish the attempt may have proved successful.

As to those repetitions, which sometimes occur, that many may witness inaccuracies, and think they had been better retrenched: they are so varied, and their significance thrown into such, and so many different lights, that they could not be altered without mutilating the work. In the course of which, the Reader will also observe his Lordship often expressly declaring, that such repetitions are purposely intended, to inculcate his instructions more forcibly. So good a reason urged by the Author for using them, made me think it indispensably requisite not to deviate from the original.

The letters written from the time that Mr. Stanhope was employed as one of his Majesty's Ministers abroad, although not relative to Education, yet as they continue the series of Lord Chesterfield's Letters to his Son, and discover his sentiments on various interesting subjects, of public as well as private concern, it is presumed they cannot fail of being acceptable to the Public. To these are added some few detached pieces, which the Reader will find at the end of the second volume. The *Originals* of those, as well as of *all* the Letters, are in my possession, in the late Earl of Chesterfield's hand-writing, and sealed with his own seal.

The foregoing *advertisement* exhibits so compleat a view of the nature, design and tendency of these Letters, that we think it altogether superfluous to add any thing to the account; and we shall, therefore, proceed, without further preface, to gratify the impatience of our Readers, by a few extracts from those parts of the collection which, we imagine, will prove most generally acceptable to the Public.

We shall pass over the greatest part of those letters which were written to Master Stanhope, while he was under the age of *fifteen*; some of which, however, merit great commendation, for the happy manner in which they are adapted to the capacity of a child, without containing any thing childish; in which respect they may be said, in some measure, to resemble the literary correspondence of Count Tessin, with the Prince Royal of Sweden: and we cannot pay them an higher compliment.

As a specimen, however, of the easy manner in which this accomplished nobleman could accommodate his style to the apprehensions of his young correspondent, we shall transcribe his Lordship's precepts and cautions on the subject of *Negligence*. They are taken from a letter written to his son, then in his 15th year, and on his travels abroad: it is dated at Bath, Oct. 9, 1746.

A propos of negligence; I must say something to you upon that subject. You know I have often told you, that my affection for you was not a weak womanish one; and far from blinding me, it makes me but more quick-sighted, as to your faults: those it is not only my right, but

my duty to tell you of; and it is your duty and your interest to correct them. In the strict scrutiny which I have made into you, I have, (thank God) hitherto not discovered any vice of the heart, or any peculiar weakness of the head: but I have discovered laziness, inattention, and indifference; faults which are only pardonable in old men, who, in the decline of life, when health and spirits fail, have a kind of claim to that sort of tranquillity. But a young man should be ambitious to shine and excel; alert, active, and indefatigable in the means of doing it; and like Cæsar, *Nil actum reputans, si quid superesset agendum*. You seem to want that *vivida vis animi* which spurs and excites most young men to please, to shine, to excel. Without the desire and the pains necessary to be considerable, depend upon it, you never can be so; as without the desire and attention necessary to please, you never can please. *Nullum numen abest, si sit prudentia*, is unquestionably true with regard to every thing except poetry; and I am very sure that any man of common understanding may, by proper culture, care, attention, and labour, make himself whatever he pleases, except a good poet. Your destination is the great and busy world; your immediate object is the affairs, the interests, and the history, the constitutions, the customs, and the manners of the several parts of Europe. In this, any man of common sense may, by common application, be sure to excel. Ancient and modern history are by attention easily attainable; geography and chronology the same; none of them requiring any uncommon share of genius or invention. Speaking and writing clearly, correctly, and with ease and grace, are certainly to be acquired by reading the best Authors with care, and by attention to the best living models. These are the qualifications more particularly necessary for you in your department, which you may be possessed of if you please, and which, I tell you fairly, I shall be very angry at you if you are not; because, as you have the means in your hands, it will be your own fault only.

‘ If care and application are necessary to the acquiring of these qualifications, without which you can never be considerable nor make a figure in the world; they are not less necessary with regard to the lesser accomplishments which are requisite to make you agreeable and pleasing in society. In truth, whatever is worth doing at all, is worth doing well; and nothing can be done well without attention; I therefore carry the necessity of attention down to the lowest things, even to dancing and dress. Custom has made dancing sometimes necessary for a young man; therefore mind it while you learn it, that you may learn to do it well, and not be ridiculous, though in a ridiculous act. Dress is of the same nature; you must dress; therefore attend to it; not in order to rival or excel a fop in it, but in order to avoid singularity, and consequently ridicule. Take great care always to be dressed like the reasonable people of your own age, in the place where you are; whose dress is never so keen of one way or another, as either too negligent or too much studied.

‘ What is commonly called an absent man, is commonly either a very weak, or a very affected man; but be he which he will, he is, I am sure, a very disagreeable man in company. He fails in all the common offices of civility; he seems not to know those people to-day, whom yesterday

he appeared to live in intimacy with. He takes no part in the general conversation; but on the contrary, breaks into it from time to time, with some start of his own, as if he waked from a dream. This (as I said before) is a sure indication, either of a mind so weak that it is not able to bear above one object at a time; or so affected, that it would be supposed to be wholly engrossed by, and directed to, some very great and important objects. Sir Isaac Newton, Mr. Locke, and (it may be) five or six more, since the creation of the world, may have had a right to absence, from that intense thought which the things they were investigating required. But if a young man, and a man of the world, who has no such avocations to plead, will claim and exercise that right of absence in company, his pretended right should, in my mind, be turned into an involuntary absence, by his perpetual exclusion out of company. However frivolous a company may be, still, while you are among them, do not shew them, by your inattention, that you think them so; but rather take their tone, and conform in some degree to their weakness, instead of manifesting your contempt for them. There is nothing that people bear more impatiently, or forgive less, than contempt; and an injury is much sooner forgotten than an insult. If therefore you would rather please than offend, rather be well than ill spoken of, rather be loved than hated, remember to have that constant attention about you, which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his resentment, or at least his ill-will. For instance; most people (I might say all people) have their weaknesses; they have their aversions, and their likings, to such or such things; so that if you were to laugh at a man for his aversion to a cat, or cheese, (which are common antipathies) or by inattention and negligence, to let them come in his way, where you could prevent it, he would, in the first case, think himself insulted, and in the second, slighted; and would remember both. Whereas your care to procure for him what he likes, and to remove from him what he hates, shews him, that he is at least an object of your attention; flatters his vanity, and makes him possibly more your friend, than a more important service would have done. With regard to women, attentions still below these are necessary, and, by the custom of the world, in some measure due, according to the laws of good breeding.

The foregoing observations are equally striking, just, and important; for surely no weakness is more pernicious to youth than negligence and inattention! Such faults are not only a bar to all improvement, but they also render those young people who are subject to them quite intolerable to persons of superior years. In short, it would be doing no injustice to these failings, were we to set them down in the catalogue of vices.

About a year after the date of the foregoing letter, we find our noble monitor thus cautioning his *young friend* against the seductions of Pleasure:

'Pleasure, says Lord Chesterfield, is the rock which most young people split upon; they launch out with crowded sails in quest of it, but without a compass to direct their course, or reason sufficient to steer the vessel; for want of which, pain and shame, instead of

Pleasure, are the returns of their voyage. Do not think that I mean to snarl at Pleasure, like a Stoic, or to preach against it like a Parson; no, I mean to point it out, and recommend it to you, like an Epicurean: I wish you a great deal; and my only view is to hinder you from mistaking it.

' The character which most young men first aim at is, that of a Man of Pleasure; but they generally take it upon trust; and, instead of consulting their own taste and inclinations, they blindly adopt whatever those, with whom they chiefly converse, are pleased to call by the name of Pleasure; and a *Man of Pleasure*, in the vulgar acceptance of that phrase, means only, a heavily drunkard, an abandoned whore-master, and a profligate sweater and curser. As it may be of use to you, I am not unwilling, though at the same time ashamed, to own, that the vices of my youth proceeded much more from my silly resolution of being, what I heard called a *Man of Pleasure*, than from my own inclinations. I always naturally hated drinking; and yet I have often drunk, with disgust at the time, attended by great sickness the next day, only because I then considered drinking as a necessary qualification for a fine gentleman, and a *Man of Pleasure*.

' The same, as to gaming. I did not want money, and consequently had no occasion to play for it; but I thought Play another necessary ingredient in the composition of a *Man of Pleasure*, and accordingly I plunged into it without desire, at first; sacrificed a thousand real pleasures to it; and made myself solidly uneasy by it, for thirty the best years of my life.

' I was even absurd enough, for a little while, to swear, by way of adorning and completing the shining character which I affected; but this folly I soon laid aside, upon finding both the guilt and the indecency of it.

' Thus seduced by fashion, and blindly adopting nominal pleasures, I lost real ones; and my fortune impaired, and my constitution shattered, are, I must confess, the just punishment of my errors.

' Take warning then by them; chuse your pleasures for yourself, and do not let them be imposed upon you. Follow nature, and not fashion: weigh the present enjoyment of your pleasures, against the necessary consequences of them, and then let your own common sense determine your choice.

' Were I to begin the world again, with the experience which I now have of it, I would lead a life of real, not of imaginary pleasure. I would enjoy the pleasures of the table, and of wine; but stop short of the pains inseparably annexed to an excess in either. I would not, at twenty years, be a preaching missionary of abstemiousness and sobriety; and I should let other people do as they would, without formally and sententiously rebuking them for it; but I would be most firmly resolved, not to destroy my own faculties and constitution, in complaisance to those who have no regard to their own. I would play to give me pleasure, but not to give me pain; that is, I would play for trifles, in mixed companies, to amuse myself, and conform to custom; but I would take care not to venture for sums, which, if I won, I should not be the better for; but, if I lost, should be under a difficulty to pay; and, when paid, would oblige

oblige me to retrench in several other articles. Not to mention the quacks which deep play commonly occasions.

I would pass some of my time in reading, and the rest in the company of people of sense and learning, and chiefly those above me; and I would frequent the mixed companies of men and women of fashion, which though often frivolous, yet they unbend and refresh the mind, not uselessly, because they certainly polish and soften the manners.

These would be my pleasures and amusements; if I were to live the last thirty years over again; they are rational ones; and moreover I will tell you, they are really the fashionable ones: for the others are not, in truth, the pleasures of what I call people of fashion, but of those who only call themselves so. Does good company care to have a man reeling drunk among them? Or to see another tearing his hair, and blaspheming, for having lost, at play, more than he is able to pay? Or a whore-master with half a nose, and crippled by coarse and infamous debauchery? No; those who practise, and much more those who brag of them, make no part of good company; and are most unwillingly, if ever, admitted into it.

A real man of fashion and pleasure observes decency; at least, neither borrows nor affects vices; and, if he unfortunately has any, he gratifies them with choice, delicacy, and secrecy.

I have not mentioned the pleasures of the mind; (which are the solid and permanent ones) because they do not come under the head of what people commonly call pleasures; which they seem to confine to the senses. The pleasure of virtue, of charity, and of learning, is true and lasting pleasure; which I hope you will be well and long acquainted with. Adieu.

This is not the frigid preaching of a cold unfeeling *theorist*; it is the voice of an experienced guide, warning the unwary traveller of the precipice that lies in his path; it is the language of a true friend, who seeks not to deprive us of what we are naturally desirous to obtain; but to prevent our being misled in the pursuit of it, and like Ixion, deceived into the embraces of an empty cloud, instead of the goddess who is the object of our wishes:—and like Ixion, too, not only cheated out of our expected happiness, but *severely punished*, also, for our infatuation.

In a letter dated in 1748, we have the following strictures on what may be called the *abuse of laughter*:

Having mentioned laughing, I must particularly warn you against it: and I could heartily wish, that you may often be seen to smile, but never heard to laugh, while you live. Frequent and loud laughter is the characteristic of folly and ill manners: it is the manner in which the mob express their silly joy, at silly things; and they call it being merry. In my mind, there is nothing so illiberal, and so ill-bred, as audible laughter. True wit, or sense, never yet made any body laugh; they are above it: they please the mind, and give a cheerfulness to the countenance. But it is low buffoonery, or silly accidents, that always excite laughter; and that is what people

people of sense and breeding should show themselves above. A man's going to sit down, in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is. Not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions. Laughter is easily restrained, by a very little reflection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its absurdity. I am neither of a melancholy, nor a Cynical disposition; and am as willing, and as apt to be pleased as any body; but I am sure that, since I have had the full use of my reason, nobody has ever heard me laugh. Many people, at first from awkwardness and *mauvaise honte*, have got a very disagreeable and silly trick of laughing, whenever they speak: and I know a man of very good parts, Mr. Waller, who cannot say the commonest thing without laughing; which makes those, who do not know him, take him at first for a natural fool. This and many other very disagreeable habits, are owing to *mauvaise honte* at their first setting out in the world.

Leaving our Readers to their own reflexions on this invective against *laughter* (which, certainly, did not spring from any sullen, sour, or saturnine disposition in the celebrated Writer) we proceed to his Lordship's observations * on the weight of *historical testimony*. These are introduced by a remark or two on the circumstances which are assigned as the principal causes of the Protestant reformation from the errors and abuses of Popery.

After intimating that disappointment and resentment had a much larger share in this great event, than a religious zeal, or an abhorrence of the corruptions of the church of Rome, the noble Letter-writer thus proceeds:

Luther, an Augustin Monk, enraged that his Order, and consequently himself, had not the exclusive privilege of selling indulgences, but that the Dominicans were let into a share of that profitable but infamous trade, turns reformer, and exclaims against the abuses, the corruption, and the idolatry, of the Church of Rome; which were certainly gross enough for him to have seen long before, but which he had at least acquiesced in, till what he called the Rights, that is the profit, of his Order came to be touched. It is true, the Church of Rome furnished him ample matter for complaint and reformation, and he laid hold of it ably. This seems to me the true cause of that great and necessary work; but, whatever the cause was, the effect was good: and the reformation spread itself by its own truth and fitness; was conscientiously received by great numbers in Germany, and other countries; and was soon afterwards mixed up with the politics of Princes: and, as it always happens in religious disputes, became the specious covering of injustice and ambition.

* In Letter 117, dated 1748.

Under the pretence of crushing Herefy, as it was called, the House of Austria meant to extend and establish its power in the Empire: as, on the other hand, many Protestant Princes, under the pretence of extirpating idolatry, or, at least, of securing toleration, meant only to enlarge their own dominions or privileges. These views respectively, among the Chiefs on both sides, much more than true religious motives, continued what were called the Religious Wars, in Germany, almost uninterruptedly, till the affairs of the two Religions were finally settled by the treaty of Munster.

Were most historical events traced up to their true causes, I fear we should not find them much more noble, nor disinterested, than Luther's disappointed avarice; and therefore I look with some contempt upon those refining and sagacious Historians, who ascribe all, even the most common events, to some deep political cause; whereas mankind is made up of inconsistencies, and no man acts invariably up to his predominant character. The wisest man sometimes acts weakly, and the weakest sometimes wisely. Our jarring passions, our variable humours, nay our greater or lesser degree of health and spirits, produce such contradictions in our conduct, that, I believe, those are the ofteneft mistaken, who ascribe our actions to the most seemingly obvious motives: and I am convinced, that a light supper, a good night's sleep, and a fine morning, have sometimes made a Hero, of the same man, who, by an indigestion, a restless night, and a rainy morning, would have proved a coward. Our best conjectures, therefore, as to the true springs of actions, are but very uncertain; and the actions themselves are all that we must pretend to know from History. That Cæsar was murdered by twenty-three conspirators, I make no doubt; but I very much doubt, that their love of liberty, and of their country, was their sole, or even principal motive; and I dare say that, if the truth were known, we should find that many other motives, at least concurred, even in the great Brutus himself; such as pride, envy, personal pique, and disappointment. Nay, I cannot help carrying my Pyrrhonism still further, and extending it often to historical facts themselves, at least to most of the circumstances with which they are related; and every day's experience confirms me in this historical incredulity. Do we ever hear the most recent fact related exactly in the same way, by the several people who were at the same time eye-witnesses of it? No. One mistakes, another misrepresents; and others warp it a little to their own turn of mind, or private views. A man, who has been concerned in a transaction, will not write it fairly; and a man who has not, cannot. But, notwithstanding all this uncertainty, History is not the less necessary to be known; as the best histories are taken for granted, and are the frequent subjects both of conversation and writing. Though I am convinced that Cæsar's ghost never appeared to Brutus, yet I should be much ashamed to be ignorant of that fact, as related by the Historians of those times. Thus the Pagan theology is universally received as matter for writing and conversation, though believed now by nobody; and we talk of Jupiter, Mars, Apollo, &c. as Gods, though we know, that, if they ever existed at all, it was only as mere mortal men. This historical Pyrrhonism, then, proves nothing against the study and knowledge of History; which,

which, of all other studies, is the most necessary, for a man who is to live in the world. It only points out to us, not to be too decisive and peremptory; and to be cautious how we draw inferences, for our own practice, from remote facts, partially or ignorantly related; of which we can, at best, but imperfectly guess, and certainly not know the real motives. The testimonies of Ancient History must necessarily be weaker than those of Modern, as all testimony grows weaker and weaker, as it is more and more remote from us. I would therefore advise you to study Ancient History, in general, as other people do; that is, not to be ignorant of any of those facts which are universally received, upon the faith of the best Historians; and, whether true or false, you have them as other people have them. But Modern History, I mean particularly that of the three last centuries, is what I would have you apply to with the greatest attention and exactness. There the probability of coming at the truth is much greater, as the testimonies are much more recent; besides, anecdotes, memoirs, and original letters, often come to the aid of Modern History.

So exactly do Lord Chesterfield's ideas correspond with our opinion of the use and authority of history, in the general, that we cannot withhold our free and unreserved subscription to every thing that he has advanced on the subject.

We should now proceed to other extracts; but the difficulty of selection, where the choice is so abundant, leaves us no easy task to execute. We could fill a whole volume of Reviews with the curious and instructive materials which now open upon us, as we turn over these valuable pages: the subjects rising in importance as we proceed in the series. Our customary limits, however, will oblige us, for the present, to close the book; but we shall, with great pleasure, resume the review of it, in our next publication.

ART. V. *A Father's Legacy to his Daughters.* By the late Dr. Gregory, of Edinburgh. 12mo. 2s. sewed. Cadell. 1774.

IT frequently happens that those compositions meet with a great share of the public favour, which were not originally intended for the public eye. Those gifts are not the least agreeable which come unexpected, and to which we have no title. Beside the pleasure which we feel in being admitted to a participation of those sentiments which were inspired by friendship, or the warmth of private affections, we naturally expect, in works of this kind, a more candid discussion of opinions, than in compositions which spring from motives of interest or applause; and we are sure of an unbiassed judgment, where every thought aims only at the real advantage of those to whom the Writer addresses himself.

The amiable author of this small volume, who, while living, was no less respected for his talents, than beloved for the qua-

lights of his heart, intruded these advices, as he himself informs us, as the *last proof of his affection to his daughters*. In all his writings, his principal view was the good of his fellow-creatures, and so the wish of a son to contribute to that general design, and to do honour to the memory of a father, the Public is indebted for a very acceptable present.

The Author has classed his observations under four general heads, Religion—Conduct and Behaviour—Amusements—Friendship, Love, and Marriage; and on each of these subjects, so far as the female sex are interested in them, in the early part of life, he has made many pertinent and judicious remarks, arising naturally from his subjects and situation; and he has communicated them in an easy and unaffected style.

In the first section, after observing the utility of religious principles to a woman, either in a life of suffering and depression, which is too often the lot of the ill-treated sex, or in the opposite extreme of uncontrouled dissipation, he recommends the perusal of such books of religion only, as are addressed to the heart, and wisely cautions against entangling the female mind in the mazes of system, or controverted opinions. He makes a judicious observation, to which we believe few of his male Readers will refuse their assent, 'That even those men who are themselves unbelievers dislike infidelity in a woman.' Pity it is, this truth were not more generally known and admitted.

On the second head, viz. of Conduct and Behaviour, he is warm in the recommendation of that amiable reserve, that retiring delicacy, which, without directly avoiding, seeks not the public eye. He cautions against indulging a talent for wit; and with regard to humour, though the less offensive talent, he sensibly remarks that in a woman it may make her company be courted, but it is often a great enemy to delicacy; and still a greater to dignity of character. He censures an affectation of learning, and even too great a display of good sense, as erring against the first rule of pleasing in conversation; which is, to make every one pleased with himself.

On the head of Amusements, the Author recommends such of the more active kind as are conducive to health, and not at the same time inconsistent with female delicacy. His sentiments with regard to domestic employments, dress, and public amusements, are extremely judicious; and while they are far from favouring the fashionable dissipation of the age, they are equally removed from a rigid and unsocial severity.

See particularly our accounts of his *Comparative View of the State of Man, &c.* Rev. vol. xxxv. p. 221. and of his *Observations on the Office and Duties of a Physician.* Rev. vol. xli. p. 401.

In the last, and not least important section, the Author has examined the different duties and decorums, of Love, of Friendship, and of Marriage. In friendship between females, he advises an unlimited confidence, except in the article of Love: This may, perhaps, be condemned by some of his readers, as insinuating a pretty severe reflection upon the sex: The Author's reasons, however, are certainly strong; the motives of delicacy, and the danger of a secret escaping, from the imprudence or inattention of a confident. He advances a proposition still more disputable: 'If a gentleman's attachment, says he, is agreeable to you, I leave you to do as nature, good-sense, and delicacy shall direct you. If you love him, let me advise you never to discover to him the full extent of your love, no, not although you marry him. That sufficiently shews your preference, which is all he is entitled to know.' Our Author's reason is, that violent love cannot subsist for any time together on both sides, and that a reserve on one side is the only security against satiety. But may it not with justice be argued against this proposition, that however luxuriant the plant, it cannot long subsist in an ungrateful soil: that a man whose soul is devoted to one object is not worthily repaid by bare compliances, or by the scanty returns of gratitude; and that those who adopt this scheme of reserve in marriage, overlook the most refined enjoyment of which human nature is capable, the felicity which results from the consciousness of a mutual affection?

From the above general view of the subjects treated in this small, but elegant composition, it will occur to our readers, that the Author's opinions on those topics, which are of the highest importance in life, are manly and sensible, that he intermixes no trite nor vulgar observations, and that sometimes there is even a novelty of sentiment in matters of the most common discussion. We recommend the attentive, the repeated perusal of this treatise to our young country-women; and though written professedly for the instruction of a daughter, it will be found to contain many hints extremely proper for the consideration of a parent.

ART. VI. *The Right of the British Legislature to tax the American Colonies vindicated; and the Means of asserting that Right proposed.* 8vo. 1 s. Becket. 1774.

THIS Writer professes to prove that the North Americans 'have never lost the happy state of free subjects; and that the acts of the mother country, regarding them, and of which they now complain, are very consistent with the fundamental principles of our constitution, erring only on the side of indulgence

gence toward them:—points which certainly require some ability to demonstrate, to the entire conviction of our brethren on the other side of the Atlantic Ocean.

The arguments on both sides of this important question on the right of taxation, must by this time be nearly exhausted, and will receive only a particular complexion from the hands through which they pass.

This Writer is by no means deficient in the management of his pen; and yet if the North Americans are ever brought to confess that they have maintained a fallacious plea, we imagine it must be by other proofs of the power of the British parliament over them, than those that are here produced. The first argument offered to justify this extension, is nevertheless far from being the weakest that hath appeared in the course of this controversy, and especially of those contained in this performance:

‘ A fundamental principle that has ever been regarded as such by all writers of government is, that in every civilized state, there must be, some where, a supreme all-controlling power. In the British state this supreme power is by the constitution fixed in the united wills of the king, lords, and representatives of the people in parliament assembled. Are the colonists subject to this supreme power? They themselves acknowledge that they are in every thing, excepting taxation. But the principles of our constitution, when fully understood, will, I believe, evidently prove, that the British parliament, composed of the three estates above mentioned, is supreme, not in one branch of legislation alone, but in all branches, in taxation as in every thing else, without any respect to the approbation or disapprobation of the individuals of the society over whom it presides, when their general welfare is visibly the object of its decrees.’

This leads to an examination of the position, that in a free nation, such as ours, taxes cannot be imposed without the consent of the individuals of the society by whom they are to be paid, or of their actual representatives. Mr. Locke is censured for having asserted, “ that the supreme power cannot take from any one, any part of his property but by his own consent, otherwise he has no property at all.” On this occasion the Writer says, ‘ if it be in the very essence of a free man to dispose of his property as he pleases, there is not in that case a single free subject in Great Britain. Where is the noble or commoner that dare say, he can refuse paying a tax, when the legislature has ordained it? Here however he overshoots the mark; for no man in his private capacity, can refuse obedience to laws made by his representatives: and if the Americans claim no such right, he should not insinuate absurdities against them, of which they are not guilty.

After advancing this charge of incongruity against Mr. Locke, the same accusation is extended to Mr. Pownal.

From

‘ From not examining, says he, the first principle of a social union in a civilized government, it has been common to regard taxation in the British state as *un don gratuit*, or as a free gift given at the pleasure of the individual. Thus governor Pownall tells us, “supplies granted in parliament are of good will, not of duty; the free and voluntary act of the giver, not obligations and services, which the giver cannot of right refuse.” And again, “they, that are the members of parliament, do not give and grant from the property of others to ease themselves.” Both of these are false propositions, unworthy of the discernment and abilities, which that gentleman has shewn in other parts of the treatise referred to. Whoever will but advert to the first principles, and to the forms of the British constitution for ages past, must, I think, allow, that supplies, granted in parliament, are both of free-will and of duty; and certainly in regard to the last proposition, the burden of supplies is always extended to a greater number of individuals than ever gave their consent to the raising of them, either personally or by their representatives.’

We do not clearly see what is gained by this refined distinction between *duty* and *free will*. It is both the duty and will of all free societies to support themselves in their political capacity; the mode and proportion of this support is, we will suppose, voluntary: hence that support will be contributed under a twofold consideration, of what is needful, and what they can afford; and of these circumstances, the representatives of the people are the acknowledged judges. The fable of the belly and the members is wrong applied by our Author in this case; for, though an individual may perhaps be willing to die, we cannot suppose a nation to adopt the resolution of self destruction: add to this, that no undue exemptions can be maintained in popular assemblies, where the majority always binds the minority. As to every individual not being represented in the British house of commons, it is certainly a defect, considering the present circumstances of the people, but we must make the best of our government as we find it. The truth is, our constitution still retains the frame which it received on the old feudal principles; when it knew nothing of persons who were not either freeholders, or freemen of trading corporations. Trade has indeed made every individual a *free man*, but has not vested every man with an active share in the political government of the country; though he participates in all the advantages an individual can enjoy from that government: he is secured against oppression, by the equal protection which the laws afford him; and he knows that those who enjoy the powers of legislation, cannot tax him, without including themselves. But the Americans who live in another, and a remote country, which is wholly unrepresented in the British parliament, plead, that if our powers of taxation extended over the ocean, they have no such security against the abuse of them.

Our Author indeed says, 'I do not mean, however, that the supreme power in any state has no limitations; for if it ordains things contrary to the laws of God, or manifestly destructive of the society over which it presides, it ordains what it has no authority to ordain, consequently its statutes are void, and individuals may disobey, not that they have any inherent right over the enacting power; but because, in fact, nothing has been enacted, when an iniquitous statute has been promulgated.'

We must confess we cannot see the line here drawn; especially as there is no fear of an express statute for the worship of the devil, or for the destruction of the first-born of the land to reduce the price of provisions. But laws of a bad tendency may nevertheless be enacted by 'the supreme *all-controlling* power;' and our Author should have informed us *who* are to declare them 'void,' and *how* we may securely 'disobey' them, without incurring the penalties annexed to the crime of rebellion.

After having reprobated the political sentiments of Mr. Locke, and Mr. Pownal, there was little reason to expect our Author should pay greater deference to the opinion of Dr. Franklin, who is thus animadverted on:

'The constituents who send the representatives to the house of commons, may not perhaps exceed 200,000 or 300,000 in number; yet eight millions of subjects in Great Britain are taxed by the representatives of these constituents without their own consent. Thus we find that what B. Franklin states as a false proposition, in order to apologize for the disobedience of the colonists, is precisely the true fundamental principle of the British constitution, "That fellow-subjects in one part of the dominions are sovereigns over fellow-subjects in another part," even within the island of Great Britain, consequently throughout the whole empire. The truth of this proposition being clearly established, overturns at once the whole baseless fabric of representation and taxation, reared by false oratory, but left unsupported by the least prop of a single argument.'

However authoritatively this is decided, it is presumed we have already shewn the security our unrepresented countrymen live under; which is that of sharing in the benefit of the laws of the land, and bearing only the common burden of taxes, proportioned to their property, trade, and expences. Unless the legislature imposed peculiar loads on the unrepresented part of the nation to the exemption of their constituents, we cannot perceive how the above argument is supported. The Americans, (who are an immense body, living under peculiar circumstances, in a remote land, where they have raised distinct communities, who are not represented in our parliament, but have representative assemblies of their own, and who bear their own internal burdens) desire only to live in the state of subjection in which they have hitherto continued, without the imposition of new claims over them: if these new claims produce disagreeable consequences, they are justly chargeable on the innovators.

By the state which the Author has given of the trade between Great Britain and her colonies, he appears to be a much more competent judge of that subject, than of their political connexion. Indeed, to adopt his distinction between a political and mercantile balance of trade, and agreeing with him that the flourishing state of America shews that the former is in her favour, while the latter rests in Great Britain; it would have been much better if the mother country had remained content with the gain flowing from her powers in restricting the American trade, than to have created murmurs and discontent, by covetously endeavouring to draw *both* balances over here.

The following plan of colony taxation is proposed:

• Though the colonists, I say, ought in duty to bear a proportionable share of all national burdens imposed by the supreme legislature, yet I would not be understood to mean, that they ought to bear an equal share with the subjects in England, as that would be in fact disproportionate. The great opulence towards the center of government, enables the subjects who inhabit there to bear such taxes, as would be ruinous to the subjects in the remoter provinces; but the smaller contributions of these last are brought near to a par with those of the others by the absentee proprietors, who resort to the seat of empire, and by the balance of trade, which the center of the state generally receives from the extremities. The taxation of the colonies therefore, in regard to the national defence, may be reduced to the four following articles: 1. That the exports and imports in the colonies should be brought as nearly as circumstances will admit to the same rates as those in Great Britain. 2. That no tax should ever be imposed upon the American colonies by parliament, without one of the same kind being imposed upon Great Britain, in a proportionable degree. 3. That the land tax should be ever at the same rate both in the mother country, and in America. 4. That taxes on luxury, or sumptuary taxes, ought ever to be the same in both countries, under which class stamp duties may very properly be ranged, independent of their great utility in regulating many domestic concerns.

The methods of enforcing such regulations are thus intimated:

• As the people in the colonies are in general rather misled than ill-intentioned, I believe I have with these already used the most effectual means of asserting the right of parliament to taxation, in proving it to be altogether just and constitutional. But as there are others who will not be convinced, but by arguments of a different nature, I leave it to such to reflect upon the consequences to them, should the two houses of parliament, in imitation of the parliament of Queen Elizabeth, humbly represent to his Majesty that the charters of the American colonies are detrimental to the nation, and petition his Majesty, to recal them and grant others, as the late King William did to the colony of Massachusetts Bay, directly against the request of that colony; or how they would be affected should an act of parliament be made in this present session; enacting *That all the drawbacks and bounties upon commodities exported to, or imported from the colonies, shall cease; that every colonist shall be declared incapable*

capable of holding any place of profit or trust in Great Britain or Ireland; that no colonist shall be allowed the privilege of sitting upon the banks of Newfoundland, or any other coast of North America, or territory belonging to Great Britain; that the act in favour of the naturalization of foreign protestants settling in North America shall be repealed, and every person from Great Britain and Ireland settling in the colonies, be declared an alien, and incapable of being again naturalized without an express act of the British legislature. I would propose an act of parliament, containing the above mentioned clauses, but extending to those colonies alone who have refused obedience to the act, or acts of parliament, imposing a tax upon the colonies. And such an act ought to remain in force as a monitory, till the legislature of each colony shall, in the most express manner, acknowledge, THAT THE KING'S MAJESTY, BY AND WITH THE ADVICE AND CONSENT OF THE LORDS SPIRITUAL AND TEMPORAL, AND COMMONS OF GREAT BRITAIN ASSEMBLED IN PARLIAMENT, HAD, HATH, AND OF RIGHT OUGHT TO HAVE FULL POWER AND AUTHORITY TO MAKE LAWS AND STATUTES OF SUFFICIENT FORCE AND VALIDITY TO BIND THE COLONIES, AND PEOPLE OF AMERICA; SUBJECTS OF THE CROWN OF GREAT BRITAIN, IN ALL CASES WHATSOEVER. This noble declaration, did the colonists but see their own interests, ought to be regarded by them as a NEW BILL OF RIGHTS in their favour, against the pretensions of prerogative. If, afterwards, his Majesty should, by and with the advice of his parliament, admit the agent of every colony into the house of commons, with a right of deliberating and voting, that is, with every right of a British representative, no harm, I think could accrue to the commonwealth from such an increase of members in that assembly; but the legislative body itself would not have from thence the smallest degree of constitutional authority more than it has at present. Should the factious colonists still remain perversely obstinate and disobedient, then, indeed, the mother country must have recourse to the ULTIMA RATIO, or LAST REASON, in maintenance of her just and natural rights; and, what would be the consequence of the contest, may be judged of from the following remarks of two persons not ill acquainted with America. Dr. Franklin tells us in his pamphlet upon the colonies, "That while our strength at sea continues, the banks of the Ohio (in point of easy and expeditious conveyance of troops) are nearer to London than the remote parts of France and Spain to their respective capitals, and much nearer than Connaught and Ulster were in the days of Queen Elizabeth." And governor Pownall in his Administration of the Colonies observes, "That during general Wolfe's expedition against Quebec, if the French had had sense enough to have sent two ships of the line, with a frigate or two, and one or two bomb-ketches, they might have burnt Halifax, Boston, New York, or Philadelphia without interruption." These are victories, however; that a lover of Great Britain and of the colonies would hold in abhorrence; and, I hope in the present dispute, the only victory will be the victory of truth.

What is it that this *ultima ratio* cannot establish for truth?

ART. VII. *A Candid State of Affairs relative to East India Shipping, for the Year 1773.* Addressed to the Proprietors. By Sir Richard Hotham. 4to. 2s. Walter. 1774.

WE have lately had several disadvantageous accounts of the mismanagement of the East India Company's affairs; but accusations of a gross nature receive not so much weight from a concealed pen, unless supported by very clear evidence, as when the accuser stands forth, openly and honestly, to avow his charges, and stamps them with the credit of a respectable name.

Sir Richard Hotham once before, in strong terms, arraigned the Company's want of oeconomy in employing a superabundance of ships in their service*. He explained the private motives, and traced the consequences, of this misconduct. He has now resumed the subject; and relying on the credit of so well informed a writer, and trusting, as *we* must do, to representations which wear so great an appearance of truth, we cannot but think this gentleman intitled to the acknowledgments of the whole body of independent proprietors.

The pamphlet opens with the following pertinent remarks on the present system of management in the Company.

‘If the independent proprietors of East India stock could be prevailed on to examine into the real state of their shipping, there is no doubt but they would discover, that very great abuses have been long practised; and, were they once well understood, might the more easily be corrected. They would soon find a great part of the Company's present distress originated with, and has been artfully upheld by, some of the leading members of their own body, who were immediately intrusted to conduct their affairs; taking to their assistance such of their friends, as they found, could most effectually execute their secret designs. They perhaps would discover innumerable instances, that one corruption and abuse introduced another; till they are so interwoven with each other, and so strongly supported by the private interest of such a number of opulent men, deeply intrenched, and locked as it were arm in arm, that it seems to border on folly to offer the clearest truths, or soundest arguments, at a general court, in defence of the real interest of this very beneficial Company. A glaring instance of this appears in the opposition lately made, by a large body of very rich ship-builders, rope-makers, husbands, and commanders, with their numerous connections. All of whom are (as they say) injured by the necessary reduction of shipping. And indeed, if we consider, that they have enjoyed the sweets of building and repairing, fitting and refitting old rotten ships, becoming so chiefly by being unemployed, at an *incredible* expence to the Company and ship-owners, for the last twenty years, is it to be wondered at, that they should so unwillingly part with such valuable gain, having evidently had above double the number of ships in this ser-

* See Review, vol. xlviii. p. 327.

vice than could be properly employed? and if as many more could have been introduced, it would have been still more advantageous to them. For the more ships, the greater number of commanders and officers, the more split votes they could create, the more real ones they could make, and of course the more of their friends they could force into the direction. These were the sinews of their great transaction, by which very large fortunes have been made. But this once-flourishing Company has not been enriched by these means. On the contrary, her distresses have come rapidly on from every quarter, even from her supposed *best* friends nearest home. She has lately narrowly escaped immediate ruin; therefore every decent and reasonable information ought to be well received, that can contribute to her recovery. There is no doubt, but that this junto will ever prevail in Leadenhall-street. Their interest makes them watchful, and give close attendance, when any thing relative to shipping is agitated. The disinterested proprietors give themselves, I am afraid, no trouble to be undeceived. They are too apt to believe the artful, well-told tale of the day: and if it gains credit only for half an hour, while a well-instructed majority sanctifies it by a vote, they gain their ends. But would the proprietors attend, and impartially decide; those that have abilities would be encouraged to speak out. But to what purpose would it be for a small number to exert themselves, when so great a majority of interested people are ready to put a negative on the best-concerted proposition? To engage the attendance of independent proprietors, the Author of this treatise submits many truths, carefully collected, and presents them to the Public; presuming that every land-holder in England, that pays to the land-tax at the rate of one thousand pounds a year, is much more concerned in the prosperity of this Company, than a proprietor who possesses one thousand pounds capital stock. The one can only lose his stock; but the other, were the revenues, now paid by the Company, to be annihilated, must make good those deficiencies, if no other expedient could be found out. The clear revenues, arising from the Company's trade, are said to bring in annually to the public treasury nine hundred thousand pounds. This is equal to nine fifteenth parts of the land-tax, at three shillings, and would require, if on land, near one shilling and ten-pence in the pound; so that every eleventh year the land-holder's whole capital would be annihilated. In this point of view, it behoves the landed interest, and others of any kind of property, to attend in time to this very important truth: for if the proprietors themselves *will* not, or *cannot* remove the enormous opposition to the Company's future prosperity, it ought then to engage the serious attention of parliament; not only for the sake of the Public, but likewise for the security of the injured stock-holders both at *home* and *abroad*.

Referring the operose calculations and state of facts employed to shew the annual loss sustained by the Company in the article of shipping, (which is estimated at 142,000 *l.* nearly $4\frac{1}{2}$ *per Cent.* on the whole of their stock) to those who are more immediately interested in the examination; we shall, in

consideration of the importance of the subject, add part of what the Writer says on the article of private trade.

‘ Did not the captain’s private trade interfere with the Company’s and ship-owners’ just rights, the following most moderate observation would be improper : but, as the case now is, let us suppose, that a ship of *seven hundred and fifty-eight* tons, builders measure, is capable of taking out (allow for the sake of even numbers) one thousand tons, which has formerly carried out only three or four hundred for the Company ; and sailed at the same draft of water, that she now does, with a thousand tons. It seems fair reasoning to conclude, that this ship had loaded one thousand tons before her sailing, at the same draft of water. It then follows, that if the Company had only three or four hundred tons on board, some other person had the benefit of the rest. But, to be very candid on this occasion. I will allow, that the ship had five hundred for the Company, and five hundred tons of private trade. Under this supposition, I beg leave to take a view of the Company’s affairs at the port the ship is consigned to in India, where their servants have hitherto been allowed to trade. These gentlemen perhaps could not immediately purchase the Company’s goods ; and as the commanders and officers have an equal, if not a superior quantity, possibly of better chosen, and more marketable wares, exclusive of guns, firearms, and other prohibited merchandize, as well as cloth, cordage, lead, iron, &c. who can hesitate to believe, but that the private trade will find the first, and consequently the best market ? And will any man of common sense say, that these five hundred tons of private trade first sold (so far as they correspond with the Company’s investment) will not damp the sale of their goods ; especially as such large investments, as are reported some commanders have taken out, amounting perhaps to twenty thousand pounds and upwards ? Allow a part of this sum to have been laid out in *woollen cloths* ? Is it to be wondered at then, that *your cloths* remain unfolded at Bengal, are deposited in the warehouses, and *become moth-eaten*. Surely this is a natural consequence. How then is this to be prevented but by abolishing all private trade ? Would it not be thought extremely absurd, for any man labouring under a violent distemper in his blood to suffer it long to remain, without applying for a remedy : would it not daily spread through every vein, and contaminate his whole mass, till at last the fatal consequence is the loss of life ? Has not the original introduction of private trade occasioned a violent disorder in the constitution of the Company ? Has it not been rapidly circulating through every part of it for many years, daily impairing its strength and vigour, till it is become weak and languid ? Will it not then, if not prevented by a total prohibition, prove fatal to the stock-holders ? To carry this plan into execution, give your captains four thousand pounds for each voyage, be it *long* or *short*. This would put an end to the Company’s long and unprofitable voyages, especially that most shameful one to Bombay and China, which is generally given by the Chairman to some favourite, as a recompence for *extraordinary services*. If all the voyages were made of equal value

value to the commanders, a stop would be put to all improper solicitations; and the directors left at liberty to pursue the Company's interest *only*. Thus, no voyage, without some unforeseen accident, need be longer than sixteen months, and it would effectually prevent all *wilful loss of passage and seasons*. It would greatly promote the speedy dispatch of your ships abroad, and consequently save an *incredible demurrage*. It would likewise discourage your commanders from putting into Ireland or elsewhere, outward or homeward bound, unless through real distress, or other necessary occasions. Give your chief or first mate twenty, the second fifteen, the third twelve, the fourth ten shillings *per day*, to the end of sixteen months *only*; but if this, and what has been proposed for the commanders should not be thought sufficient, allow *MORE*. An inconceivable advantage will certainly arise to the Company, if you preserve your trade and chartered rights to yourselves; and those you employ will become rich, honest, and respectable. I have never heard more than two objections to this plan: the first is, make them what allowance you will, they will still pursue the same illegal practice. Bad men, indeed, in all stations of life, will persevere in wrong actions. But, surely, if you pay them generously, and the parties acknowledge themselves satisfied, a law may be made to inflict an exemplary punishment on those who transgress.

The other is, that the captains and officers having *their all*, or their greatest property on board, will stand by the ship, on all dangerous occasions much longer than if they had no property to be swallowed up in the ocean, or taken by an enemy. A sailor is said to set little or no value upon his life; I do allow, that sailors are brave and intrepid. The sober and sensible part of them have the same feelings as other men, when their lives are at stake. As the law now stands, they lose all their wages, if the ship does not arrive safe. But if their wages are increased, to what their former advantages brought them in, they will not be injured. I could now wish to recommend to the proprietors, to form such a law as may totally prevent that very destructive custom of selling or buying commands, or births in the ships employed in their service. It is fraught with every mischief, and operates daily against every principle of justice and common honesty.

Here we shall dismiss a subject with which it will not be supposed that we are very intimately acquainted, (*especially since the disqualification of small proprietors*) only hinting to Sir Richard Hotham, that if he can but contrive to qualify our society to enter on the *direction*, and to review the affairs of this opulent Company, instead of confining our talents to the support of a monthly pamphlet,—we hereby engage, on so desirable a translation, to render his farther remonstrances on this or any other species of mal-administration, totally unnecessary: and we think he cannot have a fairer offer.

ART. VIII. *Philosophical Transactions*. VOL. LXII. concluded: See Review for January, p. 28.

ARTICLES relating to CHEMISTRY.

Article 19. *Observations on different Kinds of Air*. By Joseph Priestley, LL. D. F. R. S.

THIS long and valuable Article, which contains many original and important observations, both on the atmospheric, and on various kinds of factitious, air, has been very justly distinguished by the Society to which it is addressed, by their adjudication of Sir Godfrey Copley's medal to the ingenious Author of it. In his researches into this interesting part of natural philosophy, Dr. Priestley has indeed been peculiarly fortunate: though it is scarce just to use that expression in the present instance; as few of his discoveries have been the product of chance, but evidently the result of a happy turn for philosophical speculation, and of a certain address—a *curiosæ felicitas*—in planning, selecting, and executing the most apt or appropriate experiments. As the *Philosophical Transactions* do not fall into the hands of many who may be both inclined and qualified to prosecute and extend the Author's discoveries, we are glad to hear, not only that the Doctor is preparing a separate edition of this valuable article, which will shortly be published; but that he has likewise very considerably enlarged it with new and interesting observations. We shall therefore defer giving any account of the present paper, till we have had the satisfaction to peruse this larger and more complete detail of his philosophical inquiries.

The two remaining articles of this class contain only the analysis of certain mineral waters. In Article 3, Dr. Donald Monro gives an account of those of Castle-Loed and Fairburn, in the county of Ross; and of a purging water at Petkeathly in Perthshire. In the 32d Dr. Percival relates the experiments made by him on the waters of Buxton and Matlock, and adds some observations with respect to their use.

PAPERS relating to MEDICINE.

Article 31. *On the Digestion of the Stomach after Death*. By John Hunter, F. R. S. &c.

This article contains some new and curious facts, and physiological deductions from them, which throw considerable light on the process of digestion. The ingenious Author observes that all animal substances, while they are endowed with the *living principle*, are protected by it from the action of many other powers, to which they yield when they are divested of it. Thus, as long as this principle remains in them, worms, or other insects, live in the stomach, undisturbed by its digestive

gestive powers, and even breed and are hatched in that *viscus*: but on the loss of that principle, they become subject to these powers, and are compounded. ‘ If it were possible,’ says the Author, ‘ for a man’s hand, for example, to be introduced into the stomach of a living animal, and kept there for some considerable time, it would be found, that the dissolvent powers of the stomach could have no effect upon it; but if the same hand were separated from the body, and introduced into the same stomach, we should then find that the stomach would immediately act upon it.’

That the substance of the stomach itself is not formed of indigestible materials is well known; as the stomach of a dead animal is easily digested in the living stomach of another: but the Author has discovered that the latter, though it is capable of resisting the digestive powers which it contains, while it is possessed of the principle of life, is no sooner deprived of it, than it becomes immediately capable of being, itself, in part digested, merely by the remains of that very power, which it just before possessed, of digesting other inanimate substances; and which are now exerted upon its own substance.

In the dissection of dead bodies, the effects of this *self-digestive* power residing in the stomach have been often observed; though the true cause of the appearances was unknown. A considerable aperture has been found in this organ, at its great extremity, through which its contents have been observed to have passed into the cavity of the abdomen, so as to come into contact with the spleen and diaphragm; on both which have appeared evident marks of dissolution. The edges of this opening have exhibited signs of their having undergone the action of some solvent, so as to resemble the state of a fleshy substance which had been half digested in the stomach of a living animal. There are very few dead bodies, the Author observes, in which some traces at least of these appearances may not be observed.

It was natural to conclude that these seemingly morbid appearances had been produced during the life of the subject; and as natural, sometimes, to consider them as the probable causes of his death: but the Author never found that they had any connection with the symptoms of the preceding disease; and was afterwards led to the true cause, on finding these appearances most frequent in those who had died a violent death. In one case, for instance, here related, a man in perfect health, after having eat a hearty supper, was killed outright by a single blow of a poker on his head. On opening the abdomen, the stomach was found dissolved at its great end, and perforated; so that a considerable part of its contents had passed into the general cavity of the belly.

In consequence of a variety of observations and experiments made by the Author on the subject, he was led to conclude that it was 'from the process of digestion going on after death, that the stomach, being dead, was no longer capable of resisting the powers of that menstruum, which itself had formed for the digestion of its contents.' With this idea, he set about making experiments to produce these appearances at pleasure, which would have taught us how long the animal ought to live after feeding, and how long it should remain after death before it is opened; and above all, to find out the method of producing the greatest digestive power in the living stomach.* But this pursuit led him, he observes, into an unbounded field.

The general result deduced by the Author from his various experiments and observations made on different animals, particularly fish, is, that the process of digestion is not effected by means of 'a mechanical power, nor contractions of the stomach', nor by heat; but that something is secreted in the coats of the stomach, which is thrown into its cavity, and there animalises the food, or assimilates it to the nature of the blood. He adds, that in all the animals, whether carnivorous or not, upon which he has made observations, he has constantly found an acid, but not a strong one, contained in the juices of their stomach, when that *viscus* has been in a natural state.

Article 34. *On the medicinal Effects of a poisonous Plant exhibited instead of the Water-parsnip.* By Richard Pulteney, M. D. F. R. S.

This article contains the case of a gentleman, who had, during a course of several years, been afflicted with an inveterate disorder of the scorbutic class, that shewed itself in blotches which came out on different parts, and were succeeded by a copious separation of scales, as is usual in leprous cases. After having been reduced to the most deplorable state, in consequence of the disorder's gaining ground, notwithstanding the ex-

* This position, we apprehend, the Author does not mean to extend to animals universally. From Reaumur's experiments it seems to follow that in birds which feed on grain, and which have a gizzard, digestion is principally performed by a mechanical power, or by trituration. This force in the stomach of a turkey, measured by its effects in flattening certain tin tubes, which he obliged the bird to swallow, was found by him to be equal to 437 pounds. At the same time different sorts of grains, raw, boiled, and hulled, inclosed in these tubes, which were open at their extremities, were not at all affected. Nevertheless he acknowledges an acid liquor to exist in their stomachs, which promotes a fermentation and assimilation of their food. See *Mém. de l'Acad. Roy. de Sciences à Paris pour l'Année* 1752.

hibition of the most powerful remedies, he was at length cured by taking the juice of a certain poisonous plant which had been given him, through mistake, in the room of that of the Water-parsnip. The Author, on having been informed of this case, procured a specimen of the plant, which had effected this extraordinary cure, and found it to be the *Oenanthe crocata*, or Hemlock drop-wort; a vegetable which holds a distinguished place among the poisonous plants indigenous in this island; and concerning the deleterious effects of which the Reader will find some observations communicated to the Public by Dr. Watson, in the 44th and 50th volumes of the Philosophical Transactions.

Z O O L O G Y.

Article 20. *An Essay on the periodical appearing and disappearing of certain Birds, at different Times of the Year.* By the Hon. Daines Barrington, Vice-Pref. R. S.

In this essay the Author discusses a very curious problem in natural history, which he solves in opposition to the prevailing opinion among the most celebrated ornithologists, who now in general concur in accounting for the periodical disappearance of certain intire species of birds, by supposing that they migrate from hence into distant countries: and yet, according to Mr. Barrington, the principal foundation of this opinion is, that in Europe we see certain species of birds in particular seasons, and lose sight of them afterwards. From hence it has been hastily inferred that they cross the ocean, and visit other countries.

Mr. Barrington denies that any well attested instances can be produced of this supposed migration, which, if there were any such periodical flight, could not possibly have escaped the frequent observation of seamen. It has indeed been asserted that birds of passage become invisible in their flight, because they rise too high into the air to be perceived, and because they choose the night for their passage. The Author however expresses his doubts 'whether any bird was ever seen to rise to a greater height than perhaps twice that of St. Paul's cross;' and he further endeavours to shew that the extent of some of these supposed migrations (from the northern parts of Europe, for instance, to the line) is too great to be accounted for, by having recourse to the argument founded on a nocturnal passage.

The Author next recites, in a chronological order, all the instances that he has been able to collect, of birds having been actually seen by mariners when they were crossing a large extent of sea; and he endeavours to shew that no stress can be laid on the few casual observations of this kind, that have been produced in support of the doctrine of a regular and periodical migration.

Mr. Barrington afterwards proceeds to invalidate M. Adanson's celebrated observation with respect to the migration of the

the swallow, in particular, and which has been considered by many as perfectly decisive of the present question. He endeavours to shew that the four swallows which that naturalist caught, on their settling upon his ship, on the 6th of October, at about the distance of 50 leagues from the coast of Senegal, and which he supposes to have been then proceeding from Europe, to pass the winter in Africa, could not be true European swallows; or, if they were, could not have been on their return from Europe to Africa. His objections are founded principally on some proofs which he produces of M. Adanson's want of accuracy on this subject, which has led him, in the present instance, to mistake two African species of the swallow tribe, described and engraved by Brisson, for European swallows, to which they bear a general resemblance: or granting even that they were European swallows, he contends that they were flitting from the Cape de Verd Islands to the coast of Africa; 'to which short flight however they were unequal, and accordingly fell into the sailors' hands.'

After many observations and reflections on the subject, the Author endeavours to support the opinion that swallows, and perhaps some other supposed birds of passage, remain with us during the winter in a torpid state; observing that, notwithstanding the great care which they take to conceal themselves, it is certain that they have been frequently found, during the period of their supposed absence, lying hid in caverns, or hollow trees, and even under water. Beside other instances, well known to those who have attended to this subject, the Author gives us the testimony of Mr. Stephens A. S. S., who assured him that he had himself picked up a cluster of three or four swallows (or martins) out of a pond of his father's at Shrivenham in Berkshire, in the month of February; that they were caked together in the mud; and that on carrying them into the kitchen, they soon flew about the room, in the presence of his father, mother, and others. The same fact was afterwards confirmed to the Author by Dr. Pye, who was then Mr. Stephens's school-fellow at Shrivenham, and by another gentleman who now lives in that village.

It may naturally be asked, why swallows, in particular, are not frequently thus found in their torpid state. In answer to this question the Author observes, that 'the same instinct which prompts the bird thus to conceal itself, instructs it to choose such a place of security, that common accidents will not discover it;—that 'ponds are seldom cleaned in the winter, as it is such cold work for the labourers;—that facts of this sort are little attended to; and that the common labourers who have the best chance of finding torpid birds, make no mention of the discovery to others; as they consider it as a thing of course,
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and consequently not interesting to any one. He adds, that swallows may be constantly taken in the month of October, and even so late as November, during the dark nights, while they sit on the willows in the Thames; 'and that one may almost instantaneously fill a large sack with them, because at this time they will not stir from the twigs, when you lay your hands upon them.' This, says, the Author, 'looks very much like their beginning to be torpid, before they hide themselves under the water.'

On a matter which has so much divided the most celebrated naturalists, it might become us perhaps to be silent. We shall, however, just mention one observation on this litigated point, which has been suggested to us by an ingenious friend, and which, with certain concessions, appears to us to be perfectly decisive of this question, in favour of the doctrine of migration. We offer it with some degree of timidity; but as the public, we conceive, do not consider us in the light of professed ornithologists, we shall lose no credit in proposing it.

The swallow, it is supposed, like other birds, moults once a year at least: but during the whole time this bird is seen with us, it appears in full feather. The process of moulting therefore must be performed somewhere; but as it is absurd to suppose that this great change can be effected in these birds, while they are lying asleep or torpid in caverns and hollow trees, or immersed in clusters, in the mud at the bottom of ponds or rivers, they must moult in some distant country, to which they retire when they disappear in these parts.—Such is the substance of our friend's argument; and granting him his two *data*, we see not any objection that can be made to his conclusion.

In Article 2, Mr. Barrington investigates the specific characters which distinguish the rabbit from the hare; and suggests two criteria less exceptionable than those that have been hitherto offered to mark this distinction.—In the Article preceding it, is given a short technical description of a curious and uncommon species of bird, which Dr. James Badenach lately met with at Malacca: and in the 28th and 29th Articles Mr. J. R. Forster has given us an account, drawn up by him from the papers of one of the officers of the Hudson's Bay Company, of several uncommon quadrupeds and birds; a large collection of which has lately been presented to the Royal Society from the factory at Hudson's Bay.

BOTANY.

This class contains only two papers, in the first of which, Article 16, Mr. Holwel gives an account of a new species of oak, first discovered and propagated about seven years ago by Mr. Wm. Lucombe of St. Thomas, near Exeter; and since that time, by many gentlemen in the adjoining counties. The progenitor of
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this new race was produced from an acorn, taken, together with many others, from an oak of the iron or wainscot species, and sown with them. It soon distinguished itself from the rest, by keeping its leaves throughout the winter. Many thousands were grafted from it, which the Author had the pleasure of seeing somewhat above a year ago, 'in high flourishing beauty and verdure, notwithstanding the severity of the winter.' But the peculiar and estimable part of the character of this tree, is the amazing rapidity of its growth. The parent tree, seven years old, measured 21 feet in height, and full 20 inches in the girt. The first that Mr. Lucombe grafted, which is 6 years old, has even outshot its parent two feet in height. The single shoot made by this species of oak annually is in general from four to five feet; so that, the Author calculates, these trees will, in the space of 30 or 40 years, outgrow in height and girt the common oak at a hundred. Its wood likewise is thought, by the best judges, to exceed all other oak in strength and hardness.

The 23d article contains a proposal made by Mr. Christopher Gullet of preserving different vegetables, particularly cabbages, wheat, fruit trees, and turneps, from the ravages of caterpillars, flies, &c. by drawing an elder bush over them, the effluvia of which appear, from some experiments here related, to be extremely offensive to these and other noxious insects.

PAPERS relating to NATURAL HISTORY and GEOGRAPHY.

In the 10th and 11th articles Captain Charles Newland communicates some useful nautical observations made by him during a voyage on the Red Sea, accompanied with a new chart of that sea, and two large draughts of the roads of Mocha and Judda. In the 15th article a particular account is given, by Mr. John Walker, of the late extraordinary irruption of Solway Moss, illustrated with a drawing: and the 25th contains a table of the observations made by Captain Cook, in his voyage round the world, on the flowing of the tides in different parts of the South Sea.

ANTIQUITIES.

Article 8. *An Account of a suberated Denarius, &c.* By the Rev. John Swinton, B. D. F. R. S.

Though we have repeatedly for some time past attempted, as far as we decently might, to divert the reverend Author of this article from his minute and uninteresting investigations of obliterated and mutilated legends, that occur in certain remains of Punic and Etrurian antiquity; he presents himself once more on the same ground, and appears as intensely occupied as ever in the same unimportant inquiries.—Your true antiquarian *hobbyhorse*, we find, is a grave and stately animal, and not easily to be put out of his accustomed pace, by the *crossings and jostlings*

jossings of a frisky critical poney. We sometimes however have the vanity to imagine that we may have been instrumental, of late, in checking the frequency of his airings; and rejoice that we have at present the result of only one of them, to relate. The matter ends in determining that the letters P. COSINI, very ill preserved, may yet be read on one side of a certain subzrated denarius in Mr. S.'s possession; and M. PLÆTORI, on the reverse; and that the exergue, in Etruscan characters, may stand for 'FIR, or rather FUR, ANTIE, i. e. FORS, FORTUNA, or SORS, ANTII, or ANTIAT.' The import of this exergue, thus satisfactorily cleared up, Mr. S. learnedly discusses;—but, alas! 'who P. Cofinius, whose Name seems to have been handed down to us by this denarius, was, or what was the particular mode of his connection with M. Plætorius, I cannot at present,' says the Author, 'for want of sufficient light from ancient history, and authentic Roman monuments, take upon me to decide.'

Leaving P. Cofinius, whom nobody knows, we meet, in article 33, with an account given by Dr. Charles Collignon, of the discovery of a body which, from certain circumstances, is supposed to have been the remains of Thomas Beaufort, Duke of Exeter, uncle to King Henry V. and which was lately found on digging into the ruins of the Abbey at St. Edmundsbury in Suffolk. Though wrapped only in a cære cloth, surrounded with a sheet of lead, all the parts, except the viscera of the abdomen, which had been taken out, were found in an uncommon state of preservation. Though the muscles in general had lost their red colour, the *psoas magnus* exhibited evident marks of red muscular fibres. The *dura mater* was intire, as were even the coats of the eye, which had not wholly lost their glistening appearance. It is difficult to determine how far the singular preservation of this body from putrefaction was owing to art, or to the operation of natural causes.

ELECTRICITY and METEORS.

In the 17th article an account is given, drawn up by Mr. Henly, of a storm of lightning which struck the chapel, or tabernacle, in Tottenham-court-road; together with a detail of its effects on the building, and on the person of a man who was killed by it. This relation, as well as the many others of the same kind that have been formerly published, fully evinces the utility of metallic conductors.—In the following article some observations are communicated by Thomas Ronayne, Esq; on *Atmospherical Electricity*, from which it appears that the air, particularly in Ireland, is in the winter season almost constantly in a state of positive electricity, especially during frost, and when the weather is foggy.

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The 26th article contains a description of an excellent electrometer, of a very simple and easy construction, invented by Mr. Henly, and strongly recommended by Dr. Priestley, in a letter addressed by him to Dr. Franklin, on account of its superior usefulness and accuracy, to every other instrument of this kind yet proposed. A slender rod, or index, made of box-wood, with a cork ball at its extremity, turns on the center of a vertical graduated semicircle, fixed to an upright stem of box, placed on the prime conductor; and by the angle which it makes with the said stem, on being repelled from it by the electricity of a jar or battery, it indicates with the greatest exactness the progress and height of any charge.

To this description, which is accompanied with a plate, some curious experiments are added, communicated by Mr. Henly, who has produced some of the great effects of Dr. Priestley's batteries, by means only of a single jar, merely by laying great weights on the bodies under which the explosion is made to pass. By this expedient he has frequently, with this moderate charge, raised a weight of six pounds Troy, and has shattered strong pieces of plate-glass into thousands of the smallest fragments, and sometimes to an impalpable powder. When the glass has been strong enough to resist in some measure the violence of the shock, it has been marked by the explosion with the most lively and beautiful colours, which are sometimes disposed in prismatic order. In some specimens three or four distinct returns of the same colour may be observed. On examining the glass, the colours are plainly seen to have been produced by its surface being shattered into thin *lamelle*, varying regularly in thickness, in proportion to their distance from the path of the explosion.

The 5th and 27th articles contain only meteorological observations made at Lyndon and Ludgvan, by Mr. Thomas Barker, and the late Dr. Borlase.

MISCELLANEOUS ARTICLES.

In article 7, Mr. J. R. Forster gives an account of the roots with which the Indians in the neighbourhood of Hudson's Bay dye porcupine quills of a bright and durable red and yellow colour; and of his attempts to employ some of these roots, that have lately been sent over hither, in the dying of woollen stuffs, in which he has succeeded so far as to produce a bright and lasting yellow.—In a similar manner the Spaniards at Mexico have lately learnt of their Indian neighbours the art of dying the deepest, least corrosive, and most lasting black that ever was known, and which they extract from a plant called *Cascabela*. The Reader will find a short description, and a drawing of the fruit, of this vegetable, in the late Abbé Chappé's *Voyage en Californie*,

California, (page 57) noticed in the Appendix to our 48th volume, p. 566.

In the 12th article Capt. Newland relates the expedients he employed to procure fresh water at sea, to the amount of 8 or 10 gallons in 12 hours, with no other apparatus than an iron pot; an empty cask for a refrigerator; some sheet lead beat into a pipe, for a worm; a small jar, for a receiver; a few wood ashes, or soap, and billet wood for fuel. In the next article he attributes the luminous appearance of the sea-water at night to animalcules and the spawn of small fish.

The 35th and last article of this volume contains the detail of some experiments on two dipping needles, made according to a plan of the Rev. Mr. Mitchel, and executed for the Board of Longitude by Mr. Nairne. From the nearly uniform result of these trials, these instruments appear to have been planned and constructed with the greatest accuracy, and as free from friction as is possible or necessary. The needle for instance is so tenderly suspended that, its N. end being raised to a horizontal position, and then let go, it would vibrate between 8 and 9 minutes before it settled. We find the dip of the needle to have been at a medium about 72 degrees and 10 or 20 minutes. A drawing of the instrument accompanies this paper.

ART. IX. *The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century.* To which are prefixed Two Dissertations: I. On the Origin of Romantic Fiction in Europe. II. On the Introduction of Learning into England. Volume the First. By Thomas Warton, B. D. Fellow of Trinity College, Oxford, and of the Society of Antiquaries. 4to. 1 l. 1 s. Boards. Doddsley. 1774.

OF all the species of intellectual entertainment, there seems to be none more engaging than that which exhibits the progress of the arts and sciences. To mark the gradual formation of taste, the slow but successful pursuit of truth, character, and nature; to observe the efforts of the human mind, making its way through ages, from the depth of Gothic barbarity, till it exults in the full expansion of classical and philosophical splendour;—this is one of the noblest and most interesting objects of human curiosity and investigation. In no sphere can these researches be attended with a higher or more sentimental pleasure than in that of English poetry; in tracing the history of which we find a degree of sensibility almost bordering on enthusiasm. In what this pleasure originates, it may not, perhaps, be easy to describe; as it is not unlike many of those instinctive sensations, which, while we enjoy, we need hardly regret our ignorance of their cause. We cannot, however, fall into our Author's opi-

nion, where * he ascribes them to that 'triumph of superiority with which we look back on the savage condition of our ancestors,' or to 'conscious pride, arising in a great measure from a tacit comparison of the infinite disproportion between the feeble efforts of remote ages, and our present improvements in knowledge.'

To rest the cause of our pleasure in this, would be to throw a needless discredit on the motives by which we are actuated. To an ingenuous and discerning mind there will appear little if any reason for the triumph of superiority. If those who now excel in the arts had brought them from their first rudiments to the perfection in which they stand, they would, indeed, have an obvious foundation for 'conscious pride;' but when they consider the long and almost imperceptible gradations by which those arts advanced to their perfection, how little the last improver gained upon his predecessor, and how little they may have added to that perfection themselves, the idea of triumph vanishes immediately.

The pleasure we find, then, in tracing the infancy of the arts we love, we may ascribe to something that shall do more honour to our moral nature. We may ascribe it to *that* principle of love itself. Who ever felt its influence, but found a tender interest in the history of its object? Who, but found even the sports of infancy, and the minutest anecdotes of that object important? Those who have been no strangers to the tender passion will subscribe to the truth of this observation; and we well know that the moral and intellectual are perfectly analogous to the natural affections.

Leaving the matter under this by no means refined or far-fetched idea, we will, in the first place, recommend to our Readers the Author's account of his very agreeable undertaking.

'I have chose to exhibit the history of our poetry in a chronological series: not distributing my matter into detached articles, of periodical divisions, or of general heads. Yet I have not always adhered so scrupulously to the regularity of annals, but that I have often deviated into incidental digressions; and have sometimes stopped in the course of my career, for the sake of recapitulation, for the purpose of collecting scattered notices into a single and uniform point of view, for the more exact inspection of a topic which required a separate consideration, or for a comparative survey of the poetry of other nations.

'A few years ago, Mr. MASON, with that liberality which ever accompanies true genius, gave me an authentic copy of Mr. PORE's scheme of a History of English Poetry, in which our poets were classed under their supposed respective schools. The late lamented

* In his Preface.

Mr. GRAY had also projected a work of this kind, and translated some Runic odes for its illustration, now published; but soon relinquishing the prosecution of a design, which would have detained him from his own noble inventions, he most obligingly condescended to favour me with the substance of his plan, which I found to be that of Mr. PORE, considerably enlarged, extended, and improved.

It is vanity in me to have mentioned these communications. But I am apprehensive my vanity will justly be thought much greater, when it shall appear, that in giving the history of English poetry, I have rejected the ideas of men who are its most distinguished ornaments. To confess the real truth, upon examination and experiment, I soon discovered their mode of treating my subject, plausible as it is, and brilliant in theory, to be attended with difficulties and inconveniences, and productive of embarrassment both to the reader and the writer. Like other ingenious systems, it sacrificed much useful intelligence to the observance of arrangement; and in the place of that satisfaction which results from a clearness and a fulness of information, seemed only to substitute the merit of disposition, and the praise of contrivance. The constraint imposed by a mechanical attention to this distribution, appeared to me to destroy that free exertion of research with which such a history ought to be executed, and not easily reconcilable with that complication, variety, and extent of materials, which it ought to comprehend.

The method I have pursued, on one account at least, seems preferable to all others. My performance, in its present form, exhibits without transposition the gradual improvements of our poetry, at the same time that it uniformly represents the progression of our language.

Some perhaps will be of opinion, that these annals ought to have commenced with a view of the Saxon poetry. But besides that a legitimate illustration of that jejune and intricate subject would have almost doubled my labour, that the Saxon language is familiar only to a few learned antiquaries, that our Saxon poems are for the most part little more than religious rhapsodies, and that scarce any compositions remain marked with the native images of that people in their Pagan state, every reader that reflects but for a moment on our political establishment must perceive, that the Saxon poetry has no connection with the nature and purpose of my present undertaking. Before the Norman accession, which succeeded to the Saxon government, we were an unformed and an unsettled race. That mighty revolution obliterated almost all relation to the former inhabitants of this island; and produced that signal change in our policy, constitution, and public manners, the effects of which have reached modern times. The beginning of these annals seems therefore to be most properly dated from that era, when our national character began to dawn.

It was recommended to me, by a person eminent in the republic of letters, totally to exclude from these volumes any mention of the English drama. I am very sensible that a just history of our stage is alone sufficient to form an entire and extensive work; and this argument, which is by no means precluded by the attempt here offered to the Public, still remains separately to be discussed, at large, and in form. But as it was professedly my intention to comprise every

species of English poetry, this, among the rest, of course claimed a place in these annals, and necessarily fell into my general design. At the same time, as in this situation it could only become a subordinate object, it was impossible I should examine it with that critical precision and particularity, which so large, so curious, and so important an article of our poetical literature demands and deserves. To have considered it in its full extent, would have produced the unwieldy excrescence of a disproportionate episode; not so have considered it at all, had been an omission, which *must detract* from the integrity of my intended plan. I flatter myself however, that from evidences hitherto unexplored, I have recovered hints which may facilitate the labours of those, who shall hereafter be inclined to investigate the ancient state of dramatic exhibition in this country, with due comprehension and accuracy.

It will probably be remarked, that the citations in the first volume are numerous, and sometimes very prolix. But it should be remembered, that most of these are extracted from ancient manuscript poems never before printed, and hitherto but little known. Nor was it easy to illustrate the darker and more distant periods of our poetry, without producing ample specimens. In the mean time, I hope to merit the thanks of the antiquarian, for enriching the stock of our early literature by these new accessions: and I trust I shall gratify the reader of taste, in having so frequently rescued from oblivion the rude inventions and irregular beauties of the heroic tale, or the romantic legend.

The design of the *DISSERTATIONS* is to prepare the reader, by considering apart, in a connected and comprehensive detail, some material points of a general and preliminary nature, and which could not either with equal propriety or convenience be introduced, at least not so formally discussed, in the body of the book; to establish certain fundamental principles to which frequent appeals might occasionally be made, and to clear the way for various observations arising in the course of my future enquiries.

The first dissertation, on the origin of Romantic Fiction in Europe, contains abundance of antique learning and ingenious conjecture. It has been a received opinion, that this kind of Arabian fabling was introduced into the West by means of the Crusades; but it is Mr. Warton's object to shew that its reception in Europe runs higher than the era of the Crusades, and he supposes that it was introduced into Spain by the Arabs, or Saracens, who came thither from the northern coast of Africa, about the beginning of the eighth century. Now, there is, we apprehend, no doubt but these Saracens would bring with them their peculiar fables, and that by their long authority and residence in Spain, those fables would unavoidably be communicated and disseminated through Europe. But, certainly, the introduction of romantic fiction into this quarter of the world does not originate with them. The innumerable hords that migrated from the North-east, and overflowed the West, were not without their romantic fictions, of a different species, indeed,

deed, from the Arabic fabling, but the latter came quickly to incorporate with them; and the romance of the Arab served only as a splendid caparison to the chivalry of the Goth.

Our learned Author has favoured us in this dissertation with some very ingenious observations on the Gothic poetry, a subject which has lately so much attracted the attention of those whose enquiries have led to the arts of antiquity †.

Among other arts which Odin's Gifts planted in Scandinavia, their skill in poetry, to which they were addicted in a peculiar manner, and which they cultivated with a wonderful enthusiasm, seems to be most worthy our regard, and especially in our present inquiry.

As the principal heroes of their expedition into the north were honourably distinguished from the Europeans, or original Scandinavians, under the name of A.S.E. or Asiatics, so the verses, or language, of this people, were denominated A.S.E. or ASIATIC speech*. Their poetry contained not only the praises of their heroes, but their popular traditions and their religious rites; and was filled with those fictions which the most exaggerated Pagan superstition would naturally implant in the wild imaginations of an Asiatic people. And from this principle alone, I mean of their Asiatic origin, some critics would at once account for a certain capricious spirit of extravagance, and those bold eccentric conceptions, which so strongly distinguish the old northern poetry †. Nor is this fantastic imagery, the only mark of Asiaticism which appears in the Runic odes. They have a certain sublime and figurative cast of diction, which is indeed one of their predominant characteristics ‡. I am very sensible that all rude nations are naturally apt to cloath their sentiments in this style. A propensity to this mode of expression is necessarily occasioned by the poverty of their language, which obliges them frequently to substitute similitudes and circumlocutions: it arises in great measure from feelings undisguised and unrestrained by custom or art, and from the genuine efforts of nature working more at large in uncultivated minds. In the infancy of society, the passions and the imagination are alike uncontrolled. But another cause

† Mont. Mallet, Dr. Percy, &c.

* "Lingua Danicam antiquam, cujus in rhythmis usus fuit, veteres appellarunt ASAMAL, id est Asiaticam, vel ASARUM SERMONEM; quod cum ex Asia Odinus secum in Daniam, Norwegiam, Sueciam, atque regiones septentrionales, invexerit." Steph. Stephan. Præfat. ad Saxon. Grammat. Hist.

† A most ingenious critic observes, that "what we have been long accustomed to call the ORIENTAL VEIN of poetry, because some of the EARLIEST poetical productions have come to us from the east, is probably no more ORIENTAL than OCCIDENTAL." Blair's Crit. Diss. on Ossian, vol. ii. p. 317. But all the LATER oriental writers through all ages have been particularly distinguished for this VEIN. Hence it is here characteristic of a country not of an age. I will allow, on this writer's very just and penetrating principles, that an early northern ode shall be as sublime as an eastern one. Yet the sublimity of the latter shall have a different character; it will be more inflated and gigantic.

‡ Thus, a Rainbow is called, *the bridge of the gods*. Poetry, *the mead of Odin*. The earth, *the vessel that floats on ages*. A ship, *the barge of the waves*. I.e. *the vast bridge*. Herbs, *the fleece of the earth*. A Battle, *a bath of blood*, *the hail of Odin*, *the flock of bucklers*. A Tongue, *the sword of words*. Night, *the veil of cares*. Rocks, *the bones of the earth*. Arrows, *the hailstorm of helmet*, &c. &c.

seems to have concurred in producing the effect here mentioned. When obvious terms and phrases evidently occurred, the Runic poets are fond of departing from the common and established diction. They appear to use circumlocution and comparisons not as a matter of necessity, but of choice and skill: nor are these metaphorical colourings so much the result of want of words, as of warmth of fancy*.

Their warmth of fancy, however, if supposed to have proceeded from the principles above suggested, in a few generations after this migration into Scandinavia, must have lost much of its natural heat and genuine force. Yet ideas and sentiments, especially of this sort, once imbibed, are long remembered and retained, in savage life. Their religion, among other causes, might have contributed to keep this spirit alive; and to preserve their original stock of images, and native mode of expression, unchanged and unabated by climate or country. In the mean time we may suppose, that the new situation of these people in Scandinavia, might have added a darker shade and a more savage complexion to their former fictions and superstitions; and that the formidable objects of nature to which they became familiarised in those northern solitudes, the piny precipices, the frozen mountains, and the gloomy forests, acted on their imaginations, and gave a tincture of horror to their imagery.

A skill in poetry seems in some measure to have been a national science among the Scandinavians, and to have been familiar to almost every order and degree. Their kings and warriors partook of this epidemic enthusiasm, and on frequent occasions are represented as breaking forth into spontaneous songs and verses†. But the ex-

escape

* In a strict geographical sense, the original country of these Asiatic Goths might not be so situated as physically to have produced these effects. Yet it is to be observed, that ~~these countries~~ and vicinity are in this case sometimes equivalent to climate. The Persian traditions and superstitions were current even in the northern parts of Tartary. Georgia, however, may be fairly considered as a part of Persia. It is equal in fertility to any of the eastern Turkish provinces in Asia. It affords the richest wines, and other luxuries of life, in the greatest abundance. The most beautiful virgins for the seraglio are fetched from this province. In the mean time, thus much at least may be said of a warm climate, exclusive of its supposed immediate physical influence on the human mind and temperament. It exhibits all the productions of nature in their highest perfection and beauty; while the excessive heat of the sun, and the fewer incitements to labour and industry, dispose the inhabitants to indolence, and to living much abroad in scenes of nature. These circumstances are favourable to the operations of fancy.

† Harold Hardraade, king of Norway, composed sixteen songs of his expedition into Africa. Asbjørn Pruda, a Danish champion, described his past life in nine strophes, while his enemy Bruce, a giant, was tearing out his bowels. "i. Tell my mother Suanbitta in Denmark, that she will not this summer comb the hair of her son. I had promised her to return, but now my side shall feel the edge of the sword. ii. It was far otherwise, when we sat at home in mirth, bearing ourselves with the drink of ale; and coming from Hordeland passed the gulf in our ships; when we quaffed mead, and conversed of liberty. Now I alone am fallen into the narrow prisons of the giants. iii. It was far otherwise, &c." Every stanza is introduced with the same choral burden. Bartholin. Antiquit. Danic. l. i. cap. 30. p. 158. edit. 1689. The noble epicure of Regner Lodbrog is more commonly known. The champion Orvarodd, after his expeditions into various countries, sung, on his death-bed, the most memorable events of his life in metre. Hallmund, being mortally wounded, commanded his daughter to listen to a poem which he was about to deliver, containing histories of

his

ercise of the poetical talent was properly confined to a stated profession: and with their poetry the Goths imported into Europe a species of poets or singers, whom they called *SCALDS* or *POLISHERS OF LANGUAGE*. This order of men, as we shall see more distinctly below, was held in the highest honour and veneration: they received the most liberal rewards for their verses, attended the festivals of heroic chiefs, accompanied them in battle, and celebrated their victories.

These Scandinavian bards appear to have been esteemed and entertained in other countries besides their own, and by that means to have probably communicated their fictions to various parts of Europe. I will give my reasons for this supposition.

In the early ages of Europe, before many regular governments took place, revolutions, emigrations, and invasions, were frequent and almost universal. Nations were alternately destroyed or formed; and the want of political security exposed the inhabitants of every country to a state of eternal fluctuation. That Britain was originally peopled from Gaul, a nation of the Celts, is allowed; but that many colonies from the northern parts of Europe were afterwards successively planted in Britain and the neighbouring islands, is an hypothesis equally rational, and not altogether destitute of historical evidence. Nor was any nation more likely than the Scandinavian Goths, I mean in their early periods, to make descents on Britain. They possessed the spirit of adventure in an eminent degree. They were habituated to dangerous enterprizes. They were acquainted with distant coasts, exercised in navigation, and fond of making expeditions, in hopes of conquest, and in search of new acquisitions. As to Scotland and Ireland, there is the highest probability, that the

his victories, and to engrave it on tablets of wood. Bartholin. *ibid.* p. 162. Saxo Grammaticus gives us a regular ode, uttered by the son of a king of Norway, who by mistake had been buried alive, and was discovered and awakened by a party of soldiers digging for treasure. Sax. Grammat. l. 5, p. 50. These circumstances entered of their speaking in metre on the most common occurrences.

† The Sogdians were a people who lived eastward of the Caspian Sea, not far from the country of Odin's Goths. Quintus Curtius relates, that when some of that people were condemned to death by Alexander on account of a revolt, they rejoiced greatly, and testified their joy by SINGING VERSES and dancing. When the king enquired the reason of their joy, they answered, "that being soon to be *RESTORED TO THEIR ANCESTORS* by so great a conqueror, they could not help celebrating so honourable a death, which was the wish of all brave men, in their own ACCUSTOMED SONGS." Lib. vii. c. 8. I am obliged to Doctor Percy for pointing out this passage. From the correspondence of manners and principles it holds forth between the Scandinavians and the Sogdians, it contains a striking proof of Odin's migration from the east to the north: first, in the spontaneous exercise of the poetical talent; and secondly, in the opinion, that a glorious or warlike death, which admitted them to the company of their friends and parents in another world, was to be embraced with the most eager alacrity, and the highest sensations of pleasure. This is the doctrine of the Edda. In the same spirit, *RIPENS MORIAR* is the triumphant close of Regner Lodbrog's dying ode. [See Keyser, *ubi* *infra*. p. 127.] I cannot help adding here another stroke from this ode, which seems also to be founded on eastern manners. He speaks with great rapture of drinking, "*ex concavis crateribus craniorum.*" The inhabitants of the island of Ceylon to this day carouse at their feasts, from cups or bowls made of the skulls of their deceased ancestors. Ives's *VOYAGE TO INDIA*, ch. 9. p. 62. Lond. 1773. 4to. This practice these islanders undoubtedly received from the neighbouring continent. Compare Keyser, *Antiquitat. Set. Septentrional.* p. 362. seq.

Scutes, who conquered both those countries, and possessed them under the names of Albin Scutes and Irin Scutes, were a people of Norway. The Caledonians are expressly called by many judicious antiquaries a Scandinavian colony. The names of places and persons, over all that part of Scotland which the Picts inhabited, are of Scandinavian extraction. A simple catalogue of them only, would immediately convince us, that they are not of Celtic, or British, origin. Flaherty reports it as a received opinion, and a general doctrine, that the Picts migrated into Britain and Ireland from Scandinavia. I forbear to accumulate a pedantic parade of authorities on this occasion: nor can it be expected that I should enter in a formal and exact examination of this obscure and complicated subject in its full extent, which is here only introduced incidentally. I will only add, that Scotland and Ireland, as being situated more to the north, and probably less difficult of access than Britain, might have been objects on which our northern adventurers were invited to try some of their earliest excursions: and that the Orkney-islands remained long under the jurisdiction of the Norwegian potentates.*

We shall here beg leave to step back a moment to introduce a short digression concerning the ancient connection between Wales and Cornwall, &c.

And here I digress a moment to remark, that in the circumstance just mentioned about Wales, of its connection with Armorica, we perceive the solution of a difficulty which at first sight appears extremely problematical: I mean, not only that Wales should have been so constantly made the theatre of the old British chivalry, but that so many of the favourite fictions which occur in the early French romances, should also be literally found in the tales and chronicles of the elder Welsh bards*. It was owing to the perpetual communication kept up between the Welsh, and the people of Armorica who abounded in these fictions, and who naturally took occasion to interweave them into the history of their friends and allies. Nor are we now at a loss to give the reason why Cornwall, in the same French romances, is made the scene and the subject of so many romantic adventures†. In the meantime we may observe, what indeed has

* It is conjectured by Wormius, that *Ireland* is derived from the *Rubic Yr*, a bow, for the use of which the Irish were once famous. Lit. Res. c. xvii. p. 101. The Asiatics near the lake Maeotis, from which Odin led his colony in Europe, were celebrated archers. Hence Hercules in Theocritus, Idyll. xlii. 56.

Μαυρίκιος λαβόν τοιαύτην τόξα.

Compare Salmas. de Hellen. p. 369. And Flaherty. Ogyg. Part. iii. cap. xviii. p. 122. edit. 1685. Stillingfleet's Orig. Brit. Præf. p. xxxviii.

* The story of LE COURT MANTEL, or the BOY AND THE MANTLE, told by an old French troubadour cited by M. de Sainte Palaye, is recorded in many manuscript Welsh chronicles, as I learn from original letters of Lhuyd in the Ashmolean Museum. See Mem. Anc. Chev. i. 119. And Obs. Spenser, i. § ii. p. 52, 53. And from the same authority I am informed, that the fiction of the giant's coat composed of the beards of the kings whom he had conquered, is related in the legends of the bards of both countries. See Obs. Spens. ut supr. p. 24. &c. But instances are innumerable.

† Hence in the Armorican tales just quoted, mention is made of *Tôtacés* and *Exeter*, anciently included in Cornwall. In Chaucer's ROMANCE OF THE ROSE we have "Horapipis of Cornewaile," among a great variety of musical instruments v. 4250. This is literally from the French original, v. 3951.

been already implied, that a strict intercourse was upheld between Cornwall and Wales. Their languages, customs, and alliances, as I have hinted, were the same; and they were separated only by a strip of inconsiderable breadth. Cornwall is frequently styled West-Wales by the British writers. At the invasion of the Saxons, both countries became indiscriminately the receptacle of the fugitive Britons. We find the Welsh and Cornish, as one people, often joining themselves as in a national cause against the Saxons. They were frequently subject to the same prince, who sometimes resided in Wales, and sometimes in Cornwall; and the kings or dukes of Cornwall were perpetually sung by the Welsh bards. Elyard Gwr, a Welsh bard, in his sublime and spirited ode to Llewellyn, son of Grunhodd, the last prince of Wales of the British line, has a wish; "May the prints of the hoofs of my prince's steed be seen as far as CORNWALL." Traditions about King Arthur, to mention no more instances, are as popular in Cornwall as in Wales; and most of the romantic castles, rocks, rivers, and caves, of both nations, are alike at this day distinguished by some noble achievement, at least by the name, of that celebrated champion.

Of this capital work, so replete with entertainment and erudition, we shall continue to present our Readers with further accounts.

* I Who was sometimes chosen from Wales and Cornwall, and sometimes from ARMORICA. Barlaam, ubi supr. p. 403. See also p. 375, 377, 383. And Conail. Spelman, tom. i. 9. 11a. edit. 1639. fol. Stillingfleet's Orig. Brit. ch. 5. p. 344. seq. edit. 1688. fol. From CORNUALLIA, used by the Latin mediæval historians, came the present name Cornwall. Barlaam, ibid. p. 325.

† Evans, p. 43.

ART. X. Observations on the Discourses delivered at the Royal Academy, addressed to the President. 4to. 18. Almon. 1774.

THIS Writer, after some attempts at ridicule, to which he shews himself altogether unequal, seriously charges the learned President with bestowing an unreasonable applause on the *chiaro oscuro*, or, as he calls it, the *twilight* manner of the Bolognese school, ultimately to recommend his own. This, he says, must be to the prejudice of the sublime art; and if his complaint be justly founded it deserves attention; but it must be remembered that controversies of this kind, like other polemical engagements, have been carried on by the followers of rival schools with a degree of acrimony that generally lost sight of truth. The Author of this pamphlet seems to be as warm an advocate for the Venetian, as the President could possibly be for the Bolognese masters. We must, however, do him the justice to acknowledge that in the following extract there are some just, and some very supportable observations.

* The Roman, Bolognese, and Venetian Schools, have each had their separate pursuits, and each may be said to have excelled in them; and as I am confident that the Venetians would

would have drawn better, had they been able, so am I that the Romans and Bolognese would have coloured better from the same motives.

‘ Raphael, Michael Angelo, Titian, and the Carracci, the heads of the four great schools of painting, have acquired their reputation, each by their respective excellencies, all of them different from each other. Let us examine into the merits of these great masters, and we shall find they have none of them arrived at the summit of perfection, which tho’ indeed unattainable, yet is laudable to attempt, we shall then see that each in his separate walk has contributed greatly towards it; and tho’ unsuccessful, they have, like Phœton, greatly fallen.

‘ I am not idiot enough to believe, that painting derives no lustre or advantage from the most consummate harmony of colours, or that it is incompatible with the great end of the art; and I think that Titian, when he was reproved by Michael Angelo, for not designing better, might have retorted upon this great man, for not colouring better; he might even have gone further, and advised him to have introduced *gentlemen into his pictures*, instead of *porters*. The ideas of Michael Angelo, were of the sublimest kind, and he has sometimes expressed them well; but surely that man is reprehensible, who gives us a *Hercules*, when we should have an *Apollo*. I am not insensible to the merits of this great master, I allow him all; I have studied with care and attention his most capital work (and indeed the only one by which we can judge of him as a painter) I mean *the Capella Sistina*, in the *Vatican*, and consider it as a work abounding with numberless excellencies; but at the same time that I admire his conceptions, I cannot help thinking that the artist was as desirous of shewing his superior skill in the mechanism and contortions of the human body, as Titian and Paul Veronese have been in shewing their knowledge in the *flatter and extravagance* of their harmonious colouring.

‘ Raphael, whose merits as a painter I place above censure, had judgment and penetration enough to temper the severity and extravagance of his rival, and turn them to the greatest advantage; but the world has produced few geniuses of this cast; it is the bee only that can gather honey from every flower; this great master saw the necessity of fine colouring; that he understood and practised it, we have the evidence of his works; and whoever will examine the *transfiguration*, and some other of his pictures, will find proofs of his abilities in this branch of the art, that would do honour even to the pencil of Titian.

‘ The genius of Michael Angelo I consider of such a kind, as to be studied with the utmost care, and that nothing but the deepest reflection can turn him to any advantage. Sir J——a would have done well, I think, in recommending him to the young

young student, to have pointed out to him in what manner he ought to be studied; for as there is no man whose ideas and conceptions are more elevated and sublime, so there is no man more proper to raise those sentiments, in the mind of the young artist, that lead to the noblest ends of painting; but the difficulty is, in properly distinguishing where those beauties lie. They are to be chosen with a partial eye, otherwise extravagance may be mistaken for beauty, and caricature for character and expression.

6 The Carraccis, and particularly Annibali, seem best to have understood and dived into the principles of this great man, as may be seen by their works, and the *Farnese Gallery* alone sufficiently shews what use he has made of him. He has there studied him, not as a servile copyist, but like a great master, by rousing that fire, which has produced one of the noblest works the art of painting can boast of. This is the light in which I see Michael Angelo, and in him, I must confess, I am more struck with the mind that conceived, than the hand that executed; the former is often sublime, when the latter is caricatura.

7 I shall conclude with considering how far the Venetians have deserved the censure that has been thrown upon them; and how far their excellencies are incompatible with the great ends of painting. It is but reasonable to ask what Sir J——a has seen of, and where he has studied this school? Has he gone to the fountain head? Has he grounded his ideas of their imperfections, from their most capital works? Has he studied with attention and candour, the *Martyrdom of Pietro Martyr*, in the convent of St. Giovanni and Paolo? The *Assumption of the Virgin* at the high altar, in the Church of the Frari at Venice? The same subject in the Cathedral of Verona, by Titian? The *Europa*, and many of the cieling in the Doge's Palace, and several altar pieces in the Churches at Venice, by Paul Veronese? The organ doors of the *Madonna del Orto*, and the *Frescoes of the Tofetti Palace*, in the same city, by Tintoret? If he has, let him acquit his judgment; let him with candour confess, and it can be no disgrace to him, that these are works, that will stand in competition with any thing that the schools of Rome and Bologna ever produced; and let him then acknowledge, that fine colouring, is not incompatible with the noblest paths of painting.

8 My idea of the duty of a painter is (however I may be deceived) to represent his scenes, and particularly what relates to colouring, as perfect and as near to nature as possible; nor will I adopt the sentiments of any man that shall declare, that a November fog (which I conceive to be the same thing in nature, as the twilight system is in painting) can throw an additional lustre upon any scene; and let me ask (supposing ourselves

selves spectators of those transactions) would the *Transfiguration*, or the *Communion of St. Jerome*, have been beheld with a greater degree of beauty thro' such a medium? Or that those enchanting scenes, which have been so happily attempted and executed by *Claude Lorraine*, would have been properer subjects for the pencil, had this Sun, to which they owe their force and glory been obscured by mist and vapour.

There appears to be an impropriety in the title page of this pamphlet. These observations can hardly be said to be addressed to the *Reader*, who is all along spoken of in the third person.

Art. XI. *Louisa: A Tale.* By Charles Jenner, M.A. To which is added, An Elegy to the Memory of Lord Lyttelton. 4to. 2s. Cadell, 1774.

THIS poem is every where marked with that simplicity and tenderness which have generally distinguished the productions of Mr. Jenner. We think the following description of the habitations and characters of *Medusa* and *Louis*, must please by their poetical merit.

Medusa blest with equal charms,

Inequal bloom of youth,

Anticipation led to aged age.

To view unequal truth.

Four tedious years she wore those chains

Whose weight she never told;

Then reap'd the price of all her pains,

His lands and treasure'd gold.

Conspicuous on a mountain's side

Her sumptuous mansion stood,

With many a valley stirring wide,

And many a spreading wood,

Proportion'd sweet, with hill and dale,

With chequer'd light and shade,

And *Thames* along the winding vale

His silver arms display'd.

The landscape oft the trav'ler view'd,

And saw thro' ev'ry part;

Nature in her most graceful mood

Led on by Taste and Art.

Beneath the Mountain's shaggy side

Bespread with antique wood,

In modest state and decent pride

Louisa's dwelling stood.

Never did traveller that way

With purpos'd step advance,

But if he happen'd there to stray,

He blest'd his lucky chance:

For Nature wander'd through the meads
To her own native bow'rs,
Clad in her simple russet weeds,
And deck'd with spring-time flow'rs:
And Comfort shew'd a turfy seat
His footsteps to detain,
While something simple, proper, neat,
Still lur'd him back again.

'Midst gay Melissa's splendid tow'rs
He wond'ring pass'd the day;
And less he prais'd Louisa's bow'rs,
But could not haste away.

By some it may have fancied been,
Who love such truths to find,
That in each mansion might be seen
An emblem of each mind.

Melissa, born to be admir'd,
Might give a nation laws;

Her sense, her beauty, all conspir'd
To draw a world's applause:

Whilst mild Louisa's gentle mind
To no vain pomp aspir'd,
For calm domestic joys design'd,
More lov'd tho' less admir'd.

Melissa's wit, Melissa's face,
No tongue could praise too high;
No heart but felt Louisa's grace,
And prais'd her with a sigh.

Calypso thus her charms display'd,
To gain an empty bliss;
The hero all due homage paid,
But sigh'd for Eucharis.

When we have been just and candid to the merits of a writer, our duty requires that we should take notice of his faults. The tale before us is not altogether well conceived; and it is particularly deficient in these circumstances which should have warranted the untimely death of Louisa.

The Elegy to the memory of Lord Lyttelton is very short, but it has considerable merit.

ART. XII. *ENCYCLOPÆDIA BRITANNICA; or, a Dictionary of Arts and Sciences, compiled upon a new Plan, &c. Illustrated with One Hundred and Sixty Copper-Plates. By a Society of Gentlemen in Scotland.* 4to. 3 Vols. 3 l. 3 s. Dilly: 1773.

THE acknowledged utility of compilations of this kind has induced us to bestow upon it a degree of attention; to which, from its own merits, we have found it very little entitled.

The numerous improvements that have been made in the different arts and sciences, and the universal avidity which prevails for the purchase of universal knowledge, at a copious and cheap rate, have naturally given rise to many publications of this kind since the days of Chambers. But while every one seems to acknowledge the advantages offered by the general plans of these respective works, no one appears to be satisfied with the execution; but all complain more or less of the disappointments they meet with on occasionally consulting them.

Of these complaints the compilers of the present work seem to have availed themselves. They accordingly found their superior pretensions to public favour, and assume no small share of merit, on their having formed their work on a *new* plan, very different from any of those that have been adopted by their predecessors; who, as they allege, instead of giving a clear and methodical detail of each branch of human knowledge, have been so fond of derangement and demolition, that they have needlessly, and even industriously, divided its different members, and dispersed them at random throughout the whole alphabet; leaving to the reader the fatiguing task of searching after these scattered fragments, and of putting them together. So fond, it seems, do some of these compilers appear to be of this method, that they make use of it even with regard to such subjects as naturally and obviously admit of being treated fully under one word. Our Authors give us a notable instance, without saying where it occurs, of an article thus treated in a former dictionary, where the reader, wanting to know the history of the *BEE*, its œconomy, various operations, &c. looks out for that word, and is told that it is "An insect of which there are a great many species, &c. See *APIS*." 'Upon turning to *APIS*, he reads, "*APIS*, in zoology, a genus of four-winged insects, having their tails furnished with a sting, &c. See *BEE*, *SWARM*, *HIVE*, *HONEY*, *WAX*, &c." 'Well, you turn to the next word referred to, "*SWARM of Bees*. See *HIVE*." 'Upon consulting *HIVE*, you are told it is "a convenient receptacle for bees. See *BEE*." 'Then mention is made of two or three sorts of them, of which no other account is given, but that some are made with willow, others with straw; some of wood, others of glass; and that their usual form is conical. And so, with much the same satisfaction, you are carried through *Sting*, *Honey*, *Honey-comb*, *Wax*, &c. and after being referred back from the last article to *Honey-comb*, *Honey*, *Hive*, *Bee*, *Apis*, you perhaps throw down the book in the heat of disappointment.

The present lexicographers have followed a very different plan, and in their preface strongly insinuate that they have com-
piled

prised nearly the whole present stock of human attainments in art and science, or at least all the essential parts, in a certain number of distinct treatises or systems. Here, they assure us, the reader will find each subject "discussed in a *complete* and *methodical* manner, *without being distracted with references*;" while the many technical or other terms that require explanation are concisely explained, as they occur in the course of the alphabet. In fact, the present work consists of about forty of the aforesaid treatises or systems, as they are called, on the different arts and sciences; while the remainder, of it is little more than a mere nomenclature,—or, as the Germans call their common dictionaries or vocabularies, a *Wörter-buch*, or *Word-book*, containing a meagre explanation of each term, or perhaps the term alone, either accompanied with a general and wide-extended reference, directing the reader to journey over some one of the aforesaid forty treatises at large; or sometimes kindly referring him, by a shorter cut, to the particular page of the treatise in which he is to find *complete* information.

Though we very readily acknowledge the impropriety and absurdity of the method above exemplified, of splitting a simple and distinct article into numerous parts, and of giving the reader a *vertigo*, by repeatedly whirling him round the alphabet in pursuit of them; it does not follow that "*the reverse of wrong, is right*;" or that the abuse of the Encyclopedic plan, by certain individuals, and in certain instances, will justify the total rejection of it, and the giving up the conveniences indisputably attending it, in works of this kind, when they are executed with judgment. The faults of one extreme are not amended, but only changed, by running into another. Surely there is a middle course which these improvers might have pursued with advantage; which at the same time that it would furnish the reader with direct, speedy, and perhaps satisfactory information, with respect to the immediate object of his inquiry, might, by a set of references arranged in proper order, direct him where he might find any further information that he might stand in need of, with regard to matters collaterally related to the object of his pursuit.

A dictionary of arts and sciences thus constructed, of articles relating to different and discordant subjects, arranged only in the artificial order in which that of the alphabet happens to dispose of them, may, we acknowledge, be considered as a mere *Wilderness* of science: yet surely it is a wilderness through which avenues may be so judiciously cut, that the reader may easily find his way to the knowledge that he is in quest of. But cutting well directed avenues, that lead to rich and cultivated spots, is a nice and laborious work, which requires genius, knowledge, and application; nor is the scheme
either

either new or striking, for it was long ago very laudably executed by Chambers: whereas reprinting old and new treatises *verbatim* is a matter of easy execution, and this plan has accordingly been preferred by our transcribing Compilers, or their useful assistants and associates in the printing-office; the whole corps modestly resting their claim to superior excellence, solely on the meritorious *Novelty* of their plan.

They complain of the *distraction* produced by the numerous references of their predecessors; but their purchasers, we apprehend, will have much greater reason to lament the infrequency of them, and the want of precision in the few references necessarily employed in the present work. In former dictionaries, we are referred to articles that are easily to be found, on account of their alphabetical mode of arrangement; but in the present compilation, though our editors frequently refer us to the particular page of the treatise where information is to be acquired; yet they frequently likewise, by a general reference to the treatise at large, leave the reader to the full exercise of all his zeal and patience, in hunting after his article, sometimes through a course of a hundred pages, without furnishing him with a single hint to guide him in the pursuit. In many trials we have been obliged, through mere lassitude, to give up the chase. We shall produce a few instances, out of a considerable number that have occurred to us, to justify the observation; only premising that we have not taken any extraordinary pains in detecting, or exerted any particular choice in selecting, the following specimens, which shew the inconveniences resulting from the plan of the present compilers, as they have executed it. We give them rather as illustrations, than as proofs, of what we advance.

“*Tendo* ACHILLIS. See ANATOMY. Part 2.”] Now the system or treatise intitled *Anatomy* spreads over no less than 165 pages in 4to, close printed. The Reader however, in the present instance, needs only leisurely to consult the text of about 34 pages, of which part 2 consists; and if he has a keen eye, and some previous knowledge of the subject; he may possibly find the *tendo Achillis* in the *suite* of the *Gastrocnemii* and *Soleus* muscles:—A piece of information which the Anatomist or the Surgeon do not want, and which the common Reader will be deterred from acquiring here at so dear a rate.

“ARTICULARIS Morbus. See GOUT, and MEDICINE.”] Turning to the article, *Gout*, we read, ‘GOUT, in *Medicine*, see MEDICINE.’ This surely looks somewhat like *distraction* the Reader with references: but this is a slight inconvenience compared with the labour of discovering in what corner of the grand treatise, intitled *Medicine*, consisting of 110 pages, the *Gout* is to be found; as the Reader meets with no assistance from

om any observable order in the construction of the treatise itself, or from any running title at the head of the page, or even chapter of contents, to facilitate the search. At length his diligence is rewarded by a discovery of this dear-bought article, vilely transcribed, in a mutilated state, from *Brookes's Practice of Physic*; without his being able, however to discover any advantages that it derives from it's *systematical* situation, embossed in the center of a large treatise, where it is nearly as completely insulated, as if it had stood between the articles, *Gourd*, and *Grace*, according to the common alphabetical arrangement.

Thus again, at the word, *FAINTING*, we are directed to proceed to *LIPOTHYMIA*, and at *LIPOTHYMIA*, are pushed onwards to *MEDICINE*, where we find ourselves once more engulfed in the midst of the aforesaid medical hotchpotch: it whether *Lipothymia* is really to be found there, our most laboured researches have not enabled us to determine.

Pursuing our desultory enquiry, through one or two articles more, we look for *PRIEM* (in optics) which is not to be found: it at *MAGIC LANTERN*, we read, "*MAGIC LANTHERN, Optics*, see *OPTICS*;" that is, turn over the intire treatise intitled: and at "*Aether*, in Chemistry," we are bid to see *CHEMISTRY*;" that is, a treatise of 114 pages.—An excellent afternoon's amusement, for those who find themselves inclined to dispose of their afternoon in this manner!

By this frequent omission of references from the smaller articles in this dictionary, to the larger treatises where their examination is to be found, our Compilers have not done justice even to their own plan. But were their references ever so exact, and their systematical treatises ever so excellent and well digested, it is in the highest degree absurd to suppose that a set of ~~multiple~~ treatises on the various branches of human knowledge, accompanied with all the technical or other terms placed in alphabetical order, and serving as an index to them, could possibly be condensed into the narrow compass of three volumes in ~~art~~ *arts*. They mistake likewise the proper use of works of this kind, which can never answer the purpose of *teaching* the arts and sciences; but can only serve, or at least are principally apted, to refresh the memories of those who are already well grounded in fundamentals, or to give immediate and superficial information to those who require no more.

But waving any further observations on these heads, our ~~itors~~ *itors* have been equally injudicious in portioning out the use allotted to their different systems or treatises. To give only a few instances of mismanagement in this department—*Midwifery*, as we have already observed, fills 110 pages; *Anatomy* pands over no less than 165; and the article, *Midwifery*, still

more preposterously, occupies and defiles no less than 40. Now how well disposed soever the generality of Readers may be to dabble in physic, and to relish the copious draughts here faithfully transfused, and presented to them, (only in a different vehicle as to form and type) from *Brookes's general Practise*;—for whose use, we would ask, is every hole and corner of the human body thus minutely explored, and every muscle belonging to it traced up to it's origin and followed to it's insertion? or finally, what purchaser of a dictionary of arts and sciences, in short, who, but a man midwife, can wish to learn the various manœuvres of the *tire-tete*, or to distinguish the proper occasions and seasons when to lay down the *Forceps* and take up the *Crotchet*.—But he will certainly prefer *Smellie's* own edition of his book, to that in the *Encyclopædia Britannica*.

On the other hand, NATURAL HISTORY, an object of general curiosity and inquiry, occupies but *two* Pages, which are employed only in giving a list of the six classes into which Linnæus has divided the Animal kingdom. The Authors indeed refer us for farther satisfaction, to MINERALOGY, ZOOLOGY, BOTANY: but no such treatise, article, or even word, as *Mineralogy* is to be found here. At the word *Zoology*, we only read, 'ZOOLOGY, the Science of Animals. See NATURAL HISTORY;': that is, see the treatise of two pages aforesaid. Turning to BOTANY indeed, we meet with somewhat resembling a treatise, which however consists only of 25 pages; containing a chapter on the uses of Botany; another in which the Linnæan System of Classification is described; and a third, in which the theory of the sexual commerce of Vegetables is discussed, and attacked with some degree of vivacity; but whether by any of our Compilers, we know not. We meet indeed with so much servile transcribing of whole volumes *verbatim*, in their systems or treatises, as they call them—skipping only over now a paragraph, and then a page, or a chapter,—that we cannot help doubting whether the few articles we here meet with, that might do them some credit, are originals, or mere transcripts like the rest.—But to return:

In the *detached* part of the work, particular articles of Natural History are indeed to be found, as they occur in the alphabetical arrangement; but, except in a very few instances, they consist of little more than the name of the plant or animal, and the characters ascertaining its rank in the Linnæan classification; followed, in the animal system particularly, with a dry catalogue of its species or varieties, as uninteresting as a genealogical table; while the qualities, habitudes, singularities, or other interesting circumstances peculiar to the subject, are not noticed. A Linnæan or professed Naturalist does not want,

not can be content with, the scanty information he finds here ; and to a common Reader their descriptions must appear downright gibberish.

Taking the first specimen that presents itself, *Anguis*, of the snake, for example ; instead of informing and amusing the Reader with the general history, habits, &c. of this species of animal, they present him only with a list of sixteen species, distinguished by as many hard names, and tell him that such an one has 186 *scuta* on the belly, and 23 on the tail; but that another has 180 *scuta* on the belly, and 18 on the tail : and yet this dry and dismal catalogue of 16 snakes, and of their respective *scuta* on their bellies and tails, takes up more room than our judicious Compilers have thought fit to allot to so interesting and important an article as that of *Magnetism* ; a subject which the reader, after due search, may at length find completely discussed in a solitary paragraph of about 20 lines, occurring in a very unexpected place, the treatise on *Mechanics* : to which he is referred at large, under the word *MAGNET* *.

Turning over a page or two, we meet with *Arctis*, and expect that, at least, this extraordinary genus of insects, whose singular mode of propagation has, for a long time past, confounded all our fine-spun systems of generation†, would have afforded matter for a curious article, interesting to the generality of Readers ; but a Reader, in the first place, who is not a professed Naturalist, will not know, nor do our Lexicographers inform him, that *Aphis* is the Linnæan generical name of the tribe of insects, of whose singular mode of generation he has formerly read accounts in Bonnet and other Naturalists, under the titles of *Pucerons*, Vine-fretters, or Plant-lice ;—or if he does, will he meet with much satisfaction from the account here given in eight lines, the whole substance of which is, that the *Aphis* belongs to the order of *Insecta hemiptera*, that the *rostrum* is inflected, the *antenna* longer than the thorax, and the feet of the ambulatory kind :—notices which must undoubtedly redound much to his edification and amusement. It is needless to multiply instances ; but making one trial more we consult the article *Polype*, and find the whole history of this curious family of

* Among other instances of a similarly happy arrangement, we may mention *Thermometer*, which is treated under *PNEUMATICS*. Looking for *Pyrometer*, no such article occurs : under the article, *fire*, we find nothing said of it ; but in our search after *Magnetism*, we unexpectedly pop upon it, thrust into a corner of the treatise of *MECHANICS*.

† See our 48th volume. February 1773. page 116.

insects comprised in three lines; but then we have the satisfaction of learning that it belongs to the *Genus* of the *Hydra*.

In a new Dictionary of Arts and Sciences, a Reader will naturally expect to meet with some information with regard to the many interesting discoveries or improvements in Philosophy or Art, that distinguish our own times. With respect however to matters of this kind, our negligent or uninformed Compilers generally observe the most profound silence. We shall close this article with giving a few instances, out of many that have occurred to us, of their ignorance or negligence in this particular.

In the first place, no such article as *Fixed Air* is to be met with in this Dictionary; though a subject certainly entitled to some consideration in the philosophical or chemical department of a work of this kind, on account of the considerable light thrown on several of the most interesting parts of natural philosophy, by ascertaining the existence of this fluid; as a constituent part of many bodies, and by the discovery of its various properties and relations. Overlooking and excusing their omission of the more recent discoveries of philosophers on this subject, we shall observe that not only those of Dr. Brownrigge, communicated to the publick in 1765, and of Dr. Black, published in 1756, are here passed over unnoticed; but likewise the numerous and interesting experimental investigations of this aerial substance, published by Dr. Hales above forty years ago, as well as the observations of Boyle, made in the last century.

Fixed Air not being to be found either in its proper place, or under PNEUMATICS, we turn to the articles *Lime*, and *Magnesia*, or rather to the treatise of CHEMISTRY; to which our Compilers refer us, at these two articles. Here they evidently appear not to have obtained the least glimpse of this element, nor of the important results derived from the complete and copious detection of it in these two substances, though effected by their own countryman, Dr. Black, near twenty years ago. We next consult the article *Musgravian Waters*, where we find them speaking of those of *Pyrmont*, as constituted of a 'subtile aqueous fluid, a volatile iron, and a predominating alkali;' and shewing themselves as completely ignorant of this aerial and capital ingredient, to which these and other waters of this kind owe their grateful pungency and principal virtues, as if Dr. Brownrigge and others had never discovered or written a syllable on the subject. In short, after all our searches, we have not been able to find the least hint or symptom, indicating that these Compilers and Digestors of the science of the present age, were conscious that such a principle as *fixed air* existed in any one corner of the universe.

Under

Under *PNEUMATICS* (page 490) our Compilers have thought proper to speak of *Lightning* and *Thunder*, and repeat the old story of sulphureous and nitrous bodies, rising into the atmosphere, fermenting with each other, and taking fire spontaneously; and yet some one of our consistent associated book-makers had before given us, under the article *ELZEVIRITY*, a different and just account of the cause of these meteors, while he was transcribing from Dr. Priestley's history of that science.

To proceed only one step further in this unedifying and tiresome investigation:—The *refracting Telescope* is here cursorily described in the compass of less than a page, just in the state in which it was delivered down to us from the days of Galileo and Kepler, with all its imperfections on its head: The same profound silence and secrecy, which our Compilers have observed with regard to the modern *Pneumatical* discoveries of our countrymen, they religiously maintain likewise with respect to the improvements made in the above-mentioned branch of *Optics*, which terminated in the invention of the *Achromatic Telescope*: one of the most brilliant discoveries of the present age. Not a hint transpires concerning the theory of this instrument, nor is even the name of it to be found in this New and Complete digest of the Arts and Sciences.

We scarce need to repeat the Apology suggested toward the beginning of this article; which we have been induced to extend to its present length, principally on account of the utility of compilations of this kind, the pretty extensive demand for them, and the large price of the present work. On the whole, we shall only further observe with regard to it, that it is formed on an exceptionable plan, injudiciously, negligently, in some instances ignorantly, and, upon the whole, we may add, *dishonestly*, executed. The expression is not too harsh, when we consider the method pursued by our Book-wrights, of manufacturing the bulky parts of their work, or their *systems*, and of adding sheet to sheet, by the prompt expedient of almost literally transcribing whole treatises, or detached parts of treatises; instead of extracting the substance, and selecting and digesting their most valuable contents: while their short and meagre articles, in the detached part of it, of which forty or fifty sometimes are included in a single page, render this department of the work a mere Dictionary of *Definitions*.

MONTHLY CATALOGUE,

For A P R I L, 1774.

P O R T I C A L.

Art. 13. *Otaheite*: a Poem. 4to. 1s. Bathurst. 1774.

THE smooth, correct, and flowing style of verse in which this poem is written, shews that the Author is no stranger to composition. But though his poetry is good, it is, in our opinion, too general in its descriptions to be interesting; at least, such were the sentiments with which the perusal impressed us. What relates particularly to *Otaheite* is conveyed in the following lines:

‘ But Fancy leads us o’er yon isle to rove,
The CYPRUS of the SOUTH, the Land of Love.
Here, ceaseless, the returning seasons wear
Spring’s verdant robe, and smile throughout the year;
Refreshing zephyrs cool the noon-tide ray,
And plantane groves impervious shades display.
The gen’rous soil exacts no tiller’s aid
To turn the globe and watch the infant blade;
Nature their vegetable bread supplies,
And high in air luxuriant harvests rise.
No annual toil the foodful plants demand,
But unrenew’d to rising ages stand;
From fire to son the long succession trace,
And lavish forth their gifts from race to race.
Beneath their shade the gentle tribes repose;
Each bending branch their frugal feast bestows:
For them the cocoa yields its milky flood,
To slake their thirst, and feed their temp’rate blood;
No ruddy nectar their pure bev’rage stains,
Foams in their bowl and swells their kindling veins.
‘ Their evening hours successive sports prolong,
The wanton dance, the love-inspiring song.
Impetuous wishes no concealment know,
As the heart prompts, the melting numbers flow:
Each OPERA feels the lawless flame,
Nor checks desires she does not blush to name.
‘ No boding presage haunts them through the night;
No cares revive with early dawn of light:
Each happy day glides thoughtless as the last,
Unknown the future, unrecal’d the past.
Should momentary clouds, with envious shade,
Blot the gay scene, and bid its colours fade;
As the next hour a gleam of joy supplies,
Swift o’er their minds the passing sunshine flies;
No more the tear of transient sorrow flows,
Ceas’d are the lover’s pangs, the orphan’s woes.
‘ Thus the fleet moments wing their easy way;
A dream their being, and their life a day.

Unknown

Unknown to these soft tribes, with stubborn toil
 And arms robust to turn the cultur'd soil;
 Through trackless wilds to urge their daring chace,
 And rouse the fiercest of the savage race;
 Unknown those wants that prompt th' inventive mind,
 And banish nerveless sloth from human-kind.

Can cruel passions these calm seats infest,
 And stifle pity in a parent's breast?
 Does here *MEDRA* draw the vengeful blade,
 And stain with filial gore the blushing shade?
 Here, where *Arcadia* should its scenes unfold,
 And past'ral love revive an age of gold!

Ah! see in vain the little suppliant plead
 With silent eloquence to check the deed:
 He smiles unconscious on th' uplifted knife,
 And courts the hand that's arm'd against his life.
 Not his last sighs the mother's bosom move;
 She dooms his death, her sacrifice to love:
 Impatient hastes her am'rous vows to plight,
 And seals with infant blood the barb'rous rite.
 Reclin'd upon her lover's panting breast,
 See in his arms the beauteous murderess prest!
 No keen remorse the wanton trance destroys,
 No thrilling terrors damp their guilty joys;
 Nor ties of social life their crimes reclaim.
 Nor rigid Justice awes, nor virtuous Fame.

On minds which thus untaught thus darkling stray,
 To pour the radiant beams of heav'nly day;
 To point where Nature the great outline draws,
 Where Truth reveal'd gives sanction to her laws;
 To bid th' intemp'rate reign of Sense expire,
 And quench th' unholy flame of loose desire;
 Teach them their being's date, its use and end,
 And to immortal life their hopes extend,
 How great the triumph!—

On the whole this may be properly enough called a pretty poem.

Art. 14. *St. Thomas's Mount*: a Poem. Written by a Gentleman in India. 4to. 2s. 6d. Dodsley, 1774.

St. Thomas's Mount is a beautiful place in India, on the coast of *Coromandel*. On this account the juvenile Author* had many advantages with respect to novelty of scenery, imagery, and objects; and, availing himself of this, he has produced no very contemptible poem. Thus he describes the hunting of the Antelope:

'But mark the beauteous Antelope!—he springs—
 He bounds—he flies—nor needs the aid of wings.
 Not the fleet greyhound, Persia's boasted breed,
 Nor, from Arabia's coast, the rapid steed,

* This poem, the Author tells us, was written before he had attained his 20th year.

In swiftness can compare—he strips the wind,
 And leaves them lagging, panting, far behind.
 Now, freed from dread, he sports upon the plain,
 Until their cries salute his ears again;
 Again the fugitive his flight renews;
 In vain the stretching eye his winged course pursues.
 Then say what swiftness shall this prize obtain,
 Which dogs and horses follow but in vain?
 Behold the Chetah! of the leopard-kind,
 Watchful as night, and active as the wind.
 Bred to the sport, he steals towards the prey,
 As the herds browse, or inattentive play:
 One he selects, and meas'ring with his eyes
 The distance, darts like light'ning to the prize:
 (So, when the fowler takes his certain aim,
 A swift destruction strikes the flutt'ring game.)
 The helpless prey his useless speed bemoans,
 Drops the big tear of grief, and dies in groans.
 But should or chance or accident betray
 Th' approaching savage on his murd'rous way,
 Instant the Antelope betakes to flight—
 Instant the Chetah, furious at the sight,
 Springs to arrest his speed—but springs in vain!
 Rescued, he now exults and bounds along the plain:
 But lo! the disappointed Chetah turns,
 While tenfold fury in his bosom burns:—
 Beware, ye hunters! lest, his ire to fate,
 Headless you feel ACTEON'S wretched fate!
 All but his keeper, whose familiar hand
 Supplies his wants, and practises command;
 Sooth'd by his voice, reluctantly he stays,
 Growls surlily discontent, and slow obeys.

The second Canto contains, by way of episode, the peregrinations of St. Thomas, who, the Author takes it for granted, propagated the gospel in the East-Indies.

Art. 15. *The Patron*, a Satire. 4to. 1s. Flexney. 1774.

The Author professes to imitate Juvenal. In this view we may apply to him his own sarcasm on the late * Dr. Goldsmith.

The puny Doctor, he tells us, tore from the brawny shoulders of Johnson, a corner of his mantle, in which he swath'd himself o'er and o'er:

G ——— h thus robed assumes a mock command,
 And in those regions † reigns J ——— a at second hand.

But if the Author has no pretensions to rank with the illustrious Roman, he may be allowed to sit down with his ingenious countryman Oldham.

* Lest the Author should be supposed capable of ungenerously insulting the dead lion, we must observe that this poem was published before the Doctor's death.

† “ ——— the proud mansions of immortal fame.”

There is spirit, as well as poetry, in the following strictures on the alterations now making in St. James's Park :

An ample plain there lies, oblique between
The honour'd residence of Albion's Queen,
Which its proud summits thus ennobled rears
More by her virtues, than the crown she wears,
And in those realms, the realms of freedom known,
A little mansion, which I call my own :
On that whilst R ———— exhausts his art,
Your influence, all ye powers of taste impart.
I ask not, here to scoop the hollow dell,
There bid the gay sword's verdurous bosom swell :
Naked and flat be the eye-wearying scene
As billiard-table, though not half so green,
Let not, in groups assembling unconfined,
The Hamadryades gossip with the wind ;
And here and there be taught a Dryad stray,
With artful ignorance to lose her way.
Upright as musqueteers in a train-band,
Rang'd rank and file, while the tall wood-nymphs stand,
To keep the roving eye within due bound,
The fair extent throw an embracement round :
And from Moorfields, where elegance prevails,
Bring the nice model of the circling rails.
Bring Bedlam too, straw beds, and cells so dark,
And let the mansion skirt St. James's Park.
With lunatics, here patriots in disgrace,
There chiefs in plenitude of power and place,
Cuckolds, that clank the gainful marriage chain,
And wives by parliament turn'd maids again,
Harams of whores for impotence and age,
Cargoes of fops and foplings for the stage ;
I'll people Bedlam at some future time ;
Or may oblivion seize my still-horn rhyme.'

Art. 16. *Retaliation* ; a Poem. By Dr. Goldsmith ; including Epitaphs on the most distinguished Wits of the Metropolis. 4to, 1 s. 6 d. Kearsly. 1774.

' Dr. Goldsmith,' says the Editor, ' belonged to a club of *Biaux Esprits*, where wit sparkled sometimes at the expence of good-nature. It was proposed to write epitaphs on the Doctor. His country, dialect, and person, furnished subjects of witticism. The Doctor was called on for *Retaliation*, and at their next meeting produced the following poem.' —

The persons who figure principally in this poetical group are Edmund Burke; his brother, Richard Burke; his cousin, William Burke; David Garrick; Dr. Cumberland, author of the *West Indian*; Dr. Douglas, the detector of *Lauder*; Sir Joshua Reynolds; and a few others. We are informed that the Author intended to enlarge his list; which seems very probable, as the piece appears to be imperfect: a circumstance which its admirers (in which number we may venture to include all its readers) will certainly lament. The poem abounds with

with wit, free from even the slightest tincture of ill nature; and the characteristics of all the parties, as far as they are known to us, are equally pointed and just. As a specimen, we shall give the epitaph on the celebrated orator, Mr. Burke:

‘ Here lies our good Edmund, whose genius was such,
We scarcely can praise it or blame it too much;
Who, born for the universe, narrow’d his mind,
And to party gave up what was meant for mankind.
Though fraught with all learning, kept straining his throat
To persuade Tommy Townsend * to lend him a vote;
Who, too deep for his hearers, still went on refining,
And thought of Convincing, while they thought of Dining;
Though equal to all things, for all things unfit,
Too nice for a statesman, too proud for a wit.
For a patriot too cool; for a drudge disobedient,
And too fond of the *right* to pursue the *expedient*.
In short ’twas his fate, unemploy’d, or in play, Sir,
To eat mutton cold, and cut blocks with a razor.’

The lines on Mr. Garrick are perhaps the most masterly part of this very agreeable fragment; but they have been sufficiently retailed in the news-papers.

Art. 17. *The Choice*; a Poem. By Samuel Rogers. 4to. 1s. Richardson, &c.

Mr. Rogers has just notions of the oeconomy of private life, and of the obligations of religion and morality; but he totally mistakes his talents if he thinks himself half so great a poet even as Pomfret. We tell him this truth in pure good will, because we are pleased with his sentiments: and in the hope that he will, hereafter, be cautious of injuring his own thoughts by attempting to clothe them in verse.

Art. 18. *The Progress of Gallantry*, a Poetical Essay, in three Cantos. 4to. 1s. 6d. Doddsley. 1774.

Contains several good moral sentiments and observations, with a moderate share of poetical merit.

Art. 19. *The Gamblers*. A Poem. Addressed to the Mayor of C———. Second Edition. 12mo. 1s. Lewis. 1774.

Relates to the Canterbury Tale, noticed in our Review for last month, p. 234. At that city the story is probably interesting; and the persons concerned may have sufficiently exposed themselves. But as the affair is local, the satire here exhibited cannot be expected to draw the attention of the public in general. The poem has some humour, and offers very good advice. Should it impress any mind with a sense of the most ridiculous folly, as well as destructive consequences of gaming, a vice now so greatly prevalent, it will answer a very valuable end.

Art. 20. *Medico Mastix*, or Physic Craft detested, a satirico didactic Poem. 4to. 1s. Evans.

This poem would more properly be entitled *Empirico Mastix*, for the satire is most particularly levelled at the industrious fraternity of Quacks. The Author does not appear to be of that fraternity; but

* Another copy says, *Dicky Whitworth*.

acknowledges

acknowledges himself of the Faculty. However, we cannot indulge him with Gilbert Cooper's compliment to Dr. Akenfide, that he is the twofold Disciple of Apollo; for, as a Poet, he claims only a distant relationship to the family of the WELL ENOUGHs.

Art. 21. *Richard Plantagenet, a Legendary Tale, now first published*, by Mr. Hull. 4to. 2s. Bell. 1774.

This is a simple story, the hero of which is supposed to be a natural son of Richard the Third, who is privately brought up under the care of a Clergyman, and kept in ignorance of his birth till the evening preceding the battle of Bosworth; in which his father lost his life and his crown. It was, afterwards, the son's fortune to work as a Bricklayer for Sir Thomas Moyle, at Eastwell in Kent, for the space of 60 years. To this gentleman, at last, he communicates the story of his birth; and the narrative forms the poem.

We can say nothing in favour of the composition. The Author plainly wants taste and talents for this kind of poetry. Where he aims at simplicity, he falls beneath it, and mistakes it for silliness; a kind of diction which has prevailed much of late, and which we have frequently condemned.

What a piteous imitation of Sternhold's rhyme have we in the following stanza!

But now thy tongue hath spoke aloud

Thy grateful pitee,

No longer be thy story kept

In painful secretes

There is a disagreeable epithetical stiffness in the following line:

In those ~~care-woven~~, long protracted years.

And in

Plac'd in a rural, soft, serene retreat,

With a deep-learn'd Divine I held abode.

The former line is overloaded with uncharacteristic epithets, always a mark of bad writing, whether in prose or poetry; *deep-learn'd* is harsh and unpoetical, and *held abode* is stiff.

Art. 22. *An Elegy on the Fears of Death*, by the Author of the Difference between Words reputed synonymous, after the Manner of Girard, Hogarth moralized, &c. &c. 4to. 1s. 6d. Bell. 1774.

This sixpenny poem, consisting of 11 pages, 12 lines on a page, and modestly charged 1s. 6d. we are previously told, is the first poetical attempt of a Clergyman. In putting such an extravagant price upon it, we suppose that he or his Bookseller must charge for coining new words, one of which occurs p. 2.

"He neither listens to the youngling tale,"

Or else having before their eyes the late fatal decision concerning literary property, and regretting that this poem shall in the space of 28 years become a prey to the rapacity of those notorious rogues, the Scotch Booksellers, they are determined to make the most of it while they may. In that case they may say as the Author says in his Poem,

Why fear we then the pe-ri-od of all?

Toward the conclusion, the Author grows most astonishingly sublime:

The Emphyrean pierce, and read the Welkin's ear!

The

The Welkin's ear! there's a thought! could the Author only have found breath enough to have proceeded with the same dignity, he would have been a Prince of an Author indeed. Had he exhibited the towering condition of the Ecliptic's legs, the Equator's nose, &c. a Prince of an Author would he have been!

ART. 23. *Pms.*, by Mr. Jefferson. Second Edition *. 8vo. 2s. 6d. Griffin, &c. 1773.

Had these Poems been worth the least notice, some apology should have been made to the Author, and the Public, for overlooking them so long; but they were amongst those things that drop dead-born from the Press; and to be in haste about registering them in our monthly bills of mortality, was very immaterial.

ART. 24. *Elfsair and Evander*, a Poem: by S. P. founded on Fact, being an Historical Narrative of two unfortunate Lovers, whom the Author relieved in Carolina, in the year 1766. 4to. 2s. Snagg. 1774.

No; no indulgence in this court for printing at the solicitation of friends: That plea is totally excluded.

† Hence first arose the sad unhappy state,

Of many a hungry paunch, and many a fore-scratch'd pate.*

ART. 25. *The Muse in a Fright*; or Britannia's Lamentation: A Rhapsody. Containing a succinct Account of the Rise and Progress of British Liberty, and the Establishment of the Press; with the Methods now taking to destroy it. In which will be displayed, a number of whole length Characters, &c. 4to. 1s. 6d. Bew.

The Author's meaning is so good, that we sincerely wish he was a better Poet.

ART. 26. *The Estate Orators*, a Town Eclogue. 4to. 1s. Evans.

That soppery of phrase which Architects, Designers, Head-Gardeners, and Auctioneers, in particular, affect in their descriptions and advertisements, is here properly enough treated with ridicule; and it would have done very well in a poetical fling, or a casual essay in an Evening Paper, but the subject is too low for the importance of a pamphlet. The poem is one of the *well enoughs*.

ART. 27. *La Cloche De L'Ame*: or Conscience the loudest Knell. A Satyr, Occasioned by several late Complaints from Places of Public Resort, of the too long and frequent tolling of the Bells at Deaths and Funerals. To which is added, *Vigiliana Novissima*: or the reformed Watchman. The second Edition. With several considerable Alterations and Additions. 8vo. 6d. Towers. 1774.

Whether any such complaint as that intimated in the above title has been seriously made, we cannot determine: If it has, it may afford some just occasion for satire. It is very proper that those whose lives are chiefly devoted to luxury and dissipation, should be sometimes reminded of the solemn and awful conclusion which so speedily approaches! But the thought may be the Author's own invention.

* This book was first sold at York.

† P. 5.

for the sake of presenting his poem to the public in a striking manner. Yet, however good his design, his poetical talents are not to be much commended.

Art. 28. *A Familiar Epistle to the Author of the Heroic Epistle to Sir William Chambers, and of the Heroic Postscript to the Public.* 4to. 1 s. 6 d. Wilkie. 1774.

The spirited Author of the *Heroic Epistle*, &c. having * announced his resolution, should occasion require, to employ

“ ——— the thunder of his song,

Rolling in deep ton'd energy along,”

against the nefarious attempts of arbitrary governors or corrupt senators, to invade the liberties or squander the properties of his countrymen,—the present Writer steps forward to expostulate with the *Heroic Bard* on the vanity and folly of such an attempt. He keenly ridicules the *Postscript* throughout; and has, indeed, in the language of Admiral Hawke, given the author a *sound drubbing*. He concludes with an excellent lesson for those splenetic geniuses who are so wondrous prompt on every, or on no, occasion,

“ ——— to lift aloft the Satyr's rod,

And tread the paths which great Lucilius trod †.”

‘ — *Obs! jam fas!*—what scribbling rage!

—I've writ a volume for a page!

—By Heav'n's I do my spirit wrong.

To grate this scannet-pipe so long:

Hence! hence!—I hate its peevish tone,

Though aim'd at *pride* and *spleen* alone:

And, if my rhyming vein still need

A song, I'll touch some gentler reed—

A reed I something *know* so touch:—

Whole mildly-plaintive notes are such,—

They steal the sting from youthful grief,

Breathe to a lover's soul relief,

Or such resign'd distress bestow,

They make the sufferer proud of woe.

—O noble trifling of the hour!

When 'scap'd from dread of Fortune's pow'r,

I loiter in some secret, rude,

Yet sometimes broken solitude,—

While, with a heart not slow to prove

My theme's delight,—I sing of love.

Not with bent brow, or raptur'd eye,

Or “ thoughts commencing with the sky,”

But mildly gay, with am'rous guile

Persuading thought to wear a smile;—

Studious awhile, yet never long,

Nor rapt nor careless in my song;

* See Review for February last, p. 155.

† We cannot resist the temptation to transcribe the lines alluded to, above; and every feeling heart will thank us for them.

Glancing at all that *Fancy* sends,
 And fixing where my *heart* commends.—
 Such be my walk, if *Hope* inspire
 With mirthful notes to touch the lyre;
 And when I've done the sprightly task,
 No wreath of Laurel do I ask.—
 Be there a smile upon the cheek
 Of her, to whom my numbers speak;
 And, while she smiles,—be mine the praise,
 Without a blush, that smile to raise.
 Or, if more sad my numbers flow,
 To tell some simple tale of woe,
 While yet *she* reads, one sigh shall be
 More precious far than fame to me;
 And ending, let, uncheck'd, appear
 The silent plaudit of a tear.
 —O ye rude souls, who never gain
 A joy, but from another's pain;
 Ye base, unhallow'd sons of Rhyme,
 Who waste in *Satire* all your time;
 Who boast no pow'r, who own no fame,
 But what from dastard guilt ye claim,—
 Ye little know to prize the bliss
 Of such a dear reward as this;
 Your hearts could ne'er the boon reverse
 Of such a smile, of such a tear.'

M I S C E L L A N E O U S.

Art. 29. *The Antiquities of Richborough and Reculver*. Abridged from the Latin of Mr. Archdeacon Battely. 12mo. 3s. Johnson. 1774.

This short account of the ancient state of the Isle of Thanet will afford amusement to those who have a taste for antiquities. The antiquary must, on this subject, as well as many others, be sometimes contented with conjecture; but conjecture, to a person thoroughly engaged in these pursuits, is often highly satisfactory.

Dr. Battely was Chaplain to Archbishop Sancroft, Prebendary of Canterbury, and Archdeacon of the Diocese; and died in 1708. Dr. Terry, Canon of Christ Church, Oxford, published his *Antiquitates Rutupinae* in 1711, and they are now first translated (as we suppose) by the Rev. Mr. John Lewis, who has added, a short dissertation on the ancient ports of Richborough and Sandwich, which was read before the Society of Antiquaries, Oct. 11, 1744: In which dissertation he differs, in some respects, from Dr. Battely's account.

The original of this work is elegantly composed in Latin, in the form of a dialogue between the Author and his two learned friends and brother-chaplains, Dr. Henry Maurice and Mr. Henry Wharton: But as the dialogue method rendered the relation rather prolix, it was thought that the translation would be more acceptable to an English reader, in a smaller, though less classic form, as a dissertation, or essay. Dr. Battely appears to have been well acquainted with

with the Greek and Roman Authors, as well as with modern writers in every branch of antiquity: Beside the observations which he makes on the ancient *Reculver*, and on *Rutupia*, or Richborough, he gives some account of the coins which, in great numbers, have been found here; and also a description of *fibulae*, *ligulae*, *spoons*, a *strigil* or flesh-scrapers, the *hasts of clasp knives*, &c. discovered at these places, and which were then in his possession. Of some of these antiquities a print is added; beside which, a small chart of the places mentioned in the work is prefixed to the volume. But without farther remarks, we shall only lay before our readers the solution which Dr. Battely proposes of the question, how so many Roman coins came to be left in Britain? 'Spartian, says he, relates that Pescennius Niger ordered the soldiers to carry no gold nor silver coins to war in their purses, but to lodge them in the public treasury, and afterwards to receive what they had entrusted, that in case of misfortunes the enemy might receive no part of the spoil. This, I imagine, was an ancient military discipline, which had been disused long before the time of Pescennius, and, when revived by him, did not long continue; but that it was rather usual for every soldier, when setting out for a campaign, or at the eve of a battle, to have the option of carrying his effects with him, or of hiding them in what place he pleased. Afterwards I suppose this to have been the practice of the Roman army in our island, whenever they were drawn out of their camps, or stations, to make long and uncertain marches against the enemy; at which time, in hope of returning and recovering their property, they deposited their money in the ground: thus by the treasures of those who were slain in battle we are enriched. The same may be said of those who, being either besieged or dislodged from their castles and towns, had no opportunity to remove their money; and this is the reason that such coins are generally found near towns and stations: in short, to the fatal events of war, to the storming and burning of houses, towns, and cities, we owe great part of our antiquarian wealth.' We take leave of Dr. Battely, and of his translator, with only informing our Readers, that the Author gives the palm of antiquity (as to the Romans) to Richborough, in preference to all other places in Britain.

Art. 30. *A Dictionary of the Portuguese and English Languages*; wherein the Words are explained in their different Meanings, by Examples from the best Portuguese and English Writers; the whole interspersed with a great Number of Phrases and Proverbs. By Anthony Vieyra Translagnano. 4to. 2 vols. 2l. 12s. 6d. Nourse.

A work of this kind, in which the Portuguese and English languages are alternately transfused into each other, in the same manner as are our French, Italian, and other Dictionaries of Foreign Languages, has long been wanted; especially by those who are engaged in the commercial intercourse subsisting between the two nations*.

* The intercourse of the two languages is not limited to Europe. The necessity of an acquaintance with that of the Portuguese, by the English in the East Indies, and other remote parts of the world, is sufficiently known.

Mr.

Mr. Vieyra's work will therefore be particularly acceptable to the mercantile part of the public, both in England and Portugal. It will also be considered as an useful acquisition to literature in general. The Author is a teacher of languages in this capital; and is a person of acknowledged abilities in his profession.

Art. 31. *Old Heads on young Shoulders*; or, Youth's pleasing Guide to Knowledge, Wisdom, and Riches. In a series of engaging, instructive, and entertaining Histories, drawn from real Life; and related in such a manner as to amuse the young Readers, and convey useful Knowledge in the most delightful manner. Deigned to guard Youth against the Snarcs that are generally laid for them at their first setting out in the World, by the artful and wicked of both Sexes; and shewing the dangerous Effects of giving a Loose to the Passions. The whole intended to display the Amiability of Virtue, and the Deformity of Vice, in the most striking Colours. 12mo. 3s. Cooke. 1774.

After so ample an account, who can entertain a doubt of the elegance, spirit, or use of this publication! It consists of short narratives, under a variety of heads, and we are assured 'every narrative has been taken from real actions in life, and although none of them were ever published before, yet they will be found strictly consistent with truth.' The Writer's design is, undoubtedly commendable, and his plan in this respect a very good one. He labours to recommend virtue, and deter from vice and folly, by a representation of occurrences in real life; though unhappily the tales, which are dressed out by fancy and fiction, will often prove more engaging and interesting to the youthful heart.

That the Author is either negligent or defective in point of style, appears from the title page, as well as from other parts of the book; but the relations he gives have all a moral tendency, and may with propriety be put into the hands of young persons, as likely to impress on their minds a regard to virtue and sobriety.

Art. 32. *The Friend*: or, Essays instructive and entertaining for Youth of both Sexes; on the most important Subjects. Exemplified with Stories from real Life. 12mo. 2s. 6d. Smagg. 1774.

We cannot, with certainty, inform our Readers whether or not all of these essays are collected from books; but some of them we recollect as old acquaintance: the 10th particularly, which is copied *verbatim* from the Rambler. The Editor ought to have explained this matter, in a preface, or preliminary advertisement; but nothing of that kind is said, nor any reference made. The essays, however, whether originals or transcripts, are pretty, tho' not great; the subjects are important; and the lessons inculcated may be useful to young Readers.

Art. 33. *New Reflections on the Errors committed in both Sexes*, before and after Marriage. By a young Lady. 8vo. 1s. Bew.

From the many imperfections in the style of this Writer, we conclude that she is a very young Lady indeed! But Miss in her Teens seems rather too forward to snatch at the honours of Authorship: she would, we think, be as usefully employed in repairing her dolls, and regulating the œconomy of her baby-house.

Part 34. *An Introduction to Mr. James Anderson's Diplomata Scotiae*. To which is added NOTES, taken from various Authors, and original manuscripts. By Thomas Ruddiman, M. A. 12mo. ss. 6s. Boards. Edinburgh printed, and sold by Richardson and Urquhart, in London, 1773.

This is a translation of a work composed by the ingenious Mr. Ruddiman, and by him prefixed as an explanatory introduction to Mr. Anderson's *Diplomata Scotiae*; a book scarce, of high price, and seldom to be met with. The Editor observes, that this introduction contains many particulars which may contribute to rectify some erroneous opinions that have commonly prevailed, in regard to several historical facts. It gives an account of the antiquity of writings, value of money, and prices of provisions in Scotland, in ancient times; the knowledge of which, he says, is more than matter of mere curiosity, and therefore, he hopes, his translation will not be unacceptable to the public.

Mr. Anderson was writer to the Signet. The first and principal division of his book, contains a specimen of select charters, granted or ordered by the Kings, or other principal men of Scotland, from the year of the christian era 1094 to 1412, continued in regular order. It was Mr. Anderson's care to exhibit the specimens he collected, formed as like the writing of the originals as was possible, and to give, on the opposite side, copies of the originals expressed in modern characters. But lest it should be said, that barbarisms stood in the way of the use of charters being sooner introduced among the Scots, Mr. Ruddiman takes some pains to prove, that this custom prevailed long before the time of Duncan II. or the year 1094; his argument, however, consists of probabilities and conjecture, which are not very satisfactory, nor is the matter indeed of any great importance.

His account of the utility of charters, or other instruments, which may fall under the term *diplomata*, is very just; as beside the *primary* benefit of these ancient writings for determining or securing right and property, they have a secondary use for supporting the truth of history, and correcting its errors; of which last advantage he relates several instances in the Scottish history.

As the latter part of Mr. Anderson's famous work treats of Scotch seals and coins, Mr. Ruddiman proceeds to a careful consideration of these particulars. He enquires how ancient the use of coin was in Scotland, what was the value of their money, what the shape of their coins, what their value and condition at different periods. He has added tables to shew how many numeral pounds, shillings, and pennies Scots, were coined out of one pound weight of gold, and out of one real pound weight of silver, at different times, with their intrinsic fineness. From these tables, he observes, it may easily be understood, how much, not only the unlearned vulgar, but even learned and sensible men, have blundered so egregiously in computing the value of our ancient money; who, when they found it mentioned in old writings, or heard by report, that, for example, a boll of wheat was valued at ten, twelve, fourteen, &c. pennies per boll, a flagon of wine at two pennies, a hen at one halfpenny; immediately think, that the intrinsic value of these denominations of

money, was the same as now a-days: alas! cry they, what a great scarcity of money must have been among us in those days, when things, so dear now, might have been bought for so small a price. But from what has been above set forth, it is clear, that things were quite otherwise; and, particularly, that the penny, the shilling, and the pound, in the time of David I. and for a long time thereafter, was thirty-six times, in James I's time, eighteen times, in James II's time nine times, in queen Mary's time double the value almost, that the same denominations are of intrinsic value at this day, or did exceed in that proportion the weight of bullion.' To make this more clear to the reader, he has given another table, in which the ancient prices of some things are reduced to their value in modern money.

On the whole, we think, there are several entertaining and instructive observations in this performance, which may not only amuse the antiquary, but prove of some real use in regard to history—particularly the history of the Scottish coinage.

Art. 35. *The Winter Medley: Or, Amusement for the Fire-Side.* Containing a curious Collection of entertaining Stories, interesting Novels, remarkable Tales, curious Anecdotes, Essays, Allegories, Visions, and select Pieces of Poetry, &c. 12mo. 2s. Snagg. 1774.

Good, wholesome kitchen literature.

Art. 36. *A Letter to Governor Pownall; shewing, past a Possibility of being refused, whence the continued high Price of Bread is the Metropolis arises, and pointing out a Remedy.* The whole founded upon Truth, and worthy the Attention of the Public. By one in the Secret. 8vo. 1s. Pridden. 1774.

It is well known that there are secrets in all professions; and the assertion may be hazarded, that these secrets do not relate to the most honourable practices in any profession. Every market is governed by its corn-jobbers, and these jundos have their secrets as well as stock-jobbers. The secrets betrayed in this pamphlet, are the arts made use of by the contractors who supply the government with corn, to keep up the price of wheat at London. The connections of the gentleman to whom the letter is addressed, and the peculiar attention he has bestowed on the subject, will enable him to judge of, and profit by, the hints contained in it.

SCHOOL BOOKS.

Art. 37. *A Practical Introduction to Arithmetic; containing Arithmetic of Whole Numbers, with Vulgar, Decimal, and Duodecimal Fractions. To which is added an Appendix of Directions and Examples for Receipts, Promissory Notes, Bills of Exchange, Bills of Parcels, Bills of Book Debts, and Letters; with various Exercises on the same.* By Charles Marshall, Master of Aldersgate Ward School, and Author of a new Spelling Book, under the Title of, *An Introduction to the English Tongue.* 12mo. 1s. Wilkie, &c.

Except two or three books of arithmetic of superior note, the rest of which there are many, can scarcely be thought objects of literary attention: nor indeed does there appear to be any call for new publications

On the common rules, which are the same in all of them, beyond the circumstance of their being advertisements in character from school-masters. In course, it will suffice to declare, that there is nothing in this *Practical Introduction* that will discredit Mr. Marshall's abilities in his profession.

Art. 38. A new Dictionary of French Idioms: being a select Collection of several thousand Idiomatical Phrases, most usual in the best French Writers, with the English adapted. Equally necessary for all who are learning the French Language, whether in a School or by private Application. By A. De Treitorrens, Teacher of the French Language at Mr. Cotton's Academy, at Enfield. 12mo. 1s. Harris. 1773.

In studying any language much more is required than learning merely the words of which it consists. There are peculiar modes of combining and adapting them, which are termed the idioms, and which are characteristic of the language. Collections of such phrases are of great use in facilitating the understanding of Writers, and in acquiring that style which is necessary to a free and intimate knowledge of any tongue: and this consideration is sufficient to recommend the present little manual of French idioms.

Art. 39. *The Practical Grammar*; or an easy Way to understand English. In which the Rules are laid down in a Manner entirely new; and the whole rendered so easy, familiar, and entertaining, that a Child of only eight Years of Age may be perfectly initiated into a Knowledge of the English Tongue, with the greatest Expedition and Pleasure. To which is added, A Poetical Epitome of Grammar, for the Help of Memory. With a Supplement, containing Examples of *bad English*, to be turned into *good*, with the *good* opposite, in order to illustrate every Rule of Syntax, or the Composition of Sentences; and a short English Grammar on the Plan of the Latin, for the Use of such as are designed for the Study of that Language. By Thomas Smetham, Master of the Academy at Southgate, and late Master of the Boarding School at Ponder's End. 12mo. 1s. 6d. bound. J. Cooke. 1774.

We wish Mr. Smetham had been less prolix in setting out his bill of fare, as such tedious encomiums from a Writer's own pen, do not generally convey the most favourable opinion of an Author. Beside, his book appears to us to have some merit, and therefore not to need the aid of such boasting. He speaks highly indeed of our native language, when he says, 'In the English are happily united the emphatical expression of the Hebrew, the sublimity of the Greek, the majesty of the Latin, the softness of the Italian, the nobleness of the Spanish, and the politeness of the French. Besides it is not so confined as the Hebrew, so irregular as the Greek, so unequal as the Latin, so effeminate as the Italian, so precise as the Spanish, nor so volatile as the French.'

Our language has, without doubt, great excellencies and advantages, but whether it fully answers to the above panegyric, let the learned determine.

The rules here laid down appear to us, pertinent, useful, and easy; they differ from the methods observed in other grammars, and in some respects seem to have an advantage over them. But the com-

mitting these or other rules to memory, will not be greatly beneficial to a child, unless those who have the care of his education will see that they are so understood as to be explained and applied; And for this purpose the examples of *bad* English to be turned into *good*, may prove a beneficial exercise.

We shall only observe further, that Mr. Smetham has taken considerable pains in compiling the grammar before us; and that, on the whole, it seems calculated to be of use.

P O L I T I C A L.

Art. 40. *The American Crisis*; a Letter addressed, by Permission, to the Earl Gower, Lord President of the Council, &c. &c. on the present alarming Disturbances in the Colonies. Wherein various important Points relative to Plantation Affairs are brought into Discussion; as well as several Persons adverted to, of the most distinguished Characters. And an Idea is offered toward a complete Plan for restoring the Dependance of America upon Great Britain to a State of Perfection. By William Allen, Esq. 8vo. 1s. 6d. Cadell. 1774.

"Authors, before they write, should read"—was once deemed not an unnecessary piece of advice; and we think it may not impertinently be extended to Patrons: who, if they would take due care of their own fame, should read the *Book* before they permit the *Dedication*.

Here is an instance of the ill consequences of not adhering to this rule. Lord G. certainly did not peruse Mr. Allen's treatise before he granted permission for the public mention of his name, as the Patronizer of the performance. His Lordship's nobler sentiments, we well know, are by no means compatible with the arbitrary principles of this hot-headed Author; whose cavalier manner of attacking his fellow-subjects of America, reminds us of the shrewd politician in the news-papers, who proposed that we should sell the Colonists, with all their lands, &c. to the French or Spaniards, who he supposed would give at least two millions sterling for them; a sum which, as he wisely and well observed, would go an hundredth part of the way toward a discharge of the national debt.

There is an unhappy affectation of fine writing in this pamphlet; and it contains many illiberal passages: but any particular attention to them would be doing honour to a performance which will reflect none upon its Author.

Art. 41. *A Brief Review of the Rise and Progress, Services and Sufferings, of New England, especially the Province of Massachusetts Bay.* Humbly submitted to the Consideration of both Houses of Parliament. 8vo. 6d. Buckland. 1774.

Contains a very decent, and, to all appearance, a very fair and impartial state of facts: that ought to have due attention paid to them.

Art. 42. *Colonising; or a plain Investigation of that Subject; with a Legislative, Political, and Commercial View of our Colonies.* 4to. 1s. Brotherton, &c. 1774.

We cannot discover any new thoughts or principles in this short performance that may tend to decide the question of right between the

the mother country and her colonies; or that may add strength to the pretensions of either side by valid arguments. The *Writer* indeed is above arguing; he dictates and affirms, where he should reason and prove; and stamps the positions he lays down with *italic* and capital, to stare his Readers into assent. That these charges may not be re-
 torted, a specimen of his matter and manner is subjoined:

Who then hath maintained or doubted that Taxation and Representation go not together? The shortness of the sentence and the alliteration after *Tax* and *represent* hath brought it into vogue; but, in truth, it is no more, than one of those problems, in the beginning of a Scholar's book, which he, who reads, allows. Touching the subjects of North America being, or not being represented among us.—Should a more *specific* representation be thought necessary to the people, let it take place. But, supposing the present representation not sufficiently ample to exterior idea, it cannot follow from thence that there is NO substantial representation at all. Can it be said that any individual of the realm, which the Laws defend (and they defend every subject in every part of it) is NOT represented in the (at any time) formally and duly collected body of the people assembled in Parliament here?—It cannot without an equal degree of folly and treachery. The Laws of England are standing Laws for all the subjects of this Empire, and, as long as Parliament holds the guardianship of those Laws, it represents all the people, whom they rule! They, who assert that there is NO Representation of the Americans in Parliament here, are not aware of what they say: For, were it so, our brethren subjects there can never now be represented, without a violation of the Constitution, in its most tender part—the people. But the fact is, THE SUBJECTS of this Empire, from Minorca to Otaheitee, ARE ALL virtually represented, asserted, supported and defended (among the British People) IN PARLIAMENT.—

If we are wise, national virtue will do the work of self-preservation on all hands: and, when a more specific, or equal mode of election takes place for the people, sensible and honest men will remember that when forty-five Members were added to a great Council, the tone of that body was debilitated by its extension.—

How much is the nation indebted to this Alexander, who can so easily untie those Gordian knots that have puzzled our Statesmen for some years past!

Art. 43. *America vindicated from the high Charge of Ingratitude and Rebellion*: with a Plan of Legislation, proposed to the Consideration of both Houses, for establishing a permanent and solid Foundation, for a just and constitutional Union between Great Britain and her Colonies. By a Friend to both Countries. 8vo. 1s. Devine printed, and sold by Ridley, &c. in London. 1774.

Written by a warm advocate for the Americans, who proposes that a free constitution should be confirmed to North America similar to that of Ireland; that the claim of taxation ever it should be renounced; and that their freedom should be guaranteed against all foreign invaders. He recommends that a Lord Lieutenant should represent the King there, and reside in a central province; and that a Parliament should be formed there, for the general purposes of
 legislation

legislation and taxation, composed of Deputies from the several Provincial Assemblies. Indeed, taking all circumstances into view, it might be happy if mutual harmony could be restored by uniting those separate governments, first formed for the regulation of small bodies of adventurous settlers, on some durable plan, to operate for the reciprocal strength and prosperity of the very distant parts of the British empire.

D R A M A T I C.

Art. 44. ΑΙΣΧΥΛΟΣ ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ, *cum Stan-
liana Versione, Scholiis α, β, (et γ ineditis) amplissimisq; variorum
Notis; quibus suas adjecit, necnon Scholia de Metro, ac Anglicanam
Interpretationem T. Morell, S. T. P. S. S. R. et A. S.*

Eschylus's *Prometheus Captivus*. By Dr. Morell, 4to. 10 s. 6 d.
sewed. Longman. 1773.

The *Prometheus Captivus* of Eschylus is one of the most striking monuments of genius that has been transmitted to us from antiquity. The inimitable strength, and ardour, so peculiar to the great father of the drama, never more gloriously appeared than in this tragedy; too much attention, therefore, cannot be paid to it, nor too much light thrown upon it.

For, founded on the deepest mysteries of the ancient mythology, it is difficult to draw it from its depth, and reduce it to the plan of a rational and systematic moral. This difficulty, on account of the loss of two other tragedies, with which it was connected to make a whole, is rendered almost insuperable, and appears too hard a task for the sagacity and abilities even of M. De Gebelin himself, to whose consideration, however, we recommend it.

Dr. Morell's care and diligence in what he has here done, merit our regard, and his blank verse translation, though not impregnated with the fire of Eschylus, may be useful to school-boys; but when Io is desired upon the addresses of Jupiter not to "kick and wince," the good old gentleman seems to have forgot that she was a cow; for such are rather the properties of a mare.

Art. 45. *The South Briton*; a Comedy of Five Acts: As it is performed at the Theatre in Smock-Alley †, with great Applause. Written by a Lady. 8vo. 1 s. 6 d. Williams. 1774.

When we cannot, with a proper regard to truth, pay a compliment to a lady, we generally think it our duty to be silent,

N O V E L S and M E M O I R S.

Art. 46. *The Fortune-Teller*. 12mo. 2 Vols. 6 s. Bew. 1774.

These little volumes are distinguished by a vein of good sense and morality, which runs through the whole performance, and renders it far from being wanting either in entertainment or improvement. The just and spirited observations which the Author makes, and the excellent advice which he gives to the different persons who seek to know their future destiny, reminds us of Doddsley's Toyshop; nor are the generality of his reflections inferior to those which are found in that pleasing performance. In a word, our Fortune-teller, at the same time that he takes advantage of the weakness of those who are

† It was also acted one night, this month, at Covent Garden.

so impatient to pry into futurity, to relieve his own wants, endeavours to render their confidence in the stars of real and essential service to them in the future part of their lives.

Art. 47. *The School for Husbands.* Written by a Lady. 12mo. 2 Vols. 6s. Bew. 1774.

As the ladies are generally acknowledged to be superior to our sex in all works of imagination and fancy, we doubt not this is deemed a sufficient reason for placing their names in the title-page of many a dull, lifeless story which contains not one single female idea, but has been hammered out of the brainless head of a Grubstreet hireling. We quote not, however, the present work as an instance of this imposition, nor do we doubt, from many of the scenes which it describes, the *femality* of its Author. The story is lively, natural, and affecting; well told, and free from those frequent episodes which are so often introduced in works of this kind, and which are too much for even the patience of a Reviewer.

Art. 48. *The Orphan Swains; or, London contagious to the Country.* A Novel. By a young Libertine Reformed. 12mo. 2 Vols. 5s. Snagg.

These Orphan Swains are introduced to the world in two neat, spruce pocket volumes; but like many other well dressed cockcombs, they are totally void of sense or sentiment.—High-flown prose, and grovelling verse, compose this ridiculous performance.

Art. 49. *The History of Lord Stanton.* Vols. IV. and V. 12mo. 6s. Vernor.

The account which we gave of the former part of this work in our last Review, will excuse our again entering into its merits; we cannot however help thinking, that these additional volumes are inferior to the former; especially the 4th, which appears to be spun out, merely to enlarge the work.

Art. 50. *The News-Paper Wedding; or, an Advertisement for a Husband.* A Novel, founded on Incidents which arose in consequence of an Advertisement that appeared in the Daily Advertiser, July 29, 1772, including a Number of original Letters on the Subject of Love and Marriage. 12mo. 2 Vols. 6s. Snagg. 1774.

This curious collection chiefly consists of a number of ridiculous letters, supposed to be sent to the publisher in consequence of the above-mentioned advertisement; the whole appears to be a most unmeaning catch-penny performance.

Art. 51. *The Trinket.* A Novel. By a Lady. 12mo. 3s. Lowndes. 1774.

If Mr. Lowndes has taken the trouble to look over this novel, he must have thought the Lady very extravagant in this Trinket of hers, as she has crowded *story* and *plot* enough in the last twenty pages, to have formed, with the least degree of management, another whole volume of this valuable species of writing.

C O O K E R Y.

Art. 52. *The Royal Cook, or the Modern Etiquette of the Table,* displayed with Accuracy, Elegance, and Taste: Being a full and exact Description of the Manner of dressing and serving up the Royal Dinners at St. James's, Buckingham House, Kew, and Gunnersbury; with the like Particulars at the Houses of Glou-

cester and Cumberland. To which is added, a Specimen of the Mode of living at Northumberland and Sion Houses, Alnwick-Castle, &c. As also the fashionable Style of decking the Tables of all the principal Nobility and Gentry, Foreign Ambassadors, and Ministers of State, both upon public and private Occasions. Among these curious and necessary Particulars of fashionable Information, is interspersed a new and polite, but ingenious and frugal Collection, founded on Experience, of the very best Directions for going to Market. By the Hon. Mrs. Pennington, of Kensington. 12mo. 1s. 6d. Snagg.

Well said Title-page!

L A W.

Art. 53. *A Treatise upon Fines*; to which is added, some general Observations on the Nature of Deeds leading, and declaring the Uses of Fines and Recoveries. By James Chenyryd, Esq; Barrister at Law. 4to. 5s. Folsinghy. 1773.

A treatise on any subject, must be understood as intended for the instruction of the uninformed; but it is worthy a remark, that most of our law-books, perhaps from policy, (to guard against diffusing legal knowledge beyond the limits of the profession) are obscure, even to the student, and presume more to be already known, than ought to be supposed. The tract before us is a treatise on fines; but what is a fine? It may be answered, every lawyer knows what a fine is; and the definition in the first paragraph may indeed be intelligible to a lawyer: but an attorney's clerk, or a student in any of our inns of court, can have no intuitive knowledge of the subject, before practice or reading render it familiar to them. It were therefore to have been wished that the Author had not thought it below his notice to have premised a more clear explanation of this abstract transaction, and the fiction upon which it is founded, for the service of those who most want such a work, as well as to render the work itself more finished as a composition.

The subject of fines is copiously treated in the last edition of Jacob's Law Dictionary by Ruffhead and Morgan; and it need not be interpreted to the disadvantage of the present performance, when it is declared to be very little more than that article somewhat amplified; including proper extracts from those statutes relating to fines, which are loosely referred to in the former work.

RELIGIOUS and CONTROVERSIAL.

Art. 54. *The divine Character of Christ considered and vindicated*. In a series of Dialogues on that interesting and important Subject. In which the many scriptural Evidences of the Deity of our Lord are fairly exhibited, and the various Objections thrown out against it, particularly in some late Publications, attempted to be obviated. By John Beaton. 12mo. 1s. 6d. Leeds, Printed. Sold by Rivington, &c. in London.

What numbers of books and pamphlets has this subject produced? and after all, the point remains as disputable as ever! Many of the treatises which it has occasioned, on each side of the question, have been written with a very good design, and several of them with candour and temper; while others have appeared to flow from a narrow, bigotted party-spirit, and have discovered that rancour and bitterness which must surely be worse than any mistake as to a matter

of faith and opinion. Mr. Beaton's treatise we would willingly rank with those of the first class; it appears to be a well-meant attempt; but as nothing new is added to what has been repeatedly published, the debate remains in the same state as before. The book proves that the Author is himself satisfied in what is termed the orthodox opinion, but other persons must still be left to form a judgment for themselves, as well as they are able, from the Scriptures.

The Writer has chosen to deliver his sentiments in the form of a dialogue, which though it may be sometimes more amusing and engaging than that of a continued discourse, is yet liable to objections, especially when the dialogue turns on disputed points; since the disputants are equally in the Author's power, and he may give the victory to which he pleases. In the instance before us, Philanthropos, who engages on the orthodox side, is all along supposed to be pleading the cause of truth, and Neophytus, as he is called, appears like one in an error, who proposes his arguments with little strength, is soon refuted, and speedily brought over to the opinion which the Writer wishes to establish.

But whatever objections may lie against his performance, Mr. Beaton declares, that 'should any person in a cool, dispassionate, and christian-like manner, endeavour to convince him that any of his arguments are not properly supported, all due attention will be given to what is said; as he is persuaded, that no sincere enquirer after truth will act in so disingenuous a manner, as to take advantage of a single sentence, which may perhaps be left unguarded, since no merely human author can plead an entire exemption from errors.'

If we have appeared to speak with any degree of hesitation in the beginning of this article, as to the book's being written with a Christian spirit, it has arisen principally from what we meet with in the entrance on the dialogue, where Neophytus intimates, that his difficulties were greatly occasioned by a tract then in his hand subscribed, *A Lover of the Gospel*. Philanthropos immediately replies, 'a lover of the gospel, and deny the divinity of our Lord! it surely cannot be. He may, I will allow, love what the Apostle calls *every* gospel, but he certainly cannot love the gospel of the grace of God.' This is, we think, rather presumptuous, confident, uncandid, and unsuitable to the professions of the preface, as well as to some other parts of the treatise.

Art. 55. *Free and candid Remarks on a Sermon preached on a public Occasion, by the Rev. William Graham, A. M. intitled, "Repentance the only Condition of final Acceptance."* In a Letter to the Author. By George Haggerston. 8vo. 1s. Buckland, &c. 1773.

How doctors differ, and divines disagree! Yet, all the time, if they rightly understood each other, their meaning would often be found nearly the same. Mr. Graham insists, that repentance and obedience are the *conditions* of forgiveness and eternal happiness. His antagonist allows they are *necessary*, yet these gentlemen appear to think themselves widely distant from each other in their sentiments on the subject. While each allows the necessity of repentance and obedience, each will also allow, without doubt, the necessity to every person of that mercy, or that *grace*, offered in the gospel: why then should they contend? In some respect they may still embrace a different

ferent opinion, or there may be mistakes on each side ; but the more thoroughly they understand themselves and each other, and the more they attain of Christian meekness and humility, the more clearly will they see that there is no great reason for employing their time in disputation. The wider their disagreement in speculative points, the greater room have they for the exercise of candour and charity. Mr. Haggerston agrees with Mr. Graham, that 'wrath and rancour are no virtues;' but he asks what Mr. G. means by charity? If it means love to God and man, he readily acknowledges, that the want of it is the want of Christianity; if it means a favourable opinion of those who dissent from us in respect to religious principles, he also allows its rectitude so far as, what he calls the *vitals of Christianity* are not affected; but if men's opinions are subversive, in his view, of the main scheme of the gospel, then he may shew his charity and love to them by endeavouring to convince them; but, as a Christian and an honest man, he thinks he cannot have charity for them so far as to believe them in a safe and a happy state, while they appear to him in a way unsafe and erroneous. Here Mr. Haggerston seems not to be thoroughly master of his subject; for who shall determine for other persons, in every respect, what are the *vitals of Christianity*? What fallible man ought dogmatically to prescribe to another in matters of faith and conscience? He may determine for himself, but he will be uncandid and unchristian if he condemns another whose faith does not exactly tally with his own.

Our Readers will form but an indifferent opinion of this performance when we tell them, that the Writer, toward the conclusion, acquaints Mr. Graham, 'that the leading title of his sermon is an absolute falsehood.' As this expression is rash, so would it be also in us, should we, from hence, utterly and immediately condemn a pamphlet which appears to be well intended, and contains some just remarks, though formed on a narrow and mistaken plan.

Art. 56. *The Case of Duelling considered, with respect both to the Challenger and Challenged.* By Robert South, D. D. late Prebendary of Westminster, and Canon of Christ Church, Oxon. Small 8vo. 6d. Nicoll. 1774.

Extracted from the sermons of the famous Dr. South; but such sober, pious objections to this absurd custom, are probably of little effect. A sense of religion is required to feel the force of them, but religious men do not engage in duels. Our titlers are not *reasonable*.

Art. 57. *Enquiries into the Archetype of the Septuagint Version, its Authenticity and different Editions.* By the Rev. H. S. Cruwys. 8vo. 1s. 6d. Law, &c. 1774.

Mr. H. S. Cruwys, whoever he is, seems desirous, from his title, that this little pamphlet should be considered as the result of enquiries which he has made into the subject proposed, whereas it chiefly consists of collections from different writers who have made that subject their study. It may have cost this Author some pains to subject the remarks of other men; but the Reader will find very little that is material or new to direct his opinion on the point, or indeed hardly any inferences or conclusions drawn by the Writer from the remarks of the authors he mentions, in order to answer the different questions he proposes. However those who have not thought much on the subject, may here peruse a brief history of the
Septuagint

Septuagint version, which may yield them some satisfaction. The authority of the version chiefly rests on its having been first admitted by the Jews, and afterwards received from them by the Christians.

Art. 58. *An Appendix to a late Publication* entitled, "The leading Sentiments of the Quakers examined, &c." By S. Newton, 8vo. 6d. Norwich, printed, and sold by Wilkie in London.

Mr. Newton here takes a final leave of the controversy with our Christian brethren the Quakers: he answers the principal things advanced by Mr. Phipps in his last performance*, and concludes with a friendly address to him and his brethren. He appears to be solicitous only for truth, and not for the support of party: he pleads with temper and candour, and we think he prevails against his antagonist.

Art. 59. *A Dissertation on the distinct Powers of Reason and Revelation.* By the Hon. and Rev. Spencer Cowper, D. D. Dean of Durham. 8vo. 6d. Brown. 1774.

Very blamable, in our opinion, are those persons of whom Dr. Cowper here speaks, who, 'instead of bringing their judgments to accord to the word of God, make the word of God to conform to their opinions, and will receive it on no other terms.' But may we not be allowed to ask, whether it must be necessarily concluded, that all persons who do not fully embrace some articles of faith for which the Writer pleads, or which are accounted orthodox, must therefore have been unwilling to submit to the decision of scripture? Have there not been pious and humble enquirers who were ready to receive all that was taught in scripture, but who have been unable to discover, there, every tenet which has been proposed to them as certainly making a part of the true Christian doctrine?

This pamphlet is agreeably written; it is sensible, well intended, and discovers the serious and pious temper of the late worthy Author,—whose death has been announced to us by the public papers, since this little tract issued from the press.

Art. 60. *A clear Display of the Trinity from divine Revelation;* with an impartial Examination of some Traditions concerning God, in Systems contrived by Councils, Assemblies, and Synods, and imposed upon Mankind as Articles of Faith. In three Parts. I. The divine Character of a Plurality in Deity proved. II. The œconomical Character of Father, Son, and Holy Ghost illustrated. III. The scholastic Doctrine of the Trinity examined. The whole written in an easy and familiar Manner. By A. M. a Layman. 8vo. 4s. Robinson, &c.

A. M. a layman, has judged it requisite to add this volume, consisting of about four hundred pages, to those almost innumerable sheets (many of them to very little purpose) which have been already published on this subject. Several parts of his performance consist of observations that have been repeatedly offered by the advocates for this doctrine: but he rejects as unscriptural the scholastic terms and distinctions which most of them have employed; and here he writes with such a freedom, that it might be supposed by some readers he did not receive the doctrine of the Trinity. While he pleads

for a plurality in Deity as a scriptural truth, he considers the distinctions of *Father, Son, and Spirit* as *ecclesiastical*, or as relative to the accomplishment of different parts of the christian scheme. He does not appear destitute of the learning proper for the enquiries he has undertaken, and he discovers both candour and good sense; but he is, we think, sometimes led away by fancy and conceit, as particularly when he speaks of our Saviour's direction to *worship the Father in Spirit and in truth*. 'The *spirit* and *truth* here, says he, does not mean, as is commonly supposed, that they should worship in their *hearts* and in *sincerity* (true worshippers always do), in opposition to worshipping with the *body* and in *hypocrisy*; was this the sense, it might then be inferred from our Saviour's words, that none of the Old Testament saints worshipped God with their *hearts* and in *sincerity*, and that Christians are not to worship God with their bodies; whereas they are commanded to serve God with their *bodies*, and *spirits* which are his.—But Christ here teaches, that Christians were to worship the Father in him, who is the *spirit* of all the signs and shadows, and the *truth* of all the promises and prophecies in the Old Testament with respect to holy times, places, and things.' But what need is there of this refinement on a plain and important passage of scripture? Is it not clear that our Lord here opposes the worshipping of God in *spirit* and in *truth*, to the observation of those external rites and ceremonies which for wise reasons had been appointed to the children of Israel? In the address to enquiring Christians at the beginning of the volume, the Author pleads with sense and spirit for the rights of private judgment and for freedom of enquiry.

Art. 61. *Mistakes in Religion exposed*; In an Essay on the Prophecy of Zacharias. By H. Venn, M. A. Chaplain to the Earl of Buchan, and Rector of Yilling, Huntingdonshire. 12mo. 3s. Boards. Oliver, &c. 1774.

There are some persons of a sceptical turn who will endeavour to bring all subjects and principles into doubt and uncertainty, till at length they will not allow there is any such thing as truth. There are others of a different temper, who will embrace and strenuously support those points as truth, which in all ages of mankind have been considered as disputable and uncertain. But as, notwithstanding all the quirks and sophisms of the former, there still remain such things as truth, decency, virtue, and religion; so also, notwithstanding the pertinacity with which some of the latter may insist on their explication of certain doctrines, they may still continue matters of debate and uncertainty. Mr. Venn, the Author of the present volume, tells us, that 'the sole design of these pages, is to prove the baneful influence of notions contrary to the doctrine believed by the universal church in every age.' It will be difficult for him, we apprehend, to fix on a period in which the *universal* church were entirely agreed in points of doctrine. However, while he is endeavouring to point out mistakes in religion, we are persuaded he has candour enough to allow that it is possible he may sometimes be mistaken himself, and that too perhaps in some favourite points; which still remain of a doubtful kind, whatever human names, authorities, and sanctions may be brought for their support. All Protestants will surely unite in asserting, that every doctrine of the religious kind,

kied, by whomsoever maintained, is dubious and uncertain, which is not clearly and fully ascertained by the authority of scripture.

Art. 62. *Some Account of the State of Religion in London.* In four Letters to a Friend in the Country. Designed to shew Professors of the Gospel the Greatness of their present Privileges, and to excite them to a correspondent Conduct, as the only Means of securing the Continuance of them. 8vo. 1s. 6d. Matthews, &c. 1774.

We conceive of this Writer as an honest and a pious man; and we should approve his zeal, did it not appear to us that he can hardly admit of piety unconnected with the reception of a certain set of principles which human invention has endeavoured to make the standard of faith. This we infer, and we believe not unjustly, from the general strain of his pamphlet, and from his speaking of 'a blow of an uncommonly alarming nature, which, he tells us, has been some time meditating against our Zion?' referring, we imagine, to the bill lately proposed for the removal of subscriptions to articles of religion. This pamphlet seems to judge of the rise and fall of religion, by the warmth with which such articles are maintained. The methodistical ministers and hearers are chiefly favoured by his pen; but not those who follow Mr. Wesley. The Rev. Mr. R——— comes in for a large share of praise, as also do some others both among the ministers in the establishment, and among the dissenters, who embrace his principles. There are some characters drawn from real life in one part of the pamphlet, which may afford a useful admonition to those who make professions of religion.

S E R M O N S.

I. *De Davidis in Saulum et Jonathanum Throno. Concio ad clerum habita in templo S. Mariæ coram Academia Cantabrigiensi, Junii 1, 1773. Pro gradu doctoratus in sacra theologia. A. E. Churchill, S. T. P. Nihil Clarendoni super socio. 4to. 1s. White, &c.*

There is nothing very remarkable in this brief oration. The principal criticism relates to the first verse of David's affecting elegy, *the beauty of Israel is slain on thy high places, &c.* The Doctor asks, whom does the poet here address? and he answers, the people of Israel. I am sensible, says he, that some learned men think far otherwise; some supposing that David speaks to Saul, others that he addresses Jonathan: *O Sime, decus Israelis, tu videris es super excelsa tua!* &c. But he adds, we shall find this exordium very pertinent and proper if we suppose that David addresses himself neither to Saul or Jonathan in this verse, but speaks to the Israelites concerning them both:

O Israel, decus Israelis (Saulus nempè et Jonathanus) super exaltata peremptum est.

Quomodo ceciderunt fortes! (cum Sime et Jonathanus sint perempti.)

The observation seems just, and this probably is the sense in which the passage is most generally understood.

II. *The Duellist: a Bravado to God, and a Coward to Man; and, therefore, impossible to be a Man of Honour.* Being a Discourse preached in the City, and at the Court End of the Town, and published

published at the earnest Request of the Congregation. By the Rev. William Scott, M. A. late Scholar of Eton. Inscribed by permission to Sir William Draper, and address to the Army and Navy. 8vo. 1s. Wilkie, &c. 1774.

By the aid of South, Hildrop, and Delany, Mr. Scott has mustered some good arguments against duelling; but (through certain affectations and singularities into which this writer is apt to fall) his publication wants that characteristic propriety and grace which we expect to meet with in a religious discourse.

III. Preached at the Opening of the Chapel in Essex-House, Essex-Street, in the Strand, on Sunday April 17, 1774. By Theophilus Lindsey, M. A. 8vo. 6d. Johnson.

Candid and judicious, worthy of the occasion on which it was preached, worthy of the preacher.—Mr. Lindsey discourses from Rph. iv. 3.—*Endeavouring to keep the unity of the Spirit in the band of peace.*—To the sermon is added, a summary account of the reformed liturgy, on the plan of the late Dr. Samuel Clarke*, made use of in the said chapel in Essex-house.—It may not be improper to acquaint our Readers, many of whom, we doubt not, will sincerely rejoice to hear that there is all the reason in the world to believe that Mr. Lindsey will be attended by a very numerous and respectable audience.—May his life be long, and may his honest and well-meant endeavours to promote the knowledge and practice of pure and undefiled religion, be crowned with remarkable success!

IV. *A Covenant God the Believer's never failing Friend.*—Occasioned by the Death of the Rev. Edward Hitchin, B. D. who departed this Life January 11, 1774, in the 48th Year of his Age. Preached in White-Row, Spittlefields, January 23. By Samuel Brewer, B. D. To which is added, *The Oration* delivered at his Interment in the Burial-ground at Bunhill: By Thomas Towle, B. D. 8vo. 1s. Buckland, &c.

Mr. Hitchin was a very eminent dissenting minister, of the Calvinistic persuasion; and these discourses, as is usual on such occasions, contain the highest encomiums on the deceased.

V. On the Death of the Rev. P. Simson, A. M. at the Meeting House in Vicar Lane, Coventry, July 18, 1773. By J. Dalton. 6d. Dilly.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

I Rely on your candor for attention to a few remarks on the letter signed Amicus in your last Review. I could say much on the subject, but for several reasons, shall be as short as possible.

For what I said of Dr. Leeds's obtaining his degree, I had the authority of letters from Drs. Cullen, Home, &c. produced as evidence in the court of King's Bench.—I do not pretend to ascertain Dr. Leeds's medical qualifications, I think the question so much insisted on, whether he was or was not a good Physician, is quite beside the matter.

* See Review for February last, p. 102.

† Concerning

Concerning the reason assigned by me for the society dispensing with their established rules in this affair, I had my information from some of their own members—I knew of no other reason—If Amicus knew of any other he should have given it. Amicus says, “the society know no man in judgment.” I believe in general they decide with much caution and uprightness, but I likewise believe that they are not always clear of partiality; personal attachment, interest, will have weight in human minds: Men naturally favour those they have the best opinion of, or are the most obliged to. Dr. F. has great merit, great reputation, great influence.—Amicus says, “Dr. F. never gave the society room to doubt of a just submission to the rules he subscribes to.” The rules of the society require submission to awards, even when there is room to think that such awards have not been made judiciously. But Dr. F. refused to fulfil the award in question—Is there reason to think that if he would not submit in one case, he would have submitted in another? The rules of the society also prohibit lawsuits between their members. But Dr. F. and Dr. L. engaged in a lawsuit. Dr. F. retained counsel before the award was given. L. made the award a rule of court. Dr. F. escaped the censure of the society. L. was deemed the aggressor and disowned. On this circumstance I make no comment.—Amicus says, “if the *appeal* had not been published the *remarks* had never appeared, and if *Impartial* could have restrained his pen this *address* would have been unnecessary.” I did not write nor publish the appeal. The account it gave of the affair was thought by many persons a fair one; it contained little more than the award, the affidavits of the arbitrators, and a minute of the yearly meeting, unmixed with any invective against Dr. F.—Can it then be justly termed “partial and invidious?”—The circulation of it was much confined to the society.—The character of it in your Review was so cautiously worded, that neither party need to have taken offence.—Amicus introduced the affair to the public by an account which I thought too favourable to one side, to pass unnoticed.—I sent you one in which my design was to tell the truth to the best of my knowledge—For this I am charged with wilful misrepresentation, and treated with unnecessary asperity.—Whatever Dr. F. may think, I am not his enemy—I have no malevolence to him, nor attachment to L.—I never received favour or injury from either—I never had a mean opinion of Dr. F. or a high opinion of L. or any design to place them in comparison.—But in this instance I think Dr. F. has been wrong.—I think L. was as fit to practice physick as many who do daily practice it; and I think him an injured person.—Different men see the same objects differently; their sentiments must of course differ; and I see no cause why I should relinquish the signature of

IMPARTIAL.

“A full detail of this transaction supported by indubitable evidence” could have been published by the arbitrators, and perhaps had been, but for the dissuasions of some [*Impartial* was one] who wished rather to preserve peace than to produce controversy.

London, April 21, 1774.

“We have inserted the above, to prove our impartiality; and we hope a period will here be put to a controversy that hath insensibly made its

its way in a literary journal, which is by no means a proper receptacle for altercations of a private and personal nature.

A Letter signed *the Editor*, complains of the severity of the account given of a late posthumous tract in our last. Editors, like Translators, are commonly partial to the Authors whose works they would recommend to the favour of the public; and therefore we wonder not that the gentleman who has done us the honour of his polite and candid *remonstrance*, should dissent from the opinion of an indifferent, unprejudiced * Reviewer, in regard to the merit of the performance in question.

The Editor may be assured, that it is not without regret that we ever speak unfavourably of any work intended to promote the interest of virtue and religion; and that whenever our opinion of the imperfect execution of a good design forces us, in justice to the honour and interest of literature, to pass our censure where we wish to applaud, we generally do it with reserve, and tenderness; suppressing the worst that *might* be said, if the rigour of TRUTH, rather than lenity to a brother Author, were to prevail.

This was, indeed, the case, with respect to the little piece which gave occasion to the letter before us. We forbear to repeat the title of the work, because we would not, unnecessarily, add to the censure already passed on it, or to the chagrin of a correspondent who expresses himself with so much moderation and decency.

The Editor objects to our remark on the want of dignity in the style and diction of a work, of which, *familiarity of expression* is the natural characteristic. But we beg leave to insist that whoever assumes to be the public advocate of religion and virtue, ought to express himself in a manner somewhat elevated above the familiar strain of private instruction, and suitable to the importance of the subject. The plea, that the piece here alluded to, was not written for the public, cannot be admitted: If it was too imperfect for publication, why was it printed without the necessary improvements?

In every literary performance, a decent attention is surely due to correctness, if not to elegance; but a proper regard to language is more peculiarly necessary in a work intended for the improvement of youth, lest, while we are inspiring them with good sentiments, and teaching them good manners, we inadvertently habituate them to ungrammatical, or vulgar, or provincial, modes of expression.

That a work is *well intended*, is a just foundation for praise; but good intention alone will not secure success to an ill adapted performance. Thousands, and tens of thousands, of what are commonly called *good books*, have had the praise above mentioned, and yet they have been consigned to oblivion, by the general consent of mankind: on whom all the wise counsel in the world will be lavished to little purpose, if it be not conveyed to them in an agreeable form.

* * Mr. B—'s letter, dated Edinburgh, December 23, did not come to hand till very lately.—The poem to which it relates will be noticed in our next Review.

* The *Author* being totally unknown to us.

T H E
MONTHLY REVIEW,
For M A Y, 1774.

ART. I. *Eunomus; or, Dialogues concerning the Law and Constitution of England.* With an Essay on Dialogue. 8vo. 4 Vols: 14s. Boards. White. 1774.

THAT the Author of these Dialogues is, or has been, a professed lawyer, cannot be doubted; and he is so accustomed to the language and forms of his profession, that he adheres closely to them, even in his preface. Under the character of Editor, he adopts the idea of considering the Public as a jury. Placing himself, therefore, for a moment, on the bench, he addresses the Public, at large, with respect to the fate of the present work; and declares that he lays aside any private regard for the Author, in assuming the impartiality of a judge. The gentlemen of the jury are told that the cause now before them, for their determination, is in the nature of a *feigned issue*. It is not a *question of damages*, but a *question of right* merely; in which the Author is to be considered as the plaintiff, and those readers who happen to dispute his present claim are the defendants. Among other language of this kind, which is carried on to a degree that cannot well be vindicated from the charge of pedantry, the Editor thus bespeaks a favourable verdict:

‘If you should be of opinion that the subject interests the Public; that the form in which it is treated, is not only uncommon, but taken together with the subject is calculated for a few hours to supply the place of such books of amusement as have nothing but the form to recommend them; if you think the notions the Author has advanced are, upon the whole, supported by the many great names that you observe he has called as his *witnesses* on the present occasion; if you find that he has dissented with candour where he differs in opinion; if where he censures things, he has industriously spared persons, or where he thought himself obliged to censure passages he has fairly cited

them; if you should be inclined to think rather favourably of his head, and at the same time you find no grounds for any imputation on his heart, you will give your verdict in his favour; but if, upon the whole, you think otherwise, you will find for the defendants.'

Our Author, in opening his Essay on Dialogue, points out the advantages, and the antiquity, of this form of writing. With regard to its use of fiction, he observes that it is a kind of poetry. It is of a double nature, didactic as well as dramatic. The didactic nature of it consists in teaching something by feigned characters, and in an imaginary conversation: but the dramatic cast of the work must soften the rigour of professed instruction. After considering the didactic and dramatic qualities of the dialogue, and making some reflections on the scenery of the ancient dialogue, the Author shews why imaginary characters have been preferred to real, in the present performance. This naturally leads him to an examination of what the ingenious Dr. Hurd has advanced upon the subject. What is here said, in opposition to the sentiments of that able critic, is not unworthy of notice; though we still agree in opinion with Dr. Hurd, that, where it can be attained, the conducting of the dialogue by real characters is far preferable to the use of imaginary ones. We do not, however, see any sufficient reason for totally excluding the latter mode of composition, which, on some occasions and on some topics, may have its peculiar advantages.

In discussing the subjects proper for dialogue, the Writer before us contends that none are excluded by their nature from being treated in this manner, except such as are too abstruse or too trifling to be fit for conversation pieces. 'The subject of law, says he, in general steers very happily between these two extremes. Its connection with morality; its being what every body in society must live under, and consequently know something of, will always make it an interesting and not a difficult subject for conversation. And this propriety, which stands its ground in the eye of reason, has an additional support from very early example. The treatises of Plato and Tully of this name, are still extant to vindicate the assertion.

'The law of England in particular, so very liberal and diffusive in its nature, will scarce be disputed to afford many entertaining and instructive topics of discourse. One reason to recommend this way of writing on such subjects, may be drawn from a circumstance to which law and dialogue have equally a relation, that of "argument," by which I mean the exercise rather of a natural than artificial kind of logic.'

Having shewn that law may be properly treated in the form of dialogue, the Author proceeds to the consideration of the various

various modes that have been adopted in writing on this subject. The dialogues that have been composed on law-matters next come in review before him, and he particularly characterizes and commends those of Germain and Fortescue. He then lays before his readers a view of the present work; after which he makes some remarks on several publications relative to the English constitution, and passes a high encomium on Sir Thomas Smith's "*Republic of England*," and Sir Bulstrode White-locke's "*Comment on the King's Writ for choosing Members of Parliament*." The essay concludes with an apology for treating on the subject of the third dialogue, after its having been so ably discussed by other writers, and especially by Mr. Justice Blackstone.

Our Author is far from pretending that this form of writing is the best way of becoming acquainted with the subjects contained in these dialogues; much less, that the present are the most pleasing subjects for this form. "It is sufficient," he observes, "for me, if what these dialogues contain has weight enough to send any of my readers, who before were strangers to the subject, to those great authorities, the fountain head, from whence such learning flows the purest; and that this mild and engaging form is not improper for the subject itself. I shall then, with the vanity of an Author, compare myself to one who in his travels over a bleak and dreary country, has picked up some plants, which he afterwards transfers to some delightful spot, in a milder climate; where their novelty at least may make them admired even among more agreeable productions, by those who would never have visited them on their native soil. And if after all they should have any medicinal virtues useful in life, they will be welcome wherever they can be made to grow."

The scene of these dialogues is laid at the country-house of Eunomus, a lawyer of eminence in his profession. He is visited, in his retreat, by Policrites, a young gentleman designed for the same profession; who, on seeing the *Odyssey* of Homer, opened in that part where the discovery of Ulysses to his aged father is so pathetically described, expresses his regret at being obliged to quit the enchanting scenes of fancy for the dry and intricate paths of the law. "I wish," says he, "the poets had less power of captivating the imagination, or that their power was attended with less fatal consequences to the deeper parts of learning. The soil of Parnassus, I am sure, is barren, however pleasant the air of it is. But why should I blame the poets in particular, when other arts tending only to polish and refine the manners are subject to the same imputation? Those who are addicted to this profession ought to give them all up; or at least must allow, that by retaining their fondness for these, they retard their progress in that. They occasion the loss of much

time, and, at best, are things with which the study of the law has no manner of connection.'

These remarks give rise to the subject of the first dialogue, in which Eunomus asserts, that all arts and sciences have some kind of connection with one another; and shews particularly, that there is a mutual intercourse constantly kept up between the law and other sciences. In the illustration of this matter, the objections of Policrites are answered, the connection between the different liberal arts is pointed out, the meaning of such connection is explained, and an appeal is made to instances and examples of it in the profession of the law; and especially to Sir Matthew Hale, Sir Thomas More, Lord Bacon, and Lord Somers. In the farther prosecution of the dialogue, Eunomus describes the utility that may be derived from the ancient poets and orators, and from the speeches of the historians and the epic poets. This brings on the consideration of the question, whether the profession of the law admits of eloquence; upon which subject our Author has expressed himself in the following terms:

'I will not go so far as to think their opinion worth an answer, who hold, that modern times are strangers to, or rather will not bear eloquence: because I think they are sufficiently refuted by fact. And the notion is as destitute of sound judgment, as it is contrary to experience. Nor do I think the notion of others is better founded, who maintain, that an English bar will not admit of eloquence, being of a nature extremely different from the course of judicature in Athens or Rome: from which as we are supposed to be acquainted with the only true models of eloquence; so the circumstances of former times and different forms of policy are thought to exclude all others as much from the application of eloquence, as from a competition with the great orators of those days.

'I am speaking to one who knows from history and his own experience, that even here the fact is directly otherwise. But was I to borrow no argument from experience, it would be enough to say in general that eloquence is the common child of freedom and of knowledge: that in any state, where the maturity of its learning keeps pace with the freedom of its constitution, men must have constant opportunities, and they will be able to make the best use of opportunities to persuade or refute; will find ample field for panegyric or satire; will be able to raise or overcome occasional opposition. All which are no other than the various modes and characters of eloquence conceived in the abstract. Nor as to the particular application of it to our profession, should I think those would have very firm ground to stand on, who would argue, that in a constitution governed by law, particularly in the very course of expounding that law, or debating on it, there can be no room for the free use

use of genuine eloquence: such as, according to the true idea of it, may command the passions while it convinces the judgment; may bear down all opposition, and carry every thing in triumph before it.

‘ To explain myself, I will not scruple to say, an address to a jury is the field for eloquence; as an address to the court is for argument. And thus (however they may accidentally intermix) the provinces of strict reasoning and of eloquence, as to the present application of them, are as distinct from each other, as law and fact are. Nor yet would I scruple to allow, that in our books much fewer instances occur of eloquence than of logic, though I am contending, that the same profession is a school for both. The reason is, one is a dry independent art that borrows no assistance from occasion, time, or place: the other is so much indebted to all these, and above all, to the form of expression and the manner of the speaker, that the best account of it at second hand, compared to its original exertion and influence, is like a print copied from a painting of Titian’s or Claude Lorain’s; which may be correct enough, perhaps, as to the design, but must be stript of the peculiar excellence of the original, its warmth of colouring. And thus it is, that though, for instance, the Elements of Euclid, or some pieces of Aristotle’s, are the same to us as they were to those of his own times; the remains of Tully or Demosthenes are not.

‘ With these allowances, I may venture to add, that some few specimens in the State Trials may be looked upon as excellent instances in this profession, both of argument and of eloquence: though I confess for the latter, it is always better worth while to consult the times, than any books whatever.’

The Author next makes a transition to history, the usefulness of which to the study of the law, is judiciously displayed. But we are not equally satisfied with what he has put into the mouth of Policrites, with regard to our historical writers. ‘ I am so far, says he, from denying the use of history, English history I mean, that in my opinion, if any thing has a direct and immediate connection with law, it is this. I rather wonder, so little of this kind has been left us by persons of this profession. For who can be supposed to be better acquainted with the constitution, than those whose province it is to defend it in so many shapes; and who, from the nature of their station, are most conversant in records, the pillars of history? who, from their acquaintance with evidence, the manner of stating facts distinctly, and examining what is or is not probable, can better fill up the draught of history as it is left us by one of the best judges of antiquity? “*Nequid falsi dicere audeat, nequid veri non audeat.*”—Perhaps it would be a slender commendation, where the track itself has been so little frequented in this country, to say

none have made a nearer approach to fame, through this avenue, than those who have stood foremost in our profession. I think I need not explain my meaning by mentioning the histories of Henry the Seventh, and the Civil War. That this track has not been more frequented by some of the same set of men, may be imputed to their want of leisure; in some measure to a delicacy perhaps, in declining to relate transactions, in which their own part, though often considerable, was only short. But in general it is much to be lamented, that in this country, immortality of reputation, which is one great spur to actions, and wisely made perhaps

The last infirmity of noble minds,
is after all left at the mercy of obscure and private historians. We have few Xenophons and Cæsars; as few Bacons and Clarendons; few in any public capacity who have penned memoirs of the times in which they lived; and described the scenes in which they acted themselves.'

In a note on this passage, our Author expresses no small degree of dissatisfaction with Mr. Horace Walpole, who has passed a severe censure on Sir Thomas More, Lord Bacon, and the Earl of Clarendon, as historians; and who has said, that "it is hoped *no more Chancellors* will write our story, till they can divest themselves of that habit of their profession, apologizing for a bad cause." Mr. Walpole's remark, like many others which occur in his works, is, perhaps, rather superficial, and a little petulant; but, at the same time, we can by no means agree with the Writer of these Dialogues, in his high opinion of the historical merit of Bacon and Clarendon. Both these great men are very reprehensible for their prejudices, their partiality, and their undue attachment to the memory of princes who were guilty of tyranny and oppression. Their manner of composition, too, can never be justly considered as a perfect model. The style of Lord Bacon partakes of the pedantry of the age in which he lived; and Lord Clarendon's is intricate, obscure, prolix, and sometimes ungrammatical. It is, indeed, often admirable in point of strength and copiousness; and his characters are drawn with a masterly hand. They are always beautiful as pictures, though they are not always strictly conformable to truth.

What our Author has said to the disparagement of *obscure and private historians* is equally erroneous. In the present age at least, in which the sources of history have been so fully displayed, and an extensive knowledge of the world, and the most liberal views of things, are attainable by persons of almost every rank, why should not private men be as capable of historical composition as the greatest of our lawyers! We should be glad to know what gentlemen of the law could be mentioned, who

would be likely to write the history of their country with an ability, penetration, and elegance superior to what we meet with in Leland, Hume, and Robertson. As to our present Dialogist, whatever dignity in his profession he may now possess, or hereafter attain, we will venture to foretell, that, unless he should greatly improve in liberality of sentiment, and classical purity of language, he will not easily rise to an equality with several of those whom he considers as *obscure and private historians*.

The remainder of the dialogue is employed in pointing out the necessity and utility of an acquaintance with the law of nature, the civil, the canon, the feudal law, and the positive laws of other countries.

The second dialogue is carried on by the same persons, Policrites and Eunomus, and takes in the whole of the second volume. It is almost entirely confined to points in which lawyers alone are peculiarly concerned. After treating on the language of the law, and endeavouring to prove that pleading is a science, the Author enters into a copious discussion of the subject of conveyancing; from which he passes to the practice of the courts, and all the proceedings respecting a suit, whether before, at, or after the trial. In the course of the dialogue, many curious particulars are considered; and the Writer seems to have accomplished his purpose of instructing young gentlemen, designed for the bar, in a variety of things relative to their profession. He has, likewise, the farther design of vindicating the wisdom of the law itself; with regard to which he has succeeded in several instances, though he hath not kept himself wholly free from the bigotry of the lawyer. He undertakes a vindication of the law, in respect of its delay and expence; and would even persuade us, that the poor are not, *in any degree*, deprived of the means of suing for or defending their own rights. This is certainly going too far, though we are not insensible that more may be alledged on the subject than superficial declaimers are apt to imagine.

Toward the conclusion of the dialogue, our Author makes some judicious observations on the difficulties arising from the antiquity of the law; and shews how far the study of antiquity is necessary. From thence he descends to certain lighter matters which concern the history of the profession; such as its seats of residence, its various degrees, the ancient and modern qualifications for those degrees, and the masques and revels formerly given by the Inns of Court. The obstacles to the study of the law, which proceed from ourselves, are next considered; and the second volume is finished with a well-drawn portrait of an eminent counsellor, who had retired from business.

[To be concluded in our next.]

ART. II. *The divine Predictions of Daniel and St. John demonstrated in a symbolical theological Dissertation on Cox's Museum, with Notes critical and explanatory, and a dedicatory Epistle to the Bishop of Gloucester.* 4to. 1s. 6d. Wheble. 1774.

———*His ego suctus,
Dum melior vires sanguis dabat, æmula necdum
Temporibus geminis canebat sparsa senectus.*

SO did Entellus say, and so saith MARTINUS SCRIBLERUS, who had like small expectance to be called from that long and uninterrupted repose in which he was stealing gently forward into the land of oblivion. Yet to see this pert *Dares* invade my province, and stand astride with his *commentarium* over the profound abyss of typi-symbolo-theology, provoketh most justly mine honest indignation.

Tantane patienter! animalcula criticularia! commentatorumculorum scabies! who, or from whence art thou, that attemptest to pervade those mysteries which Scriblerus alone was born to unfold?

Darest thou to lift thy profane voice against the mighty Episcopope of Gloucester, that Babel of learning, who hath not found his fellow since the confusion of tongues!

O cerebrum ineptillum! Where wast thou when the Divine Legation was formed? sawest thou him who darkened counsel by words without knowledge? where wast thou when he laid the foundation of his work, or when he stretched the line upon it? Whereupon are the foundations thereof fastened, or who laid the corner-stone thereof? sawest thou when he made a cloud the garment thereof, and thick darkness a swadling band for it?

O! inane of intellect, as unsanctified of spirit! deemest thou thyself a fit *congressus* for the Episcopope of Gloucester? thou, who knowest all doxies save paradoxes, and he who, saving paradoxes, knoweth no doxies: no, verily, not even his own doxy, his proper doxy, his—orthodoxy!

Knowest thou not the wonderful depth of his learning? rememberest thou not the miraculous knife wherewith he armed Abraham, to sacrifice his son Isaac? how that he made him not lift up an iron tool upon him, neither a tool of Chaldean brass, nor yet of Shittim wood, but a tool made of allegory; which word I have since discovered to be derived from the Arabic *al* and *lagar*, that is, God's hard wood; for this is a hard kind of wood common in the East, that answereth to our horn beam.

And here, verily, I cannot but stand still to marvel at the aptness and acumen of this the sapient prelate's discovery! he knew, forsooth, that Sarah, Abraham's wife, was a female of declining virtue, a laughing, gigling woman, who had given
out

out that *her lord was old*. Certes, that lord, he concluded, had little cause to believe that Isaac was the offspring of his loins, and therefore he right aptly armeth him for his execution, with a knife of *born beam*.

How this homunculus of criticism tormenteth my spleen! the doctrine of the primary and secondary intuations of the prophecies he ignorantly ascribeth to my learned Lord of Gloucester; whereas that doctrine had been adopted by many divines before, and amongst the rest by Doctor Edward Littleton, Fellow of Eton College. Still worse hath this writer demeaned himself in giving to the abovementioned Prelate the CREDIT of the thought, that barbarity of style is characteristic of an inspired language. That thought, to use an expression of my learned brother, canon Wilfon, *was peculiarly my own*. To Martinus Scriblerus it belongeth, and shall not be taken from him. *Ecce testimonia!*

About the time when the notable Doctor Middleton, meeting with no leaves and *finnes*, did right reasonably dispute the reality of the miracle, there lived a learned person at Deventer in the province of Overysse, whose name was Simon Tissot de Patot. He was professor of mathematics in that town, a man of much recondite erudition, who did set forth many learned tracts against the apostate Middleton; one whereof, entitled *De Miraculo Linguarum*, he did me the grace to address to ~~me~~ Martinus Scriblerus:

Mi Scriblere, *said he*, in hac re investiganda mihi multum in aqua hæret, de hujusce miraculi extensione, vel ad animalia quibus articulatio vocum ignota. Quippe cum in Sylvas non longé ab oppido remotas, et ardorem solis evitare, et quietem colere, me nuper conjecissem, confestim nescio quam picam pro suo more garrientem primo sané, ad postmodo voce plane humana loquentem audiui. Hæc nempe Loquela, Belgicè, *Afynbeer salt gelagh betalen*; Anglice, *my master shall pay the reckoning*. Si non ab inspiratione, tales unde voces? annon divinitus, mi Martine? an dubitare fas sit?

Tiss. *De Mirac. Ling. Sect. iv. ch. 3.*

Thus did Tissotius speak, and thus did I respond; which doth, methinks, most plainly evince that I, Martinus Scriblerus, was the first who discovered that a barbarous style was the characteristic of an inspired language.

Quid autem de tua pica miranda, quæ sane loquitur ut picus mirandula, dicam? Anne divinitus illæ voces? Nequaquam! Belgicæ et grammaticè elegantiores; ideo in quibus familiariter edocta fuerit pica ore humano. Lingux inspiratæ haud talia sunt signa; at barbarismus potius, et oratio imposita, scilicet, ut ait Quintilianus, illud vitium barbarismi, cujus exempla vulgo sunt plurima, sibi etiam quisque fingere potest, ut verbo, cui libebit

libebit, adjeiat literam syllabamve, vel detrahat, aut aliam pro alia, aut eandem, alio quam rectum est, loco ponat. Linguae inspiratae indicia maxime tales sunt barbarismi; quippe qui illis raro eveniunt, qui aut orationem habuerint paternam aut extraneam didicerint. Testis, quam ancilla mea fovebat, cornicula, quae afflatu numinis egregia extitit, et voces edidit planè inspiratas. Anglice locuta est, *Jack make more better talk now.* In barbarismis hujuscemodi edocta fuerat non voce humana. Oratio fuit inspirata, his testibus barbarismis.

Ad TISSOT. Epist. p. 14.

Having thus, unto the satisfaction, I do presume, of all Europe, redeemed my fair fame from the abuse of this unsciented mohock, and fully established my claim to the originality of this notable thought, viz. that a barbarous style is a proof of an inspired language, I shall proceed as orderly as I may, unto the entire confusion and demolition of his principal position; which is, that the museum of one Cocceius, whom he barbarously calleth *Cox*, predicateth the completion of the divine predictions of St. John. I do aver that every point here alledged is *perperam omnino*. To Martinus Scriblerus it was left to investigate the profound mystery of the beast in the revelation D. *Joannis Apocalypsis*. The beast is *Joannes Wilkesius*, commonly called John Wilkes, Esquire; and the square of the numerical characters of his name answering precisely to No. 666, and the circumstances of his person and conversation, do wonderfully coincide therewith.

Apoc. ch. xiii. 6. *And I stood upon the sand of the sea*, that is upon the sand of the still-house; *and saw a beast rise up out of the sea*, that is, emblematically, out of the still-house; *having seven heads*, these heads were the five patriotic aldermen, and the two sheriffs of London and Middlesex; *and ten horns*, these were as follow, viz. Parson Horne of New-Brentford, Messrs. Crayhorne and Boxhorne, breeches-makers of Old Brentford, Mr. Linkhorne, peruke-maker in Goodman's-fields, Messrs. Cohorn and Lanthorn, master chimney-sweepers in St. Mary-le-bon, Mr. Longhorn, carcase-butcher in Whitechapel, Mr. Langhorn of the repository in Barbican, Mr. Fullhorn, victualler in Wapping, and Mr. Mudhorn, scavenger in St. Giles's, all respectable freeholders of the county of Middlesex. *And upon his horns ten crowns*; the above named gentlemen subscribed five shillings each to the Bill of Rights. *And upon his head the name of Blasphemy*; the resolutions of the House of Commons on this head were right full and conclusive.

2. *And the beast which I saw was like unto a leopard*, that is, spotted from top to toe, *and his feet were as the feet of a bear*; how strikingly emblematical of this our beast! It is the property of the bear to fall upon children in particular, as saith the

the sacred historian: "And there came two bears out of the wood and tore forty and two children of them." Now whether our beast did not do violence to an equal or a greater number, let the accounts of the Foundling-Hospital declare.—*And his mouth was as the mouth of a lion.*—Strikingly confirmed again, in that he roareth against Daniel. *And the dragon gave him his power, and his seat, and great authority.*—Now this dragon is strictly symbolical of the mob, which is always personified by some fierce beast, and which gave unto him these things.

3. *And I saw one of his heads, as it were wounded to death, and his deadly wound was healed, and all the world wondered after the beast.* All this too is perfectly accomplished by the dissention that arose between Jacobus Hoppicus, one of the heads, and the beast, wherein the former received many deadly wounds indeed, but they were all healed, and all the world wondered after the beast.

4. *And they worshipped the dragon which gave power unto the beast; that in verity they did, even unto idolatry, calling it worthy and independent, and uncorrupt, and virtuous and honourable;—And they worshipped the beast, saying, Who is like unto the beast? Who can make war with him? O marvellous completion of the prophecy! With mine ears have I heard these their barbarous shouts, Wilkes for ever! Who is like Wilkes? Who can fight with Wilkes?*

5. *And there was given unto him a mouth speaking great things, and blasphemy, and he opened his mouth in blasphemy.*—As this hath been verified and confirmed by the decision of the legislature, incredulity itself must own that this prophecy hath been fulfilled, and that Wilkesius is indubitably the very identical beast spoken of in the Apocalypse.

Many other passages, were there the least shadow of necessity for it, might be adduced in proof of this my exposition, such as his orders, when sitting alderman, to the bakers, plainly foretold in the 17th verse of the same chapter.

17. *And that no man might buy or sell, save he that had the mark of the beast.*

Again the squibs and crackers played off for him by the populace are predicted.

13. *And he doeth great wonders, so that he maketh fire come down from heaven.*

Blindness itself must surely see the aptness of these prophecies, and the marvellous accomplishment thereof.—I might proceed to further argument.—The field unfoldeth itself afar,—but the coercive hand of Time is upon me, and with this my latest lucubration, my last bequest unto the Christian world, I retire from the labours of the pen for ever.

ART. III. *A general Idea of a Pronouncing Dictionary of the English Language, or a Plan entirely new.* With Observations on several Words that are variously pronounced, as a Specimen of the Work. Dedicated to David Garrick, Esq. By J. Walker. 4to. 1 s. 6d. Becket, &c. 1774.

THE business of a Reviewer becomes uncommonly difficult when he is obliged to pay a regard not only to the usual irritability of an author, but to his immediate and pecuniary interest. The work before us is to be considered not only in respect of its claim to literary fame, but as a proposal for the benefit of the Author : he must therefore expect that the Public, as well as the Reviewers, will attend to it with rather more than common caution.

We are very willing to allow, to the tract now under consideration, its due praise. The general ideas of the Writer, though not new or peculiar to Mr. Walker, are nevertheless arranged and expressed in a judicious and decent manner. We think the Reader may judge, in a great measure, of the merit of this work, from the following quotation :

‘ When I reflected on the small satisfaction we could receive on this subject from works already published, even an attempt at an improvement was flattered with success. Pronunciation, considered as a science, I saw was generally treated with contempt, and when authors condescended to give rules, it was always in the analytic way. A few general rules were laid down as applicable to particular words, and a few instances given where these rules take place, but the application of them to every other word was left entirely to the sagacity of the learner ; who, in order to find out those rules that related to the pronunciation of a particular word, had no resource but reading a whole treatise with such care as to discover, by analogy, every single word referred to in the general rule ; so that the few general rules, and those very few and very general indeed, which are given in spelling-books and grammars, and sometimes prefixed to dictionaries, must be studied as a science before they can be extended to particular words, and therefore it is no wonder if so little attention is paid to them.

‘ The plan I have to offer aims at a quite opposite method ; that is, it proceeds synthetically from parts to the whole. Instead of supposing the inspector pre-acquainted with rules which are to direct him in his reasonings on every particular word, every word directs to such rules as relate to every part of its pronunciation. It will readily occur, on the slightest consideration, that if the former method had been cultivated much beyond its present point, it must still be considerably inferior to the

the latter, where the object of enquiry is not so much a whole language as particular words : for instead of giving rules which could never be brought down to every particular instance, an inverted but a natural order is adopted, which, by finding out the word, leads us to every rule that concerns the pronunciation of it. Thus, if I would know whether the *s* in *conclusive* is pronounced as an *s* pure or an *z*, I look at the word, and find not only that the former is the *s* in this word, but that every adjective of a similar termination has the sharp or hissing *s*, and that the reason of it seems founded on that distinction which custom has almost invariably made between the sounds of this letter in the termination of a noun and a verb.

In order to give a fuller idea of the manner of explaining words and reasoning on them, I shall make an extract of one which is subject to a double pronunciation, and submit it to the judgment of the Reader.

ORTHOGRAPHY.

- OR-THO-GRA-PHY. *s*. (A system of spelling; spelling with propriety.)
- Or. as the conjunction *or*. (under which word the sound of *e* is explained.)
- *thog*, *th*, as in *thank*, rhymes *bag*. (under *thank* the sharp sound of *th* is explained.)
- *ra*, as *e* in *idea*, articulated by *r*. (under *idea* the *a* following the accent is explained.)
- *phy*, *ph*, as in *physic*, rhymes *sea*. (under *physic*, *ph* is shewn to be sounded like *f*.)

The unclassical propensity we have to place the accent on polysyllables as near the beginning as possible, and the temptation we are under to discover our knowledge of the component parts of words, are very apt to betray us into a different accentuation of the word *orthography* from that which is here given. We not unfrequently hear the accent placed on the first syllable; and it is nothing but a certain compactness or unity of sound in the present mode of accentuation that has worn it into use. These words, which are derived from the Greek, and are compounded of *λόγος*, have universally given into this enclitical accentuation, if I may call it so, from the common word *apology* to the learned combination *physicotheology*. The same reason appears for a similar pronunciation of all those compounded of *γραφω*, which is that by placing the accent on the antepenultimate *og*, the word is pronounced as one, and therefore more agreeably to that unity of idea suggested by the word, than if the stress were placed on the first and third syllables; for by dividing the accentual force on *ortho* and *graphy*, we give the word the sound and

and appearance of an adjective and a substantive, not sufficiently united to convey at once one complex idea. It is certain, however, that at first sight, the most plausible reasoning in the world seems to lie against the accentuation here given. When we place the stress on the first syllable, say our opponents, we indulge our own language in its favourite accent, and give a kind of subordinate stress to the third syllable. Thus the word is divided as it were into its primitives, *επε* and *γραφ*, and those distinct ideas it contains are by this means conveyed, which must necessarily be confounded by the contrary mode; and that pronunciation of compounds, say they, must certainly be the best which best preserves the import of its simples. Nothing can be more specious than this reasoning, till we look a little higher than language, and consider its object; we shall then discover, that in uniting two words under one accent, so as to form one compound term, we do but imitate the superior operations of the mind, which, in order to collect and convey knowledge, unite several simple ideas into one word. "The end of language," says Mr. Locke, "is by short sounds to signify with ease and dispatch, general conceptions, wherein not only abundance of particulars are contained, but also a great variety of independent ideas are collected into one complex one, and that which holds these different parts together in the unity of one complex idea, is the word we annex to it. For the connexion between the loose parts of those complex ideas being made by the mind, this union which has no particular foundation in nature, would cease again were there not something that did as it were hold it together and keep the parts from scattering; though, therefore, it be the mind that makes the collection, 'tis the name which is as it were the knot which ties them fast together." This reasoning, with respect to words and ideas, is so exactly applicable to accent and words, that we need but change the names to have an argument in form for that accentuation which unites the different parts of a word under one forcible pressure of the voice; for, as Mr. Locke continues, "Men, in framing ideas, seek more the convenience of language and quick dispatch by short and comprehensive signs, than the true and precise nature of things, and, therefore, he who has made a complex idea of a body with life, sense, and motion, with a faculty of reason joined to it, need but use the short monosyllable, man, to express all particulars that correspond to that complex idea." So it may be subjoined, that in framing words for the purpose of immediate communication, the end of this communication is best answered by such a pronunciation as unites simples into one compound, and at the same time renders the compound as much a simple as possible:

but

but it is evident that this is done by no mode of accentuation but that here adopted in the word orthography; and therefore that this accentuation, without insisting on its superior harmony, must best answer the great end of language.

If a work of this kind seems to promise utility, and the few specimens given of it make a favourable impression, the Author will not hesitate a moment to commit it to the press, and consign it to the candour of the Public; but though the fascination of a new discovery has for years confined him to the magic circle of this single subject, the enchantment is not strong enough to make him risque a publication of this bulk and expence on the countenance and encouragement of a few partial friends and acquaintance. If the Public, therefore, by their coldness, sufficiently advertise him of the futility of his project, he is ready to consign to oblivion what is unworthy of their notice, and acquiesce in the sentence of his country.

The Reader will see that Mr. Walker possesses many of those peculiar abilities which are necessary in such an undertaking; but we really know not any Writer who is, in every respect, capable of giving us a pronouncing dictionary of the English language. Perhaps there is no man without some little oddities, peculiarities, and even faults, in his own pronunciation, of which he is fond, and which he would not fail to insert in a work of this kind. But if this were not the case; yet no attempt which we have ever seen has in the least altered our opinion that a proper and agreeable pronunciation can be taught only by the voice. Such a dictionary however as the Author proposes, might be of considerable service in assisting those English masters who teach our language to foreigners. But then, instead of being the work of one man, we think it should be prepared under such auspices as should render its decisions a law, in all those doubtful cases which are so perplexing both to natives and foreigners. We must, nevertheless, suspend our judgment of the claim which Mr. Walker's undertaking may have to the favour of the Public, till the Dictionary itself appears. An advertisement printed at the end of this preliminary tract, assures the Public that the work is actually now ready for the press. It is intended to be comprized in two volumes, 4to.—Subscription One Guinea and an Half.

ART. IV. *Philosophical Transactions.* VOL. LXIII. PART. I. 4to.
7 s. 6d. sewed. Davis. 1773.

ASTRONOMY.

Article II. *Astronomical Observations made at Chislehurst in Kent; by the Reverend Francis Woolaston, F. R. S.*

THIS paper contains an account of the time kept by an astronomical clock, with a wooden pendulum; a register of the thermometer and barometer: together with observations of

of the eclipse of the sun, October 25, 1772; of occultations of stars by the moon; of eclipses and occultations of Jupiter's satellites, transits over his disc, conjunctions of the satellites and appearances of his belts.

Article 14. *An Inquiry into the Quantity and Direction of the proper Motion of Arcturus: with some Remarks on the Diminution of the Obliquity of the Ecliptic: By Thomas Hornsby, M. A. Savilian Professor of Astronomy, at Oxford, and F. R. S.*

It has been generally apprehended, from a comparison of ancient with the best modern observations, that some of the fixed stars have a *proper motion* of their own, independent of any motion hitherto known in our system; or, in other words, that the angular distances of the fixed stars have not always continued the same; and this variation has been most remarkable in the place of *Arcturus*. Mr. Cassini, in the memoirs of the Academy of Sciences for 1738, p. 231, has shewn, that there is a variation of *five minutes* in the latitude of this star in the space of a *century and a half*, between his own time and that of Tycho; and Mons. le Monnier, in the memoirs of the Academy of Sciences for 1767, p. 417, proves, that the *latitude* of *Arcturus* varies at the rate of *two seconds* every year; and that the *longitude* decreases at the rate of *60"* in a hundred years.

This article contains a very elaborate and accurate inquiry into the *quantity* and *direction* of this motion, founded on a series of observations made with this view in the year 1767 and 1768 and compared with those of Mr. Flamsteed in 1690. It appears from the result of these observations, that the proper motions of *Arcturus*, for this period of 78 years, have been westward in right ascension = $1^{\circ} 33', 974$, and $2^{\circ} 36', 81$ in declination southward; and therefore that the real motion of *Arcturus* is inclined in an angle of $30^{\circ} 56'$ to the west of the meridian, or horary circle, and that its velocity is at the rate of $3^{\circ} 2', 81$ in 78 years, or at the rate of $2'', 343$ in a year: and as the direction of this motion is nearly perpendicular to the plane of the ecliptic, the latitude of *Arcturus* must diminish yearly almost in the same proportion; and its longitude will alter less than that of the other stars, though not so considerably as its right ascension. It appears from hence, that the proper annual motion of *Arcturus* is $1'', 205$ in right ascension westward, and $2'', 005$ in declination, and therefore its yearly precession in right ascension will be $41'', 108$, and in declination $19'', 133$; so that the true right ascension of *Arcturus* on Jan. 1, 1773 is $211^{\circ} 19' 47'', 4$, and declination north $20^{\circ} 22' 23'', 3$.

As this motion is the most considerable in *Arcturus*, though not peculiar to it, Mr. Hornsby infers, that this is the nearest star to our system visible in this hemisphere: and if the annual parallax of the fixed stars can ever be discovered, it is most likely

likely to be derived from observations of Arcturus. He attributes the apparent change in situation visible from the planet which we inhabit, either to the motion of our own System in absolute space, or, if this is at rest, to a real motion in the stars themselves; so that their angular distances must vary in proportion to the velocity or direction of these motions with respect to ourselves. And there is reason to expect, that the smaller motions which are observable in other stars will be gradually discovered by the industry and accuracy of modern observers.

These observations must be of great importance in resolving a question, which has been the subject of debate among modern astronomers. It has been generally apprehended, that the obliquity of the ecliptic has been continually diminishing; but Mr. Cassini and Mons. le Monnier have strenuously maintained the contrary opinion, or at least that the quantity of its diminution has not been so considerable, as others have imagined. The ingenious Author of this article has shewn, that the method they made use of to ascertain the fact is by no means so accurate as it should have been. They have compared the altitude or zenith distance of the sun's limb with Arcturus, without previously settling the quantity of that star's motion in declination. This, it is plain, must be determined and allowed for, before we can precisely obtain the quantity of the sun's approach to or recess from any star nearly in the same parallel at the time of the solstice, when the necessary observations are to be made.

The sequel of this paper contains a variety of observations for determining this quantity, together with the conclusions to be drawn from them: all which plainly indicate a decrease in the obliquity required.

“By comparing (says Mr. Hornsby) the observations at the summer solstices of 1771 and 1772 with those at the winter solstice of 1771, it appears that the mean obliquity was about the beginning of the year 1772 = $23^{\circ}. 28' 9''$, 4 and $23^{\circ}. 28' 8''$. I suppose therefore the mean obliquity to be $23^{\circ}. 28' 8''$ at the beginning of the present year: and consequently, the obliquity has diminished, by my observations, $47''$ in 81 years, since Mr. Flamsteed's time, or at the rate of $58''$ in 100 years, a quantity which will be found nearly at a mean of the computations framed by Mr. Euler and Mr. de la Lande, upon the principles of attraction.”

Article 25. *A Letter to the Rev. Nevil Maskelyne, Astronomer Royal, from Mr. Bailly, of the Royal Academy of Sciences at Paris: containing a proposal of some new Methods of improving the Theory of Jupiter's Satellites.*

The Writer of this letter proposes to the Astronomer Royal, in the most respectful and obliging terms, a very curious method

of measuring the diameters of Jupiter's satellites, and of facilitating the comparison of those observations that are made in different places and with different instruments. These two objects are of great importance towards perfecting the theory of this part of the solar system. The observations of the eclipses of the *third* and *fourth* satellite, made by different astronomers, vary from each other several minutes; nor is the difference in those of the *second* insensible. This inequality in the moment of the eclipses depends on *four* different causes, which M. Bailly has reduced to one principle, and shewn how to adjust and obviate. It is to be considered, that when any satellite disappears, there is a segment of its disc which remains uneclipsed: and this segment varies in the proportion of the squares of the distances of Jupiter from the sun and from the earth: which is the first cause of the inequality. Beside this, it has been discovered, that the light of the satellite decreases in proportion to the proximity of Jupiter's disc; the brightness of the planet weakening that of the satellite and rendering those eclipses which happen near its opposition to the sun apparently defective. To which may be likewise added, that the light of Jupiter and his satellites is weaker or stronger, according to their different elevations above the horizon; and whenever the planet is near the horizon, and consequently the light less, the uneclipsed or insensible segment increases and occasions another inequality in the moment of eclipses. And the aperture or power of the telescopes, which, as it is greater or less, gives more or less light, contributes to the variation of this segment. On these *four* causes depends the magnitude of the fore mentioned segment. In order to determine the quantity of this segment and consequently its versed sine, our Author considered, that, when the satellite disappears, it is owing to the diminution of its light; and therefore contrived to imitate what happens in eclipses, by diminishing the light. For this purpose he applied to the outside of the object-glass of an achromatic telescope, 5 feet in length and of 24 lines aperture, some diaphragms of pasteboard, the opening of which gradually lessened by half lines from 24 lines to 3. He then tried, whether some of these might not be found, that would cause the satellite to disappear; and he received great satisfaction from the success of these experiments. At one time, an opening of 3 lines caused the *third* satellite to disappear, and an aperture of 6 lines produced the same effect in the *first*. And as the quantity of light in telescopes is proportional to the squares of the apertures, he hence inferred, that the 6th part of the light of the 3d satellite and the 16th of the first, were insensible: and therefore in the moment of an eclipse, the invisible segment of the latter would be a 16th part of the disc and that of the former a 64th part, whence he was able to com-

pute the versed sines of these segments. Mr. B. then proceeds to estimate the variations to which these segments are liable from the several causes above recited; and he has formed tables or deduced *algebraic formulæ*, by means of which these variations may be known.

In order to determine the radius of the disc of the satellite he finds, in the manner already proposed, the proportion which the invisible segment bears to the whole disc of the satellite; and having found the size of that diaphragm which makes the satellite disappear, he applies to his telescope a piece of paste-board somewhat larger, so that he might just perceive the satellite, but of such a size, that the least farther diminution of light would render it invisible. He marks the exact moment of its disappearance, and taking away the diaphragm counts the number of seconds that elapse before the true immersion; this gives him a great part of the diameter, from which he easily computes the whole. This method is farther illustrated by a figure and two examples. M. Bailly observes, that by the tables he has constructed, it will be possible to compute the invisible segment for all the observations, which have hitherto been made; and, the satellite's diameter being known, to reduce the instant of the observed eclipse to that of the passage of the centre over the edge of the shadow, which will be a fixed term for all the observations and all the observers, who but seldom agree in their accounts of the same eclipse: And this method is not liable to the inconveniences and errors that arise from the different transparency of the air, and the inequality of sight in different observers or in the same observer at different times.

From the agreement of sundry observations in various parts of the world great advantages would arise for perfecting the theory of the satellites and the precision of terrestrial longitudes.

We have endeavoured to give our philosophical Readers as clear an idea as we could of the main scope of this curious article: but for a more full and accurate acquaintance with the method here proposed for determining the diameters of the satellites, and adjusting the different observations of their eclipses, we must refer to the Author's diagrams, and to his own account in the paper itself.

[To be continued.]

ART. V. *The Poetical Works of the late William Dunkin, D.D.* To which are added, his Epistles, &c. to the late Earl of Chesterfield. 4to. 2 Vols. 11. 1s. Nicol, &c. 1774.

DR. Dunkin, though not a poet, was a tolerable cutter of verses, and; operating on the sundry materials of Greek, Latin, and English, exhibited his goods in a variety of forms.

He would, for instance, take a subject, work it up into a Greek poem, afterwards translate it into a Latin poem, then into English blank verse, and last of all into heroic rhyme; so that he gave you the same joint dressed, in four different ways, and you might feed upon that which best suited your palate.

Yet, notwithstanding this uncommon assiduity to please, we fall into languor over the greatest part of the Doctor's labours, and suffer under a kind of involuntary ingratitude.

To divert these sentiments, we turn to the idea of his life and character, and enjoy the remembrance of a man who had wit and humour enough to recommend him to the familiar hours of Swift and Pope, the literary demi-gods of their day. Swift, too, was a verse-cutter, like Dunkin; only with this difference, that the former put his *hard-ware* out of his hand more highly finished, and worked with sharper and finer tools.

George Faulkner, the famous Dublin printer, the butt of all the wits of his time, makes a principal figure in Dr. Dunkin's poems: and as that hero is still living and well known, we can think of no extract that may be more entertaining to our Readers than that passage in the poem, entitled, the Parson's Revels, where he makes his appearance:

The Prince of Printers, whom we dub
Sir George, and Emperor of Grub,
At end of all this hopeful club

Sat upper;
For he, right worshipful, could boast
His title from the rubric post,
And was high honour'd by mine host.

At supper.
His heart for liberty was true,
Nor would he change his orange-hue,
Although he got a garter blue,

As Burrage.
And, though no star emblaz'd his breast,
The very falcon in his crest,
With blood-portending beak exprest

His courage.
Full many worthies, passing bold,
By cunning heralds are enroll'd,
From Windsor to the knights of old
Jerusalem.

Each knight his proper order has,
No matter what his father was,
His blood's as good, and ancient, as
Methusalem.

Sir George, says B—— with a bow,
I beg your pardon, but I vow,
That you were made a knight, till now,
I never heard:

I hope,

I hope, my freedom won't be blam'd ;
But, since the F——rs have been nam'd,
Are you related to the fam'd

Sir Everard?

The courteous knight replies, about
That matter I was much in doubt ;
Till Hawkins plainly made it out

By long quest ;

He's but a younger branch—no more ;
The founder of our house came o'er,
And was in credit long before

The conquest.

From this important point he starts
To sciences, and then, for arts,
He gave a sample of his parts,

And reading,

For bold invention Homer sways,
For judgment Maro bears the bays,
And Flaccus for his happy phrase

And breeding,

I have from folios down to twelves,
Ten thousand volumes on my shelves,
And judge of authors by themselves,

Not rumour ;

To please me Congreve makes a shift,
And Quixote—but, of all I list,
Commend me to the works of Swift

For humour.

When wicked Wood almost enslav'd
The nation, and our senate brav'd,
He, like an other Tully, sav'd

The realm, Sir,

And I could name a certain peer ;
I wish we had him always here.
To patronize the press, and steer

The helm, Sir.

For Pope, his fame is at a stand,
Not that I would his merit brand,
But of his ethics on my hand

A load lyes.

Good preachers now are gone to rest,
Your Tillotsons might stand the test,
But then I never could digest

Your H—d—s.

D——y fine without dispute is
In his discourses upon duties,
But he may thank me for some beauties——

And B——

Might print a work, which, I'll be bail,
With my corrections could not fail,
And I would pay him o'er the nail

Some cash for't.

Britannia boasts a master-piece
To rival Rome or ancient Greece——
The Gallic writers are but geese

To Milton :

Yet even that prodigious man,
Whose fancy so sublimely ran,
Is not quite perfect in the plan

He built on.

We scarce discover in an age
A single genius for the stage ;
The most accomplish'd must engage

A faction.

I hate the rants of Dryden's rhyme ;
And Shakespeare was (I grant) sublime,
But broke all unities of time,

And action.

How little went, as Bacon beckon'd,
And little by Newton reckon'd,
Could induce us to a second

Eclipses :

They trac'd the planets o'er and o'er,
But knew, like ours heretofore,
Of electricity no more,

Than gypsies.

Old Spain, and Italy, by chance,
Some good historians might advance,
And many very well in France

Have written,

To give our enemies their due ——
But then of all our annal-crew
Produce me one, and travel through

Great-Britain,

Hyde is majestic, flowing, full,
Yet partial ; dry Rapin but dull ;
And Burnet rakes the stews to cull

Diurnals ;

His last productions are a botch,
Patch'd with false English, and true Scotch,
A party-colour'd, crude, hotch-potch

Of journals.

Though Bolingbroke should play the cheat,
His dissertation is compleat,
And shews for style and matter great

Command in't,

I know some people kindly mean,
Who judge it written in our vein,
But neither F———r, nor the Dean

Had hand in't,

Says Mackaway, with looks askew,
Alas ! the public little knew
The deep designs, which he and you

Would drive at :

No wonder, being of a feather,
You went, as coupled by a tether,
And often crack'd your jokes together,

In private.

Suspicion flows from muddy founts
Replies his worship, and amounts
To scandal, Sir; but your accounts

Are Flemish,

Although we frankly took a pot,
I hope, you do not mean a plot;
My loyalty is free from blot,

Or blemish,

We might be merry now and then,
But no man, but the worst of men,
My reputation or my pen

Asperges.

The Dean (as Doctor D——n knows)
Would ask, when any doubt arose,
My sentiments about his prose,

And verses.—

The self-importance of the printer, here deciding on the merit of authors, is a proper subject for ridicule, and described with ease and humour. Dr. Dunkin, after all, must have due credit for his fine classical turn, and his happy imitation of the ancients.

ART. VI. *Lord Chesterfield's Letters continued*: See our last Month's Review.

WE now resume the pleasing task of selection from this ample field of literary flowers; a field all fertile and blooming with whatever is desirable or beneficial to a mind laudably engaged in the search of rational gratification, and of improvement in those elegant attainments that tend to render a man happy in himself and agreeable to others.

Our general idea of Lord Chesterfield, as a nobleman, highly accomplished, and admirably qualified for the important office of tutoring and forming the mind of a young man of fashion, may be seen in the introductory paragraph to our last month's article on this subject; in which number we also gave a transcript of the Editor's prefatory view of the nature and tendency of the collection, considered as forming what the ingenious Lady * styles *a Compleat System*.

With all due deference however, to the fair Editor, we cannot regard this publication as a compleat system; as it seems, in a great measure, to want the most interesting branch of education,—RELIGIOUS INSTRUCTION. This branch, it appears, was confided to the care of the young gentleman's tutor, the

* The widow of Mr. Stanhope; who published the Letters.

learned and ingenious Mr. Harte*; who, we doubt not, discharged the obligations of that important trust, both by precept and example, in a manner altogether worthy of his very respectable character, and to the entire satisfaction of his noble employer. Lord C. therefore, is only to be considered as the voluntary coadjutor of Mr. H. and we are to remember that his department was, in some degree, limited to the lighter branches of knowledge, and to the exterior accomplishments of his pupil: or, to use his Lordship's own words,—‘The end which I propose by your education, and which (*if you please*) I shall certainly attain, is, to unite in you all the knowledge of a scholar, with the manners of a courtier; and to join, what is seldom joined in any of my countrymen, books and the world†.’ Lett. cxviii.

Many letters of a political nature are interspersed in the series. Most of these are curious; but we shall chiefly confine our attention to those subjects which are more universally interesting, and most generally useful to readers who are not far advanced in the knowledge of men and manners.

His Lordship lays great and continual stress on the *merit* to be acquired by his pupil. The nature and consequence of that merit will be seen in the following passage, taken from LETTER cxx.

Consider, says Lord Chesterfield to his son, then in his seventeenth year, and on his travels abroad, ‘Consider your own situation; you have not the advantage of rank and fortune to bear you up; I shall very probably be out of the world before you can properly be said to be in it‡. What then will you have to rely on but your own merit? That alone must raise you, and that alone will raise you, if you have but enough of it. I have often heard and read of oppressed and unrewarded merit, but I have oftener (I might say always) seen great merit make its way, and meet with its reward, to a certain degree, at least, in spite of all difficulties. By merit I mean, the moral virtues, knowledge, and manners. As to the

* Author of the Life of Gustavus Adolphus, and of a volume of excellent Essays on Agriculture. He is now a Canon of Windsor.

† ‘I have, long since, says his Lordship, in another place, done mentioning your great religious and moral duties; because I could not make your understanding so bad a compliment, as to suppose that you wanted, or could receive, any new instructions upon those two important points. Mr. Harte, I am sure, has not neglected them; and, besides, they are so obvious to common sense and reason, that commentators may (as they often do) perplex, but cannot make them clearer. My province, therefore, is to supply, by my experience, your, hitherto, inevitable inexperience, in the ways of the world. People at your age are in a state of natural ebriety; and want rails, and *garde fou*, wherever they go, to hinder them from breaking their necks. This drunkenness of youth, is not only tolerated, but even pleased, if kept within certain bounds of discretion and decency. Those bounds are the point, which is difficult for the drunken man himself to find out; and there it is that the experience of a friend may not only serve, but save him.’

‡ The event was otherwise. Lord Chesterfield lived to see his son make a great figure in the world, and survived him five years.

moral virtues, I say nothing to you, they speak best for themselves, nor can I suspect that they want any recommendation with you; I will, therefore, only assure you, that without them, you will be most unhappy.

Let this passage be duly weighed by those very scrupulous readers who have ventured to charge the noble Letter-writer with having, throughout the whole collection, paid too slight a regard to the article of morality. In our opinion, he has here said more, at least *more to the purpose*, than many a grave author has delivered in a whole volume. It is concise, full, and so happily expressed, that it seems impossible for it to fail of making a durable impression on the mind of his young correspondent. The delicacy of the compliment, too, so politely enveloped in the observation, could not but greatly contribute to work the intended effect, by conciliating at once the veneration and the esteem of so promising a *TELEMACHUS* for so excellent a *MENTOR*.

As the *earlier* impressions made by the fair sex, on the ductile mind and lively passions of a young man, may prove to be of the utmost consequence to his future fortune, and as Lord C. had himself not been insensible to the powers of female seduction, and had (we suppose) been a sufferer by them; so we find him particularly careful to guard his son against paying more attention to the ladies, than might be consistent with his views of rising in the world by a sedulous application to matters of *other* concern: but whether his Lordship has not carried his caution a great deal too far, and even to unjustifiable lengths; by depreciating the character of the sex, in order to lessen them in the young gentleman's eyes; we shall leave to the judgment and determination of our Readers, who will draw their impartial conclusions (if a man can be impartial in such a cause) from the following premises:

As women are a considerable, or at least a pretty numerous part of company; and as their suffrage go a great way towards establishing a man's character, in the fashionable part of the world (which is of great importance to the fortune and figure he proposes to make in it) it is necessary to please them. I will therefore, upon this subject, let you into certain *Arcanas*, that will be very useful for you to know, but which you must, with the utmost care, conceal; and never seem to know. Women, then, are only children of a larger growth; they have an entertaining tattle, and sometimes wit; but for solid reasoning, good sense, I never in my life know one that had it, or who reasoned or acted consequentially for four-and-twenty hours together. Some little passion or humour always breaks in upon their best resolutions. Their beauty neglected, or controverted, their age increased, or their supposed understandings depreciated, instantly kindles their little passions, and overturns any system of consequential conduct, that, in their most reasonable moments, they might have been capable of forming. A man of sense only trifles with

with them, plays with them, humours and flatters them, as he does with a sprightly, forward child ; but he neither consults them about, nor trusts them with, serious matters ; though he often makes them believe that he does both ; which is the thing in the world that they are proud of ; for they love mightily to be dabbling in business, (which, by the way, they always spoil ;) and being justly distrustful, that men in general look upon them in a trifling light, they almost adore that man, who talks more seriously to them, and who seems to consult and trust them : I say, who seems ; for weak men really do, but wise ones only seem to do it. No flattery is either too high or too low for them. They will greedily swallow the highest, and gratefully accept of the lowest ; and you may safely flatter any woman, from her understanding, down to the exquisite taste of her fan. Women, who are either indisputably beautiful or indisputably ugly, are best flattered upon the score of their understandings : but those who are in a state of mediocrity, are best flattered upon their beauty, or at least their graces ; for every woman, who is not absolutely ugly, thinks herself handsome ; but not hearing often that she is so, is the more grateful, and the more obliged to the few who tell her so : whereas a decided and conscious beauty looks upon every tribute, paid to her beauty, only as her due ; but wants to shine, and to be considered on the side of her understanding : and a woman, who is ugly enough to know that she is so, knows that she has nothing left for it but her understanding, which is, consequently (and probably in more senses than one) her weak side. But these are secrets, which you must keep inviolably, if you would not, like Orpheus, be torn to pieces by the whole sex : on the contrary, a man, who thinks of living in the great world, must be gallant, polite, and attentive to please the women. They have, from the weakness of men, more or less influence in all courts : they absolutely stamp every man's character in the *beau monde*, and make it either current, or cry it down, and stop it in payments. It is, therefore, absolutely necessary to manage, please, and flatter them ; and never to discover the least marks of contempt, which is what they never forgive : but in this they are not singular, for it is the same with men ; who will much sooner forgive an injustice than an insult.

All the observation which we shall make on the foregoing strange invective against the loveliest part of the creation, is, that if Lord C. really spoke of the women *as he found them*, he must have been peculiarly unfortunate in his female acquaintance.

The noble Author is, however, tolerably candid, and holds the balance between the sexes with a pretty even hand. If he expresses too little reverence for the ladies, he is not much more complaisant to their lords. In the letter above quoted he thus proceeds :

‘ Every man is not ambitious, or covetous, or passionate ; but every man has pride enough in his composition to feel and resent the least slight and contempt. Remember, therefore, most carefully

to conceal your contempt*, however just, wherever you would not make an implacable enemy. Men are much more unwilling to have their weaknesses and their imperfections known, than their crimes; and, if you hint to a man, that you think him silly, ignorant, or even ill-bred, or awkward, he will hate you more, and longer, than if you tell him, plainly, that you think him a rogue. Never yield to that temptation, which, to most young men, is very strong, of exposing other people's weaknesses and infirmities, for the sake either of diverting the company, or of showing your own superiority. You may get the laugh on your side by it, for the present; but you will make enemies by it for ever; and even those who laugh with you then, will, upon reflection, fear, and consequently hate you: besides that, it is ill-natured; and that a good heart desires rather to conceal, than expose, other people's weaknesses or misfortunes†. If you have wit, use it to please, and not to hurt: you may shine, like the sun in the temperate zones, without scorching. Here it is wished for; under the Line it is dreaded.

* These are some of the hints, which my long experience in the great world enables me to give you; and which, if you attend to them, may prove useful to you in your journey through it.

In LETT. cxxxiii. we meet with the following excellent remarks on what is commonly called *Good Company*:

* Good Company, is not what respective sets of company are pleased either to call or think themselves; but it is that company which all the people of the place call, and acknowledge to be, good company, notwithstanding some objections which they may form to some of the individuals who compose it. It consists chiefly (but by no means without exception) of people of considerable birth, rank, and character: for people of neither birth nor rank, are frequently, and very justly, admitted into it, if distinguished by any peculiar me-

* In another letter, his Lordship thus cautions his pupil against giving unnecessary mortification to those who are supposed to be our inferiors in respect of natural or accidental advantages.—'Nothing is more insulting, more mortifying, and less forgiven, than avowedly to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the two last articles, it is unjust, they not being in his power; and, in the first, it is both ill-bred and ill-natured. Good-breeding, and good-nature, do incline us rather to help and raise people up to ourselves, than to mortify and depress them: and, in truth, our own private interest concurs in it, as it is making ourselves so many friends, instead of so many enemies. The constant practice of what the French call *les Attentions*, is a most necessary ingredient in the art of pleasing; they flatter the self-love of those to whom they are shown; they engage, they captivate, more than things of much greater importance. The duties of social life, every man is obliged to discharge; but these attentions are voluntary acts, the free will offerings of good-breeding and good-nature: they are received, remembered, and returned as such. Women, particularly, have a right to them; and any omission, in that respect, is downright ill-breeding.'

† It is elsewhere remarked that, 'In the mass of mankind, I fear, there is too great a majority of fools and knaves; who, singly from their number, must, to a certain degree, be respected, though they are by no means respectable. And a man, who will show every knave or fool, that he thinks him such, will engage in a most ruinous war, against numbers much superior to those that he and his allies can bring into the field. Abhor a knave, and pity a fool, in your heart; but let neither of them, unnecessarily, see that you do so. Some complaisance and attention to fools is prudent, and not mean: as a silent abhorrence of individual knaves is often necessary, and not criminal.'

rit, or eminency in any liberal art or science. Nay, for nobody is thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardness, and others still in it by the protection of some considerable person; and some even of indifferent characters and morals make part of it. But, in the main, the good part preponderates, and people of infamous and blundering characters are never admitted. In this fashionable good company, the best manners, and the best language, of the place are ~~not~~ unquestionably to be learnt; for they establish, and give the tone to both, which are therefore called the language and manners of good company: there being no legal tribunal to ascertain either.

* A company consisting wholly of people of the first quality, cannot, for that reason, be called good company, in the common acceptance of the phrase, unless they are, into the bargain, the fashionable and accredited company of the place; for people of the very first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. On the other hand, a company consisting entirely of people of very low condition, whatever their merit or parts may be, can never be called good company; and consequently should not be much frequented, though by no means despised.

* A company wholly composed of men of learning, though greatly to be valued and respected, is not meant by the words, *good company*: they cannot have the easy manners and *tournaire* of the world, as they do not live in it. If you can bear your part well in such a company, it is extremely right to be in it sometimes, and you will be but more esteemed, in other companies, for having a place in that. But then do not let it engross you; for if you do, you will be only considered as one of the *litterati* by profession; which is not the way either to shine, or rise in the world.

* The company of professed Wits and Poets is extremely inviting to most young men; who, if they have wit themselves, are pleased with it, and if they have none, are silly proud of being one of it: but it should be frequented with moderation and judgment, and you should by no means give yourself up to it. A Wit is a very unpopular denomination, as it carries terror along with it; and people in general are as much afraid of a live Wit, in company, as a woman is of a gun, which she thinks may go off of itself, and do her a mischief. Their acquaintance is, however, worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular set.

* But the company, which of all others you should most carefully avoid, is, that low company, which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. You will, perhaps, be surprized, that I should think it necessary to warn you against such company; but yet I do not think it wholly unnecessary, after the many instances which I have seen, of men of sense and rank, discredited, vilified, and undone, by keeping such company. Vanity, that source of many of our follies, and of some of our crimes, has sunk many a man into company, in every right infinitely below himself, for the sake of being the first man in it. There he dictates, is applauded, admired; and, for the sake of being the *Corypheus* of that wretched chorus, disgraces and dis-
like

lives himself soon for any better company. Depend upon it, you will sink or rise to the level of the company which you commonly keep: people will judge of you, and not unreasonably, by that. There is good sense in the Spanish saying, "Tell me who you live with, and I will tell you who you are." Make it therefore your business, wherever you are, to get into that company, which every body of the place allows to be the best company, next to their own: which is the best definition that I can give you, of good company. But here, too, one caution is very necessary; for want of which many young men have been ruined, even in good company. Good company (as I have before observed) is composed of a great variety of fashionable people, whose characters and morals are very different, though their manners are pretty much the same. When a young man, new in the world, first gets into that company, he very rightly determines to conform to, and imitate it. But then he too often, and fatally, mistakes the objects of his imitation. He has often heard that absurd term of genteel and fashionable vices. He there sees some people who shine, and who in general are admired and esteemed; and observes, that these people are whoremasters, drunkards, or gamesters: upon which he adopts their vices, mistaking their defects for their perfections, and thinking that they owe their fashion and their lustre to those genteel vices. Whereas it is exactly the reverse; for these people have acquired their reputation by their parts, their learning, their good-breeding, and other real accomplishments; and are only blamished and lowered, in the opinions of all reasonable people, and of their own, in time, by these genteel and fashionable vices. A whoremaster, in a flux, or without a nose, is a very genteel person indeed, and well worthy of imitation. A drunkard, vomiting up at night the wine of the day, and stupefied by the headache all the next, is, doubtless, a fine model to copy from. And a gamester, tearing his hair, and blaspheming, for having lost more than he had in the world, is surely a most amiable character. No; these are allays, and great ones too, which can never adorn any character, but will always debase the best. To prove this; suppose any man, without parts and some other good qualities, to be merely a whoremaster, a drunkard, or a gamester; How will he be looked upon, by all sorts of people? Why, as a most contemptible and vicious animal. Therefore it is plain, that, in these mixed characters, the good part only makes people forgive, but not approve, the bad.

‘I will hope, and believe, that you will have no vices; but if, unfortunately, you should have any, at least I beg of you to be content with your own, and to adopt no other body’s. The adoption of vice has, I am convinced, ruined ten times more young men, than natural inclinations.

‘As I make no difficulty of confessing my past errors, where I think the confession may be of use to you, I will own, that, when I first went to the university, I drank and smoked, notwithstanding the aversion I had to wine and tobacco, only because I thought it genteel, and that it made me look like a man. When I went abroad, I first went to the Hague, where gaming was much in fashion; and where I observed that many people, of shining rank and character, gam-
too.

too. I was then young enough, and silly enough, to believe, that gaming was one of their accomplishments; and, as I aimed at perfection, I adopted gaming as a necessary step to it. Thus I acquired, by error, the habit of a vice, which, far from adorning my character, has, I am conscious, been a great blemish in it.

‘Imitate, then, with discernment and judgment, the real perfections of the good company which you may get into; copy their politeness, their carriage, their address, and the easy and well bred turn of their conversation; but remember, that, let them shine ever so bright, their vices, if they have any, are so many spots, which you would no more imitate, than you would make an artificial wart upon your face, because some very handsome man had the misfortune to have a natural one upon his: but, on the contrary, think how much handsomer he would have been without it.

‘Having thus confessed some of my *égaremens*, I will now show you a little of my right side. I always endeavoured to get into the best company, wherever I was, and commonly succeeded. There I pleased, to some degree, by showing a desire to please. I took care never to be absent or *distract*; but, on the contrary, attended to every thing that was said, done, or even looked, in company: I never failed in the minutest attentions, and was never *journalier*. These things, and not my *égaremens*, made me fashionable.’

The honest, plain, English reader, as well as men of true taste, will perhaps be somewhat offended by the frequent *Gallicism*s, as well as the many *Latinisms*, *Italicisms*, &c. &c. which appear in these Letters; and we must acknowledge that they savour a little of a certain degree of *affectation* which we have often heard mentioned as one of those foibles that just served to convince mankind that even the Earl of Chesterfield was not free from imperfection.

Among the many letters in which this noble Preceptor repeatedly and again insists on the necessity of a young man's sacrificing to the Graces ‘every day, and all the day,’ we meet with one, in which his Lordship gives the following curious account of the celebrated John Duke of Marlborough:

‘Of all the men that I ever knew in my life (and I knew him extremely well) the late Duke of Marlborough possessed the Graces in the highest degree, not to say engrossed them; and indeed he got the most by them; for I will venture (contrary to the custom of profound historians, who always assign deep causes for great events) to ascribe the better half of the Duke of Marlborough's greatness and riches to those Graces. He was eminently illiterate; wrote bad English, and spelled it still worse. He had no share of what is commonly called *Parts*: that is, he had no brightness, nothing shining in his genius. He had, most undoubtedly, an excellent good plain understanding, with sound judgment. But these, alone, would probably have raised him but something higher than they found him; which was Page to King James the Second's Queen. There the Graces protected and promoted him; for, while he was an Ensign of the Guards, the Dutchess of Cleveland, then favourite mistress to King Charles the Second, struck by those very Graces, gave him five thousand

thousand pounds; with which he immediately bought an annuity for his life, of five hundred pounds a year, of my grandfather, Halifax; which was the foundation of his subsequent fortune. His figure was beautiful; but his manner was irresistible, by either man or woman. It was by this engaging, graceful manner, that he was enabled, during all his war, to connect the various and jarring powers of the Grand Alliance, and to carry them on to the main object of the war, notwithstanding their private and separate views, jealousies, and wrongheadednesses. Whatever Court he went to (and he was often obliged to go himself to some resty and refractory ones) he as constantly prevailed, and brought them into his measures. The Pensionary Heinsius, a venerable old Minister, grown grey in business, and who had governed the Republic of the United Provinces for more than forty years, was absolutely governed by the Duke of Marlborough, as that Republic feels to this day. He was always cool; and nobody ever observed the least variation in his countenance: he could refuse more gracefully than other people could grant; and those who went away from him the most dissatisfied, as to the substance of their business, were yet personally charmed with him, and, in some degree, comforted by his manner*. With all his gentleness and gratefulness, no man living was more conscious of his situation, nor maintained his dignity better.

The foregoing characteristics of our renowned British warrior, are, we believe, no less true than curious;—we always, indeed, thought the Duke had, in reality, much more of Paris than of Hector in his composition.

* So much had Lord C. this point, of *graceful and engaging manner* at heart, that in another letter he tells his son, that 'People mistake grossly, who imagine that the least awkwardness, in either matter or manner, mind or body, is an indifferent thing, and not worthy of attention. It may possibly be a weakness in me (but in short we are all so made): I confess to you fairly, that when you shall come home, and that I first see you, if I find you ungraceful in your address, and awkward in your person and dress, it will be impossible for me to love you half so well as I should otherwise do, let your intrinsic merit and knowledge be ever so great. If that would be your case with me, as it really would, judge how much worse it might be with others, who have not the same affection and partiality for you, and to whose hearts you must make your own way.' Again, 'Those attentions ought never to be omitted; they cost little, and please a great deal; but the neglect of them offends more than you can yet imagine. Great merit, or great failings, will make you be respected or despised; but trifles, little attentions, mere nothings, either done or neglected, will make you either liked or disliked, in the general run of the world. Examine yourself, why you like such and such people, and dislike such and such others; and you will find, that those different sentiments proceed from very slight causes. Moral virtues are the foundation of society in general, and of friendship in particular; but Attentions, Manners, and Graces, both adorn and strengthen them. My heart is so set upon your pleasing, and consequently succeeding, in the world, that possibly I have already (and probably shall again) repeat the same things over and over to you. However, to err, if I do err, on the surer side, I shall continue to communicate to you those observations upon the world, which long experience has enabled me to make, and which I have generally found to hold true. Your youth and talents, armed with my experience, may go a great way; and that armour is very much at your service, if you please to wear it. I premise that it is not my imagination, but my memory, that gives you these rules: I am not writing pretty, but useful reflections.'

No one who is at all acquainted with the character of Lord C. will suppose him to be one of those severe and rigid preceptors who would make the "delightful task" of education both toilsome to himself, and disgusting to his pupil. Some wrongheaded pedants have imagined it to be a part of their business to eradicate every passion, except the love of books, from the student's breast, and to fix his virtue in that state of apathy which Pope compares to a frost. Not so this wiser tutor, this master of the human heart. Hear what he says on the subject of business, relaxation, and pleasure :

'I hope you reflect how much you have to do, and that you are determined to employ every moment of your time accordingly. You have your classical and severer studies to continue, with Mr. Harte; you have your exercises to learn; the turn and manners of a Court to acquire: reserving always some-time for the decent amusements and pleasures of a gentleman. You see that I am never against pleasures; I loved them myself, when I was of your age; and it is as reasonable that you should love them now. But I insist upon it, that pleasures are very combinable with both business and studies, and have a much better relish from the mixture. The man who cannot join business and pleasure, is either a formal coxcomb in the one, or a sensual beast in the other. Your evenings I therefore allot for company, assemblies, balls, and such sort of amusements; as I look upon those to be the best schools for the manners of a gentleman; which nothing can give but use, observation, and experience.'

The above paragraph is extracted from a letter dated in 1749, when Mr. Stanhope was in his eighteenth year.

As the noble Preceptor had, to use his own *feeling* expression, 'set his heart,' on his pupil's making a good figure in the House of Commons (of which, he assures him, he will be a member as soon as he is of age) he chiefly appropriates a number of letters to the important purpose of completely fitting Mr. Stanhope for that respectable station. He is especially solicitous that his son should be an able, and, above all, an agreeable speaker; he strongly urges the utility and necessity of attaining this popular qualification; and he endeavours to prove that it is to be acquired with very little difficulty, by any man of good common sense, who reasons justly, and expresses his meaning in such language as every gentleman ought to use. He maintains that a profound depth of thinking, or a great extent of knowledge, are less necessary than a graceful and pleasing manner of delivering and enforcing common sentiments. This doctrine he illustrates by a few instances:

'The late * Lord Chancellor Cowper's strength, says he, as an Orator, lay by no means in his reasonings, for he often hazarded very weak ones. But such was the purity and elegance of his style,

* This Letter is dated in 1749.

such the propriety and charms of his elocution, and such the gracefulness of his action, that he never spoke without universal applause: the ears and the eyes gave him up the hearts and the understandings of the audience. On the contrary, the late Lord Townshend always spoke materially, with argument and knowledge, but never pleased. Why? His diction was not only inelegant, but frequently ungrammatical, always vulgar; his cadences false, his voice unharmonious, and his action ungraceful. No body heard him with patience; and the young fellows used to joke upon him, and repeat his inaccuracies. The late Duke of Argyle, though the weakest reasoner, was the most pleasing speaker I ever knew in my life. He charmed, he warmed, he forcibly ravished the audience; not by his matter certainly, but by his manner of delivering it. A most genteel figure, a graceful noble air, an harmonious voice, an elegance of style, and a strength of emphasis, conspired to make him the most affecting, persuasive, and applauded speaker, I ever saw. I was captivated like others; but when I came home, and coolly considered what he had said, stripped of all those ornaments in which he had dressed it, I often found the matter slimy, the arguments weak, and I was convinced of the power of those adventitious concurring circumstances, which ignorance of mankind only, calls trifling ones. Cicero in his book *de Oratore*, in order to raise the dignity of that profession, which he well knew himself to be at the head of, asserts that a compleat Orator must be a compleat every thing, Lawyer, Philosopher, Divine, &c. That would be extremely well, if it were possible: but man's life is not long enough; and I hold him to be the compleatest Orator, who speaks the best upon that subject which occurs; whose happy choice of words, whose lively imagination, whose elocution and action adorn and grace his matter; at the same time that they excite the attention, and engage the passions of his audience.

In farther illustrating this subject, in a subsequent letter, the noble and accomplished Writer introduces the following account of the famous Lord Bolingbroke; a transcript of which cannot fail of proving acceptable to such of our Readers as are not in possession of the book:

“ I have sent you Lord Bolingbroke's book*, which he published about a year ago. I desire that you will read it over and over again, with particular attention to the style, and to all those beauties of Oratory with which it is adorned. Till I read that book, I confess I did not know all the extent and powers of the English language. Lord Bolingbroke has both a tongue and a pen to persuade; his manner of speaking in private conversation, is full as elegant as his writings; whatever subject he either speaks or writes upon, he adorns with the most splendid eloquence; not a studied or laboured eloquence, but such a flowing happiness of diction, which (from care perhaps at first) is become so habitual to him, that even his most familiar conversations, if taken down in writing, would bear the press, without the least correction either as to method or style. If his conduct, in the former part of his life, had been equal to all his natural and acquired talents, he would most justly have merited the epithet of all-

* Letters on the Spirit of Patriotism, &c.

accomplished. He is himself sensible of his past errors: those violent passions, which seduced him in his youth, have now subsided by age; and, take him as he is now, the character of all-accomplished is more his due, than any man's I ever knew in my life.

But he has been a most mortifying instance of the violence of human passions, and of the weakness of the most exalted human reason. His virtues and his vices, his reason and his passions, did not blend themselves by a gradation of tints, but formed a shining and sudden contrast.

Here the darkest, there the most splendid colours, and both rendered more shining from their proximity. Impetuosity, excess, and almost extravagancy, characterised not only his passions, but even his senses. His youth was distinguished by all the tumult and storm of pleasures, in which he most licentiously triumphed, disdaining all decorum. His fine imagination has often been heated and exhausted with his body, in celebrating and deifying the prostitute of the night; and his convivial joys were pushed to all the extravagancy of frantic Bacchanah. Those passions were interrupted but by a stronger, Ambition. The former impaired both his constitution and his character, but the latter destroyed both his fortune and his reputation.

He has noble and generous sentiments, rather than fixed reflected principles of good-nature and friendship; but they are more violent than lasting, and suddenly and often varied to their opposite extremes, with regard even to the same persons. He receives the common attentions of civility as obligations, which he returns with interest; and resents with passion the little inadvertencies of human nature, which he repays with interest too. Even a difference of opinion upon a Philosophical subject, would provoke, and prove him no practical Philosopher, at least.

Notwithstanding the dissipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various and almost universal knowledge, which, from the clearest and quickest conception, and happiest memory, that ever man was blessed with, he always carries about him. It is his pocket-money, and he never has occasion to draw upon a book for any sum. He excels more particularly in History, as his historical works plainly prove. The relative Political and Commercial interests of every country in Europe, particularly of his own, are better known to him, than perhaps to any man in it; but how steadily he has pursued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

He engaged young, and distinguished himself in business; and his penetration was almost intuition. I am old enough to have heard him speak in Parliament. And I remember, that, though prejudiced against him by party, I felt all the force and charms of his eloquence. Like Belial, in Milton, "he made the worse appear the better cause." All the internal and external advantages and talents of an Orator are undoubtedly his. Figure, voice, elocution, knowledge; and, above all, the purest and most florid diction, with the justest metaphors, and happiest images, had raised him to the post of Secretary at War, at four-and-twenty years old; an age at which others are hardly thought fit for the smallest employments.

During

During his long exile in France, he applied himself to study with his characteristic ardour; and there he formed, and chiefly executed the plan of a great philosophical work. The common bounds of human knowledge are too narrow for his warm and aspiring imagination. He must go, *extra flammantia mania Mundi*, and explore the unknown and unknowable regions of Metaphysics; which open an unbounded field for the excursions of an ardent imagination; where endless conjectures supply the defect of unattainable knowledge, and too often usurp both its name and its influence.

He has had a very handsome person, with a most engaging address in his air and manners: he has all the dignity and good-breeding which a man of quality should or can have, and which so few, in this country, at least, really have.

He professes himself a Deist; believing in a general Providence, but doubting of, though by no means rejecting (as is commonly supposed) the immortality of the soul, and a future state.

Upon the whole, of this extraordinary man, what can we say, but alas, poor human nature!

In our review of the second volume we may have a fair occasion for retorting, on the part of Lord B. this reflection on the frailty of human nature. What will our sober Readers say, if it should appear that the wise, the moral, the fatherly Lord C. is seriously, what Mrs. Bull * was politically, an advocate for the "indispensible duty of Cuckoldom?" Something like this, we are afraid, really occurs in the farther continuation of these Letters; but we have hitherto regarded them only as they occur in the regular series of publication.

We are now arrived at the close of the first volume. The second will be the subject of an article in our next Review.

* Hist. of John Bull, in Swift's Miscellanies.

ART. VII. *The Bermudian; a Poem.* By Nathaniel Tucker. 4to. 1s. 6d. Cadell. 1774.

THE rocky shores of the little islands known by the name of the Bermudas, and which consist of little more than *shores*, are not a very fruitful subject for celebration; but the prepossessions of a young man, in favour of his native soil, the scene of his earliest pleasures, and where, perhaps, he has spent his happiest days, will find charms in almost any place, which may escape the observation of, or be imperceptible to, others.

Waller wrote verses in praise of Bermudas; and he was too good a poet not to magnify the beauties which he sung. He so highly extolled the "Happy Island," that half the world were on tip-toe to fly to the enchanting scene. The good Dean Berkeley † wanted to erect a college there; and government was not backward to countenance the piously romantic design. His plan, however, was too ill founded to succeed; the Dean

† Afterward Bishop of Cloyne.

set sail for the intended new seat of learning; but the vessel carried him to New England; where he had time and opportunity for better information; and he returned to *Old England* somewhat wiser than he went out.

But though the curious traveller may look in vain for the numberless beauties that Waller describes in his panegyric on the Summer Islands, as they have been vulgarly styled, it must, in justice to that poet, be observed, that their charms are greatly impaired since Waller's time. Bermudas then abounded with noble cedars, most of which have been since cut down for ship-timber; and under the shelter of those delightful trees flourished a variety of pleasing but tender plants, which, now, wanting those comfortable screens from the severity of the ungenial north, have deserted the soil. The climate is, however, so mild, the air so temperate, and the land so prolific, that the inhabitants enjoy plenty of almost all kinds of vegetables for food, with variety of trees, and shrubs, both for use and ornament.

The Author of the poem now before us, is, we learn, a very young candidate for literary fame. His performance, indeed, bears the marks of juvenility; but it likewise evinces the promising genius of the Writer; who, if he continues to cultivate, with ardour, his poetical powers, will probably soon grow into considerable favour with the Muses.

Our youthful Bard, with filial and fraternal affection, laments his absence from his parent country; and thus describes the tender and picturesque ideas which arise in his mind, in his hours of recollection, when all the scenery of his native soil appears before him:

‘ Oft, when in shades envelop’d, Night descends,
And Darkness o’er the hemisphere extends,
When gloomy Silence hushes ev’ry sound,
And dead Tranquillity prevails around,
And the distress’d, unmindful of their woes,
In balmy sleep their heavy eye-lids close,
While no repose my weary soul can find,
Thy lov’d idea rises in my mind.
Swift at the thought, and for enjoyment keen,
Regardless of the seas that roll between,
Where o’er surrounding depths thy cliffs arise,
With rapid wing my busy fancy flies;
And, representing scenes of past delights,
A painful pleasure in my breast excites.

‘ E’en now, transported to my native land,
Upon the summit of some hill I stand,
The cedars view, uncultur’d as they grow,
And all the varied scenery below.
Far at a distance as the eye can reach,
Extend the mazes of the winding beach:
Loud on the coast the bellowing ocean roars,
While foaming surges lash the whiten’d shores;

Stupendous

Stupendous rocks in wild confusion stand,
Lift their tall cliffs, and fadden all the strand.

‘ Before Aurora gilds the eastern skies
The sun-burnt tenants of the cottage rise ;
With many a yawn their drowsy comrades hail,
Rub their dim eyes, and taste the morning-gale.
Some bear the basket, plenteously supply’d
With hooks and lines, the able fisher’s pride ;
Others with dextrous hands the toils display,
Well skill’d to circumvent the scaly prey ;
With wide-extended nets the shores they sweep,
Or man the bark, and plough the finny deep.
The happy islander, return’d at night,
Recounts the day’s adventures with delight ;
Astonishes the list’ning croud with tales
Of rocks avoided, and of dang’rous gales ;
Of groupers who, deluded by the bait,
Shar’d many a former grouper’s wretched fate ;
And rock-fish, who had tugg’d the well-stretch’d line,
Oblig’d their pond’rous carcase to resign.
The little urchin, playing on the strand,
At distance kens the bark return’d to land,
He hies impatient, views the scaly store,
And bids his parent welcome to the shore.

‘ Meanwhile the housewife decks the cleanly board
With all her homely cottage can afford ;
Her little brood are seated to their wish,
And taste the blessings of the smoking dish ;
Of childish stories prattle all the while,
Regarding either parent with a smile ;
The finny monster’s grateful taste admire,
And for it bless their providential fire.
He with delight the youthful tribe surveys,
His gladden’d eyes still brighten as they gaze ;
Of earthly joys he knows no higher pitch,
And bids the prince be great, the miser rich.

‘ Where rising Phoebus darts the morning ray,
The verdant hills a diff’rent scene display ;
Promiscuous houses in the vale are seen,
Whose decent white adorns the lively green.
The weary peasant here, reclin’d at ease,
Beneath his fig-tree courts the southern breeze ;
Or, while the great, at fruitless cares, repine,
He sits the monarch of his little vine.

‘ There scatter’d isles, whose banks the waters lave,
Grace with their herbage the pellucid wave,
The lordly bullock there, unus’d to toil,
Securely stalks the tyrant of the soil ;
While tender lambkins on the margin play.
And sport and gambol ’midst the sunny day.

‘ From early infancy inur’d to toil,
Rough as the rocks that bound his native soil,

The sturdy craftsman, with laborious hand,
Fells the tall tree, and drags it to the strand;
Resounding shores return the hammer's blows,
Beneath the stroke the gaudy pinnacle grows,
Launch'd, and completely mann'd, in quest of gain,
Spreads her light sails, and tempts the war'ry main.

It is, we doubt not, with unfeigned rapture, that he dwells
on the beauties of the particular spot which gave him birth :

‘ Beneath my bending eye, serenely neat,
Appears my ever blest paternal seat.
Far in the front the level lawn extends,
The zephyrs play, the nodding cypress bends;
A little hillock stands on either side,
O’erspread with evergreens, the garden’s pride.
Promiscuous here appears the blushing rose,
The guava flourishes, the myrtle grows,
Upon the surface earth-born woodbines creep,
O’er the green beds the painted ’sturtians peep,
Their arms aloft triumphant lilacs bear,
And jessamines perfume the ambient air.
The whole is from an eminence display’d,
When the brown olive lends his pensive shade.
When zephyrs there the noon-tide heat assuage,
Oft have I turn’d the meditative page,
And calmly read the ling’ring hours away,
Securely shelter’d from the blaze of day.
At eve refresh’d, I trod the mazy walk,
And bade the minutes pass in cheerful talk,
With many a joke my brothers wou’d assail,
Or hear my sisters with the comic tale;
While both fond parents pleas’d, the group survey’d,
Attentive heard, and smil’d at all they said.
‘ Thrice happy seat! here once were centred all
That bind my heart to this terrestrial ball;
The fight of these each gloomy thought destroys,
And ties my soul to sublunary joys!
‘ Ye pow’rs supreme, who rule the spangled sky,
On whose protection firmly they rely,
Grant them each bliss the fertile mind can form,
And lift them high above Misfortune’s storm!’

There are some touches of pleasantry in the following portrait of his schoolmaster :

‘ Near yonder hill, above the stagnant pool,
My stern preceptor taught his little school:
Dextrous t’apply the scientific rod,
The little truants shudder’d at his nod;
When-e’er he came, they all submissive bow’d,
All scann’d their tasks industriously loud;
And, fearful to excite the master’s rage,
With trembling hands produc’d the blotted page.

Skilful

Skilful he was, and dabbled in the law,
 Bonds, notes, petitions—any thing could draw:
 'Twas even whisper'd, and 'tis strictly true,
 He claim'd acquaintance with the Muses too,
 And, by the goddesses inspir'd, at times,
 His lofty genius mounted into rhymes.
 Great bard! what numbers can thy praise rehearse,
 Who turn'd *Qui mibi* into English verse;
 Taught the smug epigram with art to glide,
 And e'en at lines of heav'nly Maro try'd?
 Though many an epitaph of thine was known
 To grace the cold commemorating stone,
 Thy own remains, in some neglected spot,
 Now lie unsung, unheeded, and forgot!

A respectable Correspondent mentioning this poem, observes, that "if it does not rise to that sublimity, nor flame with that enthusiasm, which the Cataract of Niagara, or the hurricanes which sweep those torrid climes might inspire, it is because the objects where Nature appears ostentatious of the grand and terrible, did not fall immediately within the Author's plan." But we think it could have been no way foreign from his design, to have introduced a description of those sublimely dreadful thunder-storms, and lightnings, which are common in the West-Indies, and by which, it is said, the very rocks of Bermudas have been frequently rent asunder. Mr. Tucker's attention, however, seems to have been confined to softer scenes, and more pleasing ideas; and perhaps his genius may more naturally lead him into such flowery paths as those which he has here so fondly and harmoniously delineated.

ART. VIII. *Miscellanies of the late ingenious and celebrated M. Abauzit, on historical, theological, and critical Subjects.* Translated from the French, by E. Harwood, D. D. 8vo. 6s. Becket. 1774.

Motto. No! this age of philosophy will not flow without having produced one true philosopher. I know one, and I freely own, but one; but what is much more, and which I regard as the highest point of happiness, it is in my own country that he resides: Shall I presume to name him, to name him whose true glory it is to have studied to remain almost in obscurity?—The wise and modest *Abauzit*.

NOUVELLE HELOISE.

MR. Rousseau's eulogy on the late M. Abauzit, above-quoted, seems to be the first circumstance that drew on this Writer the notice of the world. On perusing his works we confess that we do not wonder at it. His time and abilities seem to have been devoted to religious subjects; and religion is, by the wits of the present times, ranked with astrology, alchymy, and other exploded sciences.

In the last age, Abauzit would probably have been among the first literati of Europe. In the present, we fear his admirers

must endure to see his works disregarded. Dr. Harwood has generally employed himself in a similar manner; and is one of the most industrious champions of what the church would call the heretical faith. He found in the works of Abauzit things after his own heart; and he imagined it would promote what he thought the interest of religion, but what the orthodox consider as the interest of Satan, by translating the tracts of Abauzit. He has prefixed a preface, and some memoirs of the Author,—who died in the year 1767, at the age of 88.

The following tracts are learned and ingenious; but will not greatly inform or entertain an English reader who has been conversant in the writings of a Locke, a Clarke, a Foster, or an Abernethy. This is the order in which they occur; *viz.*

‘Reflections on Idolatry.—Of Mysteries in Religion.—Letter to a Lady of Dijon, in regard to the Doctrines of the Church of Rome.—Of the Consequences of the first Transgression.—An Enquiry, whether the Doctrine of the Trinity be found in a Passage of Genesis?—A Reply to a Professor, who had attempted to prove the Deity of Christ from a Passage in the Epistle to the Romans, chap. ix. ver. 5,—A Paraphrase on some Verses in the first Chapter of St. John.

M. Abauzit has here given rather a critical commentary, which he has concluded with the following paraphrase;

The T E X T.

“In the beginning was the word, and the word was with God, and the word was God. 2. The same was in the beginning with God. 3. All things were made by him, and without him was not any thing made that was made. 4. In him was life, and the life was the light of men. 5. The light shineth in darkness, and the darkness comprehended it not, &c.”

P A R A P H R A S E,

‘1. There is an eternal reason, a sovereign wisdom, which hath existed from all ages: this wisdom hath ever been inseparable from God, or to speak properly, it is God himself. 2. In the beginning of the world, it was then with God, who never does any thing without consulting it. 3. And he employed it in the creation of the universe. In effect, there is no creature, in which one doth not see some trace of this wisdom shine, so that without it things would never have attained that point of beauty which we admire. 4. Wisdom is the source of life and of true happiness, and not merely this; it serves moreover as a light to conduct us to them. 5. This light especially hath shone forth in our days; but how capable soever it were of dispelling the shades of ignorance, blind mortals chose rather to wander in error, than follow the counsels of pure and unclouded reason. 14. And if the Divine Wisdom hath appeared in the works of the creation, one may say that it
hath

hath no less displayed its 'splendor under the gospel. It hath rendered itself sensible and palpable in Jesus Christ, by his means it hath never ceased to do good to men : we have been witnesses of the miracles which were effected by this wisdom, and of the glory with which Jesus Christ was invested, a glory much greater than what appeared in Moses and the Prophets, such as was proper to be the glory of the only begotten Son of God.' .

This is followed by an explication of the fourth and fifth verses of the seventeenth chapter of St. John : An explanation of the thirteenth verse of the third chapter of St. John : An explanation of a passage in the first Epistle of St. John : An explanation of a passage in the eighth chapter of St. John : An illustration of the first chapter of the Epistle to the Hebrews : An explication of a passage in the Epistle to the Phillippians, *who being in the form of God, &c.* Of the honour due to Jesus Christ : Of the knowledge which Jesus Christ attributes to himself when he says, *All the churches shall know that I am he who search the reins and hearts, and I will give unto every one according to his works* : Of the power which Jesus Christ ascribes to himself when he says to the paralytic, *Thy sins be forgiven thee* : Of the holy spirit—

‘ The holy spirit, or the spirit of God (says this heterodox, but honest and ingenious Writer) in the primary and natural sense, signifies only the power of God, or the virtue by which he operates. To be convinced of this, it would be sufficient to attend to the etymology of the word, which in the Hebrew, Greek, and Latin languages, means the *breath of God*, and which seems to denote rather a quality, than a person distinct from God himself.—But various passages of scripture put this beyond a doubt. “ When thou hidest thy face, says the Psalmist, the creatures die ; but if thou sendest thy *spirit* they are immediately created.” “ The *spirit* of God made me, says Elihu, and the *breath* of the Almighty quickened me.” “ God, says Job, made the heavens by his *spirit*, that is, by his power and agency, as the sequel shows.”—This term hath preserved the same signification in the New Testament. “ The holy spirit, says the angel to Mary, shall come upon thee from on high, and the power of the Most High shall overshadow thee.” The holy spirit, and the power of the Most High, as it is here evident, is one and the same thing in the style of the angels. “ I am going to send you, said Christ to his apostles, what my Father promised me, but do you stay in Jerusalem till you be endowed, with *power from on high*.” This is what our Saviour calls the holy spirit, which was to descend on the apostles upon the day of Pentecost, “ You know, says St. Peter, how God animated Jesus of Nazareth with the *Holy Ghost* and with *power*.”

“ My

"My discourse and my preaching, says St. Paul, consisted not in those persuasive words which human wisdom employs, but in a demonstration of *spirit* and of *power*."

'From all these passages, it is evident, that *holy spirit*, *power*, and *agency*, are terms of the same import, in the New Testament. And this virtue resides essentially in God, as in its source and only principle, from whence it hath been diffused, as it were, into several small rivulets in the prophets and apostles.'

This dissertation, of which we have given only an extract, is followed by an explanation of that passage, *Go, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost*: A general idea of the Eucharist: Copy of a letter on the prophecies, written to William Burnet, Esq; Governor of New-York: An explication of the prophecy contained in the eleventh chapter of Daniel by the event.—The whole is concluded by an historical discourse on the Apocalypse, drawn up at the request of William Burnet, Esq; Governor of New-York, at the time when several literati in England applied themselves to the study of the Apocalypse.

This last article is a very learned and candid disquisition. The Author's general sentiments are seen in the argument prefixed to this discourse, viz. *The canon of the New Testament formed as it were casually and irregularly by the zeal of individuals. The bad effects of this liberty. A diversity of sentiments concerning several epistles. The Apocalypse, a proof of the irregularity with which the canon of the New Testament was formed.* Some of our Readers, we suppose, will be pleased with the following extract. After having enumerated and characterized all the Fathers and Councils for and against the Apocalypse, and brought the question down to the eighth century, the Author concludes in this manner:

'SECT. 112. The following century, which is the eighth, does not enlighten us the more; here one only sees John of Damascus, who classes the Apocalypse in the number of sacred books. But though this divine had a great authority among the Greeks, and his example hath not a little contributed to determine their future judgment, it was not however still the sentiments of the Greek church; one may be convinced of it by the *Stichometria* of Nicephorus, who was at the head of this church about the beginning of the ninth century. This patriarch of Constantinople here distinguishes three sorts of books in the Old and New Testament, some which the church receives as canonical, and the Apocalypse is not found here; others which are doubtful and contested; and others, lastly, which are false and apocryphal. The Apocalypse was inserted in the second class; for Anastasius the librarian, who lived a little while after, and who

who translated this piece of Nicephorus, reckons among the contested books the Apocalypse of St. John, the Apocalypse of St. Peter, the Epistle of Barnabas, and the Gospel according to the Hebrews.

‘ Sect. 113. Afterwards came those times of ignorance, so sterl in writers, those iron ages of literature, so fit to *digest* all the absurdities which the preceding ages had but just *tasted*, and in which the grossest imposture walked boldly abroad by favour of a credulity that knew no bounds. One here loses sight of the Apocalypse through default of monuments, and it is impossible to trace it distinctly: all that one can presume with reason is; that by insensible degrees it got as far as the door, and at last, taking advantage of a very dark night, it entered quietly, and without noise, into the canon of the Greek church, to hold a place there among the sacred writings.

‘ Sect. 114. *The triumph of the Apocalypse.* Thus it was that the rays of divinity, which were hardly perceptible to the preceding centuries, struck with irresistible splendor the eyes of the whole Christian world, and in ages of the thickest darkness they saw clearer than ever they did before. Ancient doubt was construed into ignorance, and the new creed into most certain information. What the Fathers, assembled at Laodicea knew nothing of, and what they had not been able to find in the archives, nor in the tradition of the churches of Asia, which were the depositories of the writings of St. John, came to the knowledge of their posterity, who were better instructed in these things. It was on these new lights that, at last, at the end of a thousand years, they held the Apocalypse to be abundantly authenticated, to be the work of this apostle, and consequently worthy to be received as a canonical book. One cannot mark the precise time, nor the circumstances of this reception: what is certain is, that it was about the tenth century very quietly, and, if I may so express it, quite in the Huguenot way, not by any decree of a Council, nor by any of those modes which, in order to be more ostentatious, are not always the more honourable to truth.

‘ Sect. 115. From that time there does not appear the least contest on this subject, neither among the Greeks, nor among the Latins; for one ought to reckon as nothing a MS. of five hundred years old, which Dr. Burnet had seen, and which contained, with figures, the visions of the Apocalypse, joined to Æsop's Fables; whence it is concluded, that the author of this MS. believed one no more than the other: be it as it may, one might contrast it with the story of the Emperor Otho II. who, out of devotion, wore an habit, on which he had ordered all the Apocalypse to be embroidered. This certainly is as good
as

as the picture of that unknown person who was professedly a libertine. If ever book was indebted for some lustre to its commentators, most certainly it is not the Apocalypse: I speak of the whole time that preceded the Reformation; besides their being so inconsiderable in number, they are such pitiful commentators that one dares not attribute them to those whose names they bear. Such are those of St. Ambrose, St. Anselm, St. Thomas, and St. Bernard.

‘Sect. 116. But from the time of the great Revolution that happened in the sixteenth century, a new interest of religion hath put the minds of men in motion, and greater application than ever hath been employed to investigate all the meaning of the Apocalypse. From this æra, yielded up as a prey to all sorts of commentators, great and small, it hath proved the subject of disputes and controversies between the Catholics and Lutherans, between the Calvinists and the English.

‘Sect. 117. As, in the opinion of every one, this book contains the destiny of the church, every sect in particular has not failed to make an application of it to themselves, and often to the exclusion of others. The English find here the revolutions of Great Britain; the Lutherans, the troubles of Germany; and the French refugees, what happened to them in France. In fine, each church boasts of finding itself here, according to the rank that it thinks it holds in the plan of providence, and which, you may be sure, is always the first place. There is only the Catholic church which hath circumscribed it within the limits of the three first centuries, during which it maintains that every thing was accomplished, as if it were afraid lest descending lower it should see Antichrist in the person of its Metropolitan.’

On a review of the last disquisition in these miscellanies, we cannot help taking notice of a very peculiar industry in several of our late critics on the scriptures. Their predecessors seem to have left them nothing to do, in the common way of explaining and illustrating; they have therefore entered the Lord's vineyard with the pruning knife in hand, and cut off many of the most luxuriant branches. Infidels sneer, and say, ‘let the fools alone and they will save us the trouble of destroying their religion: we attempt it altogether; they actually demolish it by piece-meal.’ This should render our divines cautious in the dangerous work they have lately undertaken. It may be safe in the hands of an Abauzit; but not in those of every conceited and forward youth who dubs himself a divine by a purchased diploma from a Scotch university.

ART. IX. *Considerations on the Measures carrying on with Respect to the British Colonies in North America.* 8vo. 1s. 6d. Baldwin.

1774

THE Author of this Pamphlet is one of the most candid and best informed of any of the late writers on the interests of Great Britain and her Colonies. He is not elegant in his language, and he may not be deemed masterly in the *disposition* of his arguments; but he says a great number of excellent things in a very plain, perspicuous, and honest phraseology.

He considers at large (for the Pamphlet consists of 160 pages) the rectitude, practicability, and advantage of the measures entered upon in regard to America, and points out some others which he thinks would be preferable. He then proceeds in the following manner:

“ I would willingly try this experiment of transposition † upon a late transaction, wherein some peoples opinions seem to be affected by locality. Certain letters * have been published of an American Governor and Lieutenant Governor, and a third person, together with remarks, and the speech of a learned and ingenious Gentleman. They are offered as an appeal to the Public against the Colony of Massachusetts's Bay. These cannot therefore, but be themselves likewise the objects of a public consideration. I have by the touch-stone of locality a mind to examine and question some of this learned Gentleman's reasoning. It is now but between eighty and ninety years, since we of this country banished our King. On what ground did we do it?—It will be answered, that we did not like his actions, for that they tended to deprive us of our best rights and properties. That we did it as Englishmen on the constitution of England—Who was the common judge between us and him?—

† To explain this term, as here applied, it is requisite to observe, that our Author, in order ‘ to convince and satisfy, without the trouble of reason and argument,’ recommends—‘ that every one when he considers of this subject, and especially before he uses any hard words, or passes any harsh laws, will place himself in America; will imagine himself born, bred, resident, and having all his concerns and fortune there. I don't mean in the light of a governor, or of one who seeks to recommend and advance himself here, at the expence of his countrymen in that part of the world; but as one who has no other views, or interest, except in the common good of his colony or continent. Let then any such man candidly and fairly ask himself, in his own breast, What he should, in that situation, think of being taxed by a man at Westminster? And let no man, on this occasion, throw a stone, whose heart does not plainly and roundly answer him with its assent.’

* See letters of Governor Hutchinson, &c. Review for February, p. 157.

There

There was no such common judge. We judged for ourselves. He was our King, our Magistrate, our Trustee. When we found him to fail in the essential points of these offices, we took another. This was our right as Englishmen;—but we set aside one of his daughters from her turn in the succession, and appointed instead a person who had no title by birth. The King's horse threw him, and the Lady succeeded, but that was chance. It might in a course of nature very well have happened, that she had never been Queen. What had she done?—She had taken a remarkable part in the Revolution, and was totally unexceptionable. But there were in one scale the welfare and happiness of many millions of people, and in the other the advancement of only one Lady, although a deserving one. There was therefore no equality, the latter could not but kick the beam.—I answer, that I subscribe to this with my hand and my heart. But this is one side of the medal; let us turn the reverse. An American Governor is not so big as a King; he don't wear a crown, nor bear a scepter, nor sit on a throne, nor is worshipped on the knee, nor has a navy nor an army, nor makes Bishops nor Judges, nor is his Civil List perhaps above a thousand pounds a year; he seems to be much more responsible and more removable than a King. Suppose then, that one of our Colonies should take the strongest exceptions to their Governor, and desire to change him; would they in that case be permitted to judge for themselves?—No.—Why not?—Because they are Americans. Who are to judge for them?—We. Why so?—Because we are Englishmen.—But would their application be to us a sufficient cause for a removal?—Perhaps not; but, on the contrary, a reason to continue him at present, and to promote and advance him afterwards. That has been the case before, and may probably be so again;—but why is the measure which we mete to them, so different from that which we measure to ourselves?—Because we are Englishmen and they are Americans.—This must be owned to be perfectly just and satisfactory, and the Americans are the most unreasonable men in the world, if they don't see it exactly in the same light.

‘ But suppose that the representative body of the province should make the complaint?—The answer would then be, that there was no accuser, or if any one chose to speak Latin no *delator*.—Suppose that they complain of falsehood and treachery towards the province?—That would be no charge, no *crimen*.—Suppose that they gave in evidence the parties own letters?—That would compleat the thing, for there would then be no evidence, no *testis*.—But will this hold water?—Admirably; with respect to America and in Latin.

‘ It is strongly disputed, whether these American letters are of a public or a private nature. This may not in itself be a

very important point; however, let us endeavour to settle it, since it lies in our way. Whatever concerns and affects the interest, the welfare and happiness of a whole people, is, and must be, of a public nature, whether papers, letters, or any other thing whatsoever. Good and evil are not matters of law or of logic. They are the most, if not the only essential circumstances of the world. They are what every thing else refers to. They stamp an eternal mark and difference on all things which even imagination cannot cancel or erase. The enjoyment of the one, and the avoiding of the other, is the very end of our being, and likewise of all the beings which do, or which even can, be supposed to exist, and which have a sense and perception of them. Whatever therefore relates to the general good and evil of a people, is of a public nature. It is that circumstance which makes it so. The terms are as good as synonymous. Whatever concerns on the contrary, only this or that individual, is of a private nature. It is confined to his or their happiness or welfare; to his or their good and evil. There is again the true and unerring distinction. These things seem clear to the greatest degree of intuitive certainty. It is strange to be forced to reason about them. However, we are told otherwise. If some compliments happen in a letter to be made to an old Lady, it changes the essence of every thing; she contracts and confines the whole matter, and all becomes of a private nature, although the chief subject of that very letter, should be to advise and point out the means of altering the charter, and of new modelling the constitution of a colony; and that there should be recommended therein, the finding some way according to its own language, "to take off the original incendiaries," lest they should "continue to instil their poison into the minds of the people;" but the mention of the old Lady makes it all private. (See Mr. Wedderburn's speech, page 94, and letter of Mr. A. Oliver, Feb. 13, 1769.) But suppose that these letters were really meant and intended to produce public effects, what will that do?—Nothing at all. If the person had not at that moment a place, to whom they were written, it signifies nothing; although he might have had a post before, and might look for one again, and although he might have communicated these letters to others for the very purpose of affecting the public. All this will be of no importance, if the person did not happen to have a place at the time.—Would not one be tempted to think, that as some endeavour to leave no property in America, others have a mind to banish all human reason out of American affairs?

The following passage relating to a very great and a very good man, deserves particular notice:—'But our Colonies might be well enough, were it not for Dr. Franklin, who has
with

with a brand lighted from the clouds, set fire to all America.—No governments care ever to acknowledge the people to be fairly against them. For whatever may be the case with the opinions of the multitude, in abstruse and refined matters, which but little concern them, nor do they much trouble themselves about; yet the end, and therefore the touchstone and trial of all government being their welfare and happiness, there is hardly common modesty in affecting to despise and refuse their sense concerning their own good and evil, their own feelings, benefits or sufferings. It is in these things that the voice of the people is said to approach that of their Maker. The sycophants of Ministers, endeavour therefore to throw on the artifice and influence of individuals, all discontent or dissatisfaction of the public. Mr. Wilkes moves England, and Dr. Franklin America; as if we had here no feeling, but through the first, and they had neither eyes nor ears, but by the latter. It were happy for mankind, if Administrations procured their own votes and majorities, with as much fairness, as the voice of the people is commonly obtained. I wonder whether we should then have ever heard of any government in Europe indebted in the sum of a hundred and forty millions sterling, or be at this moment under the alarm of a parent state attacking its own Colonies, or of a great Empire setting at work its fleets and armies, only to throw the parts of itself into mischief and confusion. It is idle and childish to be crying out against this or that private person. The truth is, that whenever governments heap up combustibles, there will always be found a hand to put the match to them, or these would heat and fire of themselves if there were not.

When the candid and discerning Reader has accompanied us through these extracts, we imagine it will not be necessary to recommend to him the perusal of the Pamphlet at large.

ART. X. *A Review of some of the Articles of the Church of England, to which a Subscription is required of Protestant Dissenting Ministers.* By Samuel Wilton. 8vo. 4s. Buckland, &c. 1774.

THIS sensible and judicious Review is intended to serve the great and important cause of religious liberty, and to promote that esteem and veneration for the Sacred Scriptures which all Protestants ought ever zealously to maintain.

‘Some few persons (says Mr. Wilton in his preface) who are separated from the Communion of the Church of England, appear to be not only fully satisfied with the authority of the Magistrate, to impose a subscription to human explanatory Articles upon the consciences of Christians; but also to be perfectly *inamoured* with all those Articles, to which a subscription is now required of Protestant Dissenting Ministers. Hence they

they vehemently opposed the relief of more scrupulous consciences, upon the apparent presumption, that however any proposed alteration might favour the majority of Dissenting Ministers, it would have some very injurious influence upon their hopes, their comfort, and their obedience. Christian charity would therefore forbid an attempt, which, if crowned with success, would be productive of such unhappy consequences to any of our Fellow christians. But as I was firmly persuaded, that the sacred Scriptures, without the aid of established Creeds, are sufficient to answer every purpose necessary to Christian edification and consolation; so it also appeared to me, that many of the Articles to which our subscription is required, were very far from having the most remote tendency to these ends; and that some of them seemed to wear a very contrary aspect. This apprehension led me in a former publication, to intimate my suspicions, that the high opinion some Dissenters entertained of the Articles, was grounded upon a very imperfect examination into their true meaning; and that a voluntary subscription to them, had in all probability frequently resulted, from a general apprehension of their orthodoxy, without entering into a critical inquiry into the sense of each. The Exposition here attempted, is designed more fully to justify the representation therein given. Upon this account, I have frequently brought into view, the high encomium passed upon the Articles by our protesting Brethren, that the propriety of my conclusion may be more easily determined. To this end, I have endeavoured to investigate the genuine sense of some of the Articles, and to point out the difficulties of subscription thence resulting, to Protestant Dissenters of every denomination. I have confined my attention to objections of this general nature. The authorities produced in support of the several explanations, will, I hope, be thought unexceptionable by every candid and impartial Reader. It has been my study that they should be so. And if the testimony of Divines of the Church of England, and the decisions of the Canon Law are called in question, it will be impossible to find any authority which will not be disputed.

The Articles which Mr. Wilton reviews are—the 3d, 4th, 6th, 8th, 23d, 33d, and 37th, and, in our opinion, he clearly proves that they must be liable to exception by every Protestant Dissenting Minister. Before he enters upon the examination of these Articles, he thinks it necessary to answer a question which has been frequently agitated, and very warmly debated, *viz.* In what sense are we required to subscribe the Articles of the Church of England? He answers, 'in the plain, literal, grammatical sense, as understood when the Articles were set forth by public authority.' In confirmation of the propriety of this solution, we need only attend, he says, to the language of the

Royal Declaration; a Declaration, which will by no means admit of the subterfuges, to which many ingenious Writers have had recourse, to justify a subscription to Articles which they do not believe. It is the declared end of the requisition, *to avoid diversities of opinions, and to establish constant touching true Religion.* In reference to this end, the Royal Declaration prohibits the least difference from the Articles in the most explicit terms; viz. *We will that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof, and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.*

Towards the close of his Review of the Articles, Mr. Wilson considers the opposition of the Bishops to the Dissenters Bill, and makes some very pertinent reflections upon it.

For a further idea of this Writer, see our account of his *Apology for the Removal of an Application to Parliament by the Protestant Dissenting Ministers.* Review, vol. xlviii. p. 420.

ART. XI. *Observations upon Lightning, and the Method of securing Buildings from its Effects, in a Letter to Sir Charles Frederick, &c.* By B. Wilson, F. R. S. &c. 4to. 2s. 6d. Davis. 1773.

ALTHOUGH electricians universally agree in opinion concerning the utility of metallic conductors, a schism has for some time past subsisted among them, with regard to the proper form in which the upper part of the conducting rod ought to terminate. Dr. Franklin, and, we believe, a very considerable majority of those who have studied this question, give a decisive preference to pointed rods; on an expectation, seemingly founded on the justest analogy, that they may, in several cases, prevent a discharge, by silently *attracting, or transmitting,* the electric fluid, when a *positively or negatively* charged electric cloud comes within their influence: and that, in *all* cases, they tend to diminish the magnitude or violence of an unavoidable explosion; while they are undoubtedly as well adapted as blunt conductors, to carry off its contents.

For these and other reasons, we apprehend, a committee lately appointed by the Royal Society, at the instance of the Board of Ordnance, to consider of the best method of securing his Majesty's magazines of gunpowder at Purbeck from accidents by lightning, recommended the erection of elevated and pointed conductors.

Mr. Wilson, on the contrary, has long contended that the upper part of a conducting apparatus ought to terminate in a knob, or flat surface. He maintains that, as sharp points solicit or invite the lightning, or electric matter, they must consequently

quently increase the magnitude of the explosion, and must likewise frequently occasion one that might otherwise have been avoided. The other arguments which he produces in support of his opinion are not unknown to those who are conversant in this inquiry; whom we must refer to the present pamphlet for the further reasons which induced him to express his dissent to the report of the aforesaid committee, of which he was a member.

We shall however mention one curious observation on the effects of a thunder-storm, related in Mr. Wilson's letter to Sir Charles Frederick, and in another addressed to the Author by Mr. Delaval, who concurs with him in the electrical *heresy* concerning points. From their united testimony, and the evidence of Mr. Gould, vergor of St. Paul's, it appears that the conducting apparatus so lately put up at that cathedral, has already once manifestly answered the purpose for which it was erected; and that on examination it evidently carried marks of its having conducted a large stroke of lightning, proceeding from the great thunder-cloud in which the city of London was involved on the 22d of March 1772. On the following day it was found that the conductor, to the East, particularly, where it goes into the water-trunk, shewed evident signs that it had been *red hot*; while in other parts the iron, as well as stones near it, was blackened by smoke; and a thick rust that had been formed on the surface of the metal was, by the *lateral force*, beaten off and removed to some distance from it.

These appearances in particular are employed by Mr. Wilson in confirmation of some of his opinions; and especially to shew that this noble fabric, though provided with a conductor, possibly escaped destruction because the rod was not pointed. We shall only observe in general, that the force of his reasonings on them appears, in some degree, to be lessened by a fact mentioned in the note at page 14; where we are told that 'the conducting iron *did not touch the lead*.' — A part therefore, at least, of the abovementioned effects produced by the lightning, on a bar of iron 'near four inches broad, and about half an inch thick,' and in particular those caused by the *lateral explosion*, appear to us to have been owing, in a great measure, to the interruption which the electric fluid met with in its course, in consequence of the *discontinuity* of the conductor: — a defect, which, we should hope, has by this time been remedied.

We shall only further add, that the abovementioned incident suggests to us the propriety of fixing the conducting apparatus in such a manner, that no part of it may be in contact with any *combustible substance*: as otherwise the rod, which has effectually protected a building from the *explosive* power of the lightning,

ning, may nevertheless effect the destruction of it by fire; by means of the great heat which it may have acquired in the conducting of an extraordinary quantity of the electric matter, or in consequence of the insufficient size of the conductor, or the discontinuity of its parts.

ART. XII. *The IO TRIADS; or, the Tenth Muse; wherein the Origin, Nature, and Connexion of the sacred Symbols, Sounds, Words, Ideas, and Things, are discovered and investigated, according to the Platonic Numbers. And the Principles of all Human Knowledge, as well as the First Language, are retrieved in the English, &c. &c.* By Rowland Jones, Esq. 8vo. 2 s. 6 d. Robinson. 1773.

IT is a humiliating reflection to a body of professed and well-established Critics, who have exercised their trade for near 25 years past, with some kind of credit in the world, to find themselves under such a mortifying predicament, as to be obliged fairly to acknowledge that they have been carrying it on without any acquaintance with the first or primitive language, or even a knowledge of the very significant import of the four and-twenty members of the *Christ-cross-rou*,—the very *horn-book* of their mother tongue. The present essay has been indeed a hard crust for us Critics, and of so refractory a texture, that so far from digesting it, our whole toothless corps have been ineffectually mumbling over it for near a year past, without having been able to make the least sensible impression on it.

In other works when we occasionally find ourselves at a fault, we can have recourse to the kindly assistance of a lexicon, or some New and Complete Dictionary of Arts and Sciences, to lead us into the right scent: but, in the present case, every help of this sort was denied us; except, indeed, where we were at first led to expect it, in the Alphabetical Vocabulary which we soon espied in the body of the present work. Immediately and eagerly laying hold of this key of knowledge, to learn the meaning of the first word in the title-page, the import of which we honestly confess we did not understand, we read as follows:

IO TRIADS, The fluxion of a point, or burning bush in strait lines every way, expanding an infinite circle in a triad, or three divisions of the point, line, and circle, whose divisions and combinations as exhibited in the quaternion of elements, or Jove, the four lettered name, comprehend all things, with their names or symbols, &c. &c."

Not finding satisfaction in this and some other articles which we consulted, and suspecting that the discovery of the *primitive language* might possibly, and aptly enough, be promulgated in such form, as to require a different mode of reading from that to which we are accustomed in modern times, we tried various experiments

experiments on the text of this work.—We at first imagined that it might be the learned Author's intention to divulge the *arcana* of the *first language* by a reading from the right hand to the left, after the manner of the Hebrews: and indeed some of our first essays seemed greatly to favour this hypothesis; but on further trial, we found cause to reject it. The same disappointment, we confess, attended our attempts to read after the more modern, but still very ancient, zig-zag manner, called by the learned *Burpoondov**, or that which is used in the celebrated *Sigeon* and other Greek inscriptions of the highest antiquity. Lastly—for why should we be ashamed to own our making random and whimsical experiments, on the text of a great philological discoverer, who deals in strange types, and symbols, and other singular devices—we attempted the perusal of these Sibylline leaves, by casting our eyes in a perpendicular line from the bottom to the top, after the manner of the Chinese; and *vice versa*. On the whole, however, as the rules of grammar and common sense were, in general, somewhat less frequently violated in pursuing the vulgar or modern course of reading, than any of the former, we found ourselves obliged to give the preference to it; and we accordingly recommend it to be followed by those who mean to sit down seriously to the study of this profound treatise.

As there is no point, however, so clear, but that it may be contraverted by carping critics, we shall give a few quotations from the work, which may at the same time furnish the Reader with a taste of the Author's manner, and a sketch of the nature of his discoveries. These specimens are the more valuable, as this, which is the sixth of his productions, is here declared to be the last which the Author means to give the world, on 'this important subject;' and comprehends the whole of his 'interesting discoveries,' condensed into a half-crown pamphlet. Our extracts are indeed given in a somewhat mutilated state; but the Author's paragraphs possess this peculiar excellence that they do not suffer by mutilation.—You may here cut and slash a sentence into as many pieces as you do a *polype*, and every piece will be as much a *whole*, as when the parts were all together.

* Speech, the sound part action. Spirit, the seeing fire part property. Spring, the lower or other parts in, as those of water, seasons, vegetables, &c.' p. 39.

* In the *Sigeon* and other very ancient monuments of Grecian antiquity, the first line is read, as with us, from the left to the right; the next in a contrary direction, and so on, to the end. We need not inform our learned Readers that the term is derived from the turns made by the plough.

' Devil, deprived of life and free volition, a fallen angel, or a ray of a light frozen into matter, and evil is the privation of will. P. 24.

The foregoing extracts are taken from the *Vocabulary* above-mentioned. The following are specimens of the grounds or elements, on which such explanations as the foregoing are founded.

' An, en, na, ne, express mere existences in earth and water, and their primitives, affirmations, and negatives, as in *an* or *a in*, and *or a in division*, animal, annals, annual, &c. P. 19.

N. B. This is one of the many passages that at one time strongly inclined us to try the reading *a la Buzgeonov*.

' Ic expresses the first motion; or ic er-at, motion flowing from the point of i to the surface of the water or creat ing; as does its derivative and inflectory ig, the like emanative motion in the generation of animals and vegetables; or ig-en-er at; and be-eg-in; and uc and ug, the return, emotions, and springing up of these emanations, as in genu, P. 15, 16.

' Od, ot, do, to, signify the several divisions or things, fides, and mizmaze, comprehended within a circle or system, together with their motions and actions, and covering inclosing, and bordering parts, as hod, hodge-podge, odd, ode, other, &c.—Os, so, the circle or extent, seen or sounded, and affirming by the same.

Our mother tongue Mr. Jones conceives to approach the nearest to the *primitive language*, 'as any one,' he says, 'may be convinced of by the farther discoveries now made therein; more particularly where the b, f, c and d are joined with the i and u, which are *truly primitive*, and *unmatchable*. It is no less,' he adds, 'than that most genuine remains of the Japhetan language, which escaped the *Babylonian confusion*.'—It is really, after all, not a little hard on our mother tongue, that the old lady, after having escaped sound, wind and limb, as we are here told, from the great crash at the downfall of the tower of Babel, should be thus hamstrung, crippled, and beat about the head and eyes, by a modern Equire, who all the time, forsooth, pretends to be making violent love to her.—But to proceed.

To clear up any difficulties that may yet remain on this subject, after all his labours, the Author has, he tells us, 'literally represented Adam standing in the garden of Eden,' in what he calls a *map*, prefixed to the work;—'where his legs correspond with H, the division of T or L; his thighs with the transverse line at top, with n; the joint buttocks of the human pair, with Q D, their earth and water parts, which are again divided into death and life by d b, forming a new io of man, in the way of

propagation on their fall; and connected with the human mortal body, or trunk in, as is in with another is of life, the head and neck, as he is literally represented standing in the garden of Eden, in the annexed map.

In this map, however, we can perceive nothing that looks like Adam, or any of his present progeny. We see indeed a *circle*, divided by two lines into four quarters, with certain strange symbols, and letters turned topsy turvy, annexed. But the mystery of the *circle* seems to be cleared up afterwards, when the Author compares the 'great world,' or macrocosm, 'with the human,' or microcosm, and affirms that the 'figures and names of the one system may, and do serve for those of the other;'—explaining the *circle* in the map by observing (p. 11) 'that the world is round like the buttocks of the human pair joined together; they both generate, degenerate, and regenerate, &c.'

Thus has our Author, if we rightly interpret this sublime *conditum*, put the posteriors of our two venerable ancestors into a very unseemly attitude indeed! In this symbol the two good old folks seem, in fact, to use Iago's blunt speech to Brabantio, to be employed in 'making the beast with two backs.'—and yet we must own that, without the explanation, the chastest eye will not be offended, that beholds only Mr. Jones's symbolical representation of their dalliance in the map.—The drawing, Ladies, is as chaste as any diagram in Euclid.

In his preface, Mr. Jones inveighs bitterly against certain scholastic traders, and *Bibliopagans*—a *cramp* and ugly looking word, this last, and of dubious import! we shall therefore not be in haste to apply it to ourselves. But at the conclusion of his essay, he brings a charge directly home to us, and affirms, 'that the audacious declaration of the Monthly Reviewers that our "Circles of Gomer," on the origin and languages of those great nations' (our ancestors) 'was only a dictionary resolving every word into spring water, is a gross and palpable falsehood, and imposture.'

Though these are hard words to digest, yet as Mr. Jones has now taken an everlasting leave of the press, and consequently of us, we are willing to part on friendly terms with him. We therefore readily acknowledge our former oversight, and confess that besides 'the numerous water and spring water parts,' into which he has resolved the original names of many places and things according to their archetypes, and the 'frame' and mystic 'meaning of the few letters of our alphabet;' he has likewise, with unwearied diligence, analysed numberless others into 'high parts, and low parts;' into 'erecting, building, and inclosing parts;' into 'emanations, and shuts or inclosed parts;

into divisions or things, sides, and mixtures, &c.' The omission was owing to mere ignorance and oscitancy on our parts; and not, as the Author seems to suspect, to our joining in the general dread and alarm which, it seems, has seized our 'Grammarians and Lexicographers,' our 'Booksellers' and our 'Seminaries,' lest these his most momentous discoveries 'should overturn the present systems of things.'

ART. XIII. *An Essay on the Nature and Circulation of the Blood, in Two Parts. I. On its Nature and Uses. II On its Circulation.* By Marmaduke Berdoe, M. D. 8vo. 1 s. 6 d. Robinson. 1772.

ART. XIV: *Theory of the Human Sensations.* By Marmaduke Berdoe, M. D. 8vo. 1 s. Lowndes. 1773.

DR. Berdoe writes so frequently, and on so many subjects, that he must excuse us for taking the liberty of *lumping* his two tracts together; especially as we actually find ourselves unqualified to give any clear, distinct, or consistent account of their contents. We really can seldom discover what he would be at; and, though conversant in his writings, are still in a great measure ignorant of the language in which he wraps up his new and mysterious doctrines. We are utterly unacquainted, for instance, with 'the animating *ætherial essence*,' which, he tells us, the arteries convey 'in *mucual* streams to the different organs;' though we have read and studied his explanatory note on this passage, in which he informs us that 'the *ætherial essence* means the *fixed air*, or the *air*, or *aerial particles* contained in the blood, which is supposed to be the same with what is called *elementary fire*.' This note, however, conveys to us no other information than what we were already possessed of; that the Doctor has an excellent knack at playing off a set of new-fangled phrases, of dealing out his *æther* plentifully, and of jumbling the elements together by a dash or two of his pen.

We have indeed, by this time, learnt that his '*exterior organ*'—a grand and active agent in the Doctor's physiology, is neither more nor less than what we and others simply call the *skin*;—but as to his '*phrenic centers*'—his '*centers*,' and his '*points of asspy*'—which are continually occurring in the second of these tracts,—and his '*disgregations in the organical forces*'—together with many other choice and recondite terms and phrases—they surpass our comprehension nearly as much as his brother Jones's '*quaternion of elements*,' or his '*burning bush in strait lines, expanding an infinite circle in a triad*,' recorded in the preceding article. All these phrases, we doubt not, have ideas tacked to them, in the congenial heads of these two writers: but though Dr. Berdoe's '*exterior organ*,' '*mucual streams*,' and '*disgregations*,' doubtless serve many important purposes in his *Theory of Human Sensations*; an account of them, or of their mystic agency, and

and powers*, cannot be expected from our sober and unenlightened pens.

And yet these and the Author's former and future publications, it seems, contain a SYSTEM that will speedily astonish the world, by its stupendous magnitude and power. In the concluding paragraph of the first of these two tracts, the fond father of it accuses us of having expected our weak endeavours to stifle this young HERCULES in its cradle; and gives us fair warning to make quick dispatch, if we expect to succeed in our desperate attempt to check the rapid growth of this snapping youngster.—Hear what the Doctor himself says on the subject. Our representation might, perhaps, be thought exaggerated:

'These opinions,' says he, 'will be confirmed by future publications, particularly by an *Enquiry into the Nature of the Human Pulse, and the Motion of the Arteries*. But if the Reviewers are determined to destroy OUR SYSTEM in the bud, they should not lose the present opportunity, as by length of time it may grow into so powerful a COLOSSUS, as to bid defiance at last to all the artillery of their genius.'

We appeal, on this occasion, to the judgment of the impartial Public; not doubting but they will acquit us of the dark design here imputed to us by this unaccountable mortal. We have indeed more than once dissented from the Doctor's opinions, when we have understood them; and in particular acknowledge that, in March 1773, justly provoked to see the rays of light violently twisted and jostled out of their natural and lawful course by this bold innovator, we stoutly defended the good old laws of vision, against the Doctor's *New System of seeing*:—but from dates and other circumstances, it is evident that this cannot be the growing COLOSSUS above referred to†.

* It was well judged in the Doctor to give the *skin*, that humble covering of the body, the high sounding title above mentioned, *The phrenic centers*, and even the *brain*, it seems, yield in power to the 'exterior organ.'

† The Doctor breeds so fast, and brings forth so many new systems and theories, that we protest we have overlooked a capital one indeed, promulgated in this very essay. Here, if we rightly comprehend him, he demolishes the old Harveyan circulation,—dethrones the heart—and portions out its hitherto undisputed, universal dominion over the circulating fluids, into numerous principalities, under the government of 'the spongy substance of the cellular-membrane,' dispersed over the various parts of the body. These *heptarchies*, (though we know not their precise number) are the 'principal agents in the circulation,' and 'each part of the body has a circulation peculiar to itself.'—Where will this man stop!—If he be suffered to go on long at this violent rate, we must even shut our books, and all go to school again:—a mortifying step, to be obliged to take at our age!

It appears, however, that by our rough treatment of the new optical system, we had nearly, though unwittingly, deprived the world of the present new *Theory of the Human Sight*. We will recite the alarming tale in the Doctor's own words.

Every thing, it seems, was prepared for the promulgation of the new theory, when a friend brought him the *Monthly Review* for March 1773, to let him see how severely he had been criticised, by the learned body of the Monthly Reviewers.

"Tortured and vexed, I was going to throw all this theory into the fire, till it had not occurred to me, that two heads are oftentimes better than one. Pleased with the thought, I called up my cookmaid, and bid her run her eye very carefully over the whole.—[The very identical *ye*, we suspect, in which the Doctor saw the *real* image.—See the *above* said Review, page 238, where he slyly calls it the eye of a 'friendly' *She* liked it, and approved of my publishing.

Under the sanction then of her great authority I boldly venture once more to request your great decision: I flatter myself I shall please you, for though my cookmaid is not so learned as a Reviewer, she is as excellent an *old woman* as the best.

What could induce this wench to renish the Doctor's theory, whose he principally derives our pleasurable and other sensations from the *Midriff*, is best known to herself.—But are these, Dr. Bromfield, your *clinical* and practical observations, that you promised us when you commenced Author? Viewing yourself in your cookmaid's *pail*—and communing with her on the true *seas* of pleasurable sensations? Pre upon you!—By way of *sereny* you would pass her off to us and the world for an *old woman*, like ourselves.—But a set of elderly matrons, as we are, are not to be so taken in.—She is a young wanton baggage, we'll warrant her, and no better than the should be.

† See M. Review, vol. xlvii April 1772, p. 443.
I. These, says the Doctor, p. 35, are produced by all those causes that forcibly enchain us in the possession of those *objects* which may be called the *table* of human happiness. Here we have the fair sex plainly designed.—*She* liked it, says the Doctor. They are his very words.—See above.

ART. XV. *Chirurgical Observations and Cases*, By William Bromfield, Surgeon to her Majesty, and to St. George's Hospital. Illustrated with Copper-plates. 8vo. 2 Vols, 14 s. Cadell, 1773.

MANY new, pertinent, and useful remarks are contained in this work, which is however unnecessarily enlarged by a considerable number of trite and insignificant observations, that seem to answer no other purpose than that of swelling the matter, which might with ease have been contained in one volume,

lume, into two. The Author seems to have entertained the same apprehensions with *Martial*, that his works would be in danger of being lost, were they not sked out, and expanded into a larger bulk, by the addition of supplementary materials, — no matter of what quality :

Ædita ne brevibus pereat mihi charta libellis,

Dicatur potius, xxi. d. *αὐτῶν ἐπιτομῶν.*

De Libro suo. Lib. i. Epigr. 46.

The disposition of this matter likewise is frequently such as to incline the Reader to suppose that the Author had emptied his whole common-place book, and given its heterogeneous contents to the Public, just as the different articles stood there; without selection, and with very little regard to form, language, or method. Of this inexcusable inattention to order we shall give the two following very striking instances.

In the 2d chapter of his first volume, where the Author in the title of it professes to treat of *Amputation*, the Reader will, at the beginning of it, meet with an enumeration of some of the complaints that seem to indicate, or that require, the removal of a limb. From this subject, however he will soon find him sliding away to another, that bears indeed some affinity to the operation; — the nature, causes, and signs of a mortification. He now begins to lose sight of the original object, for he must next accompany the Author starting into the doctrine of inflammation; discussing the various theories that have been formed on that subject, and finally proposing his own opinion. Having got over this litigated matter, the Author next treats of peripneumonia. He then proceeds to the sea and the land scurvy; and from thence to the pox, where he gives us his sentiments on the powers of *carosive sublimata*, in venereal complaints. From thence he leads the Reader to Harwich, and treats of sea-bathing, and the utility of warm sea-baths, first proposed by himself about sixteen years ago. Returning once more to inflammation he sticks to it pretty closely, to the end of the chapter; — like *Montaigne* and *Tristram Shandy*, leaving his companion at leisure to look about him; at the end of it, for the subject he first set off with. After a pause, the reader proceeds to chap. 3, where he finds him treating of Tumours; in chap. 4, of the Erysipelas; in chap. 5, of the *Anthrax* or Carbuncle. Here, and under this unpromising title, he at length unexpectedly meets with a large number of observations or remarks, some of them new and important, on the subject of *amputation*; particularly on that of the arm as the articulation of the shoulder. The next instance of the neglect of order in this work, presents us likewise with a singular example of the want of a good understanding or correspondence between its different parts. In chap. 6, of the second volume, — On Fractures, we were surprised

not to find our Author keeping pace at least with his contemporaries, in the simple and efficacious improvements that have been lately introduced into that branch of practice *. At page 59, indeed, we have the transient glimpse afforded us, in about four words, of a part of the new treatment; where in the case of a considerable laceration of the limb, preventing its reduction, we are told that while the surgeon is using means to bring down the swelling, as well as afterwards when he attempts the reduction of the broken bone, if the fracture is of the tibia or fibula, "*the end should be burnt.*" But throughout the rest of this chapter, scarce a vestige of the improved practice is to be traced: on the contrary; we find the Author still retaining the use of plasters, the endless circumvolutions of a long single-headed roller, and the leg box;—parts of the inconvenient and noxious trumpery of our forefathers.

Proceeding onwards however to chap. 7, we are again, equally, surprised to find our Author there not only warmly recommending the placing the fractured leg, for instance, in a bent position, in order to relax the muscles; both in the case of simple and of compound fractures; and not only during but after reduction;—suffering the patient to lie at his ease, on his side or otherwise, with his leg unconfined, on a soft pillow;—and strongly approving the use of the eighteen-tailed bandage, on account of its evident advantages above the circular!—but we find him likewise putting in his claim to a considerable share in the discovery of these late improvements, and contending that it is now near 30 years since he first recommended and inculcated them to his auditors, in his public lectures. This claim we shall not contravert; but it is singular, and certainly favours our idea of the Author's having huddled together the materials of the present work from his old and new common-place books; to find him observing nearly a total silence with respect to certain modern improvements, in a part of his work where he is professedly treating of the subject to which they immediately relate: while in another part of it, he insists on the great advantages derived from them, and contends for the honour of having long ago inculcated them.

Though the titles of the chapters into which this work is divided, do not, as the Reader already perceives, every where accurately specify their contents; we shall enumerate them, in order to give the Reader some information concerning the subjects that are treated of in these two volumes.

The first is divided into six chapters. In the first, which has no title, the Author, on too slight grounds, in our opinion, re-

* We have formerly given a popular account of these improvements, and their rationale, in our 40th volume, Jan. 1769, p. 465.

commends the practice of repeatedly exhibiting *Dever's Powder*, or a sudorific opiate, in concussions of the brain; instead of following the common method of using evacuations by bleeding and purgatives, and making openings through the skull by means of the trephine.

Though we designed only to give a bare transcript of the titles of the Author's chapters, yet the importance of the present subject obliges us so far to depart from this plan, as to animadvert particularly on a proposal to discontinue the present rational practice, of emptying the system in general by bleeding and other evacuations, and of perforating the cranium, when there are sufficient grounds to believe that the brain, or its membranes, are affected by the pressure or acrimony of a fluid extravasated there:—while we are advised to substitute, in the place of these means of relief, the exhibition of opiates, on such slender, or, at least, dubious grounds as the following:

We are told, in the first place, that the common practice will not *always* succeed;—that a certain Empiric, as our Author has been informed, had often given relief in injuries of this kind, by means of opium;—that the practice of evacuating, &c. in the present case 'is founded' (as our Author erroneously insinuates) 'on our fixed idea of inflammation, which is supposed to be owing to obstruction, and to be kept up by a plethora; but that inflammations are frequently caused by spasms, and opium is the most likely remedy to take off spasm;—and finally that the Author had used this remedy to many without injury; and that of four cases in particular, here related, in which it was exhibited, three terminated happily.

It may however be objected that toward the latter part of the preceding summary, we have not done justice to the Author's proposal; or given, in its full strength, the substance of the following paragraph; which we shall therefore transcribe.

'I cannot say,' says Mr. B., 'that I ever knew any one the worse for taking this anodyne-sudorific, though I have given it to *hundreds*; but, on the contrary, *patients*, labouring under the symptoms of concussion, were by this method recovered; and, *two* in particular with fractures of the skull, without the operation of the trephine being performed.'

Here the Reader is first told that the medicine has been given, with safety, to '*hundreds*.' It may first be asked, to how many hundreds, and still more properly, what were their ailments?—Were they slight colds, with running at the nose—or fractures of the skull, attended with concussion?—Not the latter certainly; for in the next member of the sentence, where the Author particularly names '*symptoms of concussion*,' the indefinite term, '*patients*,' only is employed, without the most distant hint of *number*; though it is now palpably on the decline. And, lastly,

lastly, when the Author mentions cases attended with *fracture of the skull*, he abruptly and rapidly sinks from his *hundreds* down to number *two*.

What a loose, indiscriminate, and possibly fallacious manner is this of enabling a Reader to form a just estimate of the utility and safety of a new and, seemingly at least, hazardous practice;—in a case where the surgeon probably, to use the words of Pliny, quoted by us on a former occasion, is *Vite scilicet nostræ imperator*!—The Reader is likewise to observe that when the three successful cases are related, they are not mentioned as extracted from *hundreds*, or any smaller number, of a *similar kind*: nor indeed are the cases themselves, or the treatment of them, such as, by any means, justify the Author's random declaration at the end of the recital, that he firmly believes that the greater part of these patients would have died, had they been treated in the usual manner, the trephine applied, &c.

But granting, for argument's sake, that opiates might be safely, and even with advantage, administered to a patient already perhaps comatose, and deprived of sense and motion, in consequence of a violent concussion of the brain, a rupture of its vessels, and the consequent pressure, or acrimony, of their extravasated contents; surely this new practice ought only to have been proposed as an *auxiliary* occasionally to be employed in conjunction with those already universally adopted. Whatever reasons, theoretical or practical, may have induced the Author to entertain a favourable opinion of the practice here proposed by him, they certainly cannot justify him in recommending it in so unguarded a manner as he has here done; apparently to the total exclusion of the most obvious and palpable means of relief. And yet the Author does not appear inclinable that these last should even *co-operate* with the nostrum, or have any share in the cure to be effected by it; though he brings no objections to their use, except that they are not *always* successful.

Although Mr. Bromfield acknowledges that he at first pursued a trimming system; misled by his attachment to long-established practice, and intimidated probably by the formidable or suspicious aspect of the new medicine: yet he advises others to have no such qualms; and incites them, both by precept and example, boldly to persevere in it, without halting between the two opinions, as he did; when not finding the patient greatly relieved by the first dose, he fled to evacuations, 'suspecting a second might do mischief.'—On the contrary, '*Aut non sentis*,' says he, *vel perfice*.'—That is, in plain English, trust to the powder, and let the patient take his chance. Though the author

decisive signs should appear that the *dura mater* is detached from the *cranium*, and the brain oppressed with extravasated blood, lymph, or matter, do not let it out; the powder provides for every contingency; it will make the absorbents do their office and suck it up again; and a copious sweat will send it out of the system. The patient lies stupid and senseless through spasm; and opium is a sovereign remedy against spasm.—Such, at least, is the general result of the Author's reasonings and precepts; or the impressions they are naturally fitted to produce on the minds of his Readers.

We have not been induced to dwell thus long on the present subject from bigotry to ancient practices, or through a spirit of cavilling; but on account of its great importance, and through an apprehension that this new method of treating concussions of the brain may be improperly pursued, while other means are neglected, by a rash prescriber, or a timid operator; naturally influenced in favour of it, by the weighty recommendation of a gentleman who has, we doubt not, deservedly acquired a considerable degree of eminence in his profession. The matter is certainly of the last importance; it is not *torib*, but *crasio humano ludere*: and how much sorer we may deplore the want of success, that often attends the usual attempts to relieve an oppressed brain; yet certainly the surgeon who loses his patient, after having followed the present practice, founded apparently on the most rational indications, will have a consolation which can scarce be the lot of another, who has lost his, after having solely trusted to the ill-ascertained virtues of an antispasmodic or sudorific powder.

In the remaining part of this chapter, the Author relates the happy effects produced by issues made in the interval between two ribs, in complaints of the chest, and particularly in cases which threaten to terminate in a consumption. He afterward shows that great advantages may be derived, and have been experienced by him, from incisions properly made on the whole length of the *additamentum* of the temporal suture. They are said to have been found serviceable in removing symptoms that have remained after violent concussions of the brain; and not to have been less beneficial in the *gutta serena*, consequent to an extravasated fluid pressing on the optic nerves, as well as in epileptic fits. We have already given the titles of the succeeding four chapters, which are followed by the sixth, in which the Author treats of the Reduction of the *Os Brachii* when dislocated. An Appendix terminates this volume, containing, principally, observations relating to the stopping of hæmorrhages.

In the second volume the Author treats in chap. 1, Of the Diseases of the Bones; in chap. 2, Of the Rickets; 3. On the Contusion of the Synovial Glands; 4. On Fractures; 5. On the

the fractured Patella; 6, On fractured Ribs with Emphysema; 7, On Compound Fractures; and chap. 8, 9, and 10, with the last of which the work is terminated, contain some observations 'On the Stone, on the Operation of the Lithotomy, and on the Diseases of the Urethra.'

Though many really useful remarks are to be met with under some of these heads, their utility is considerably lessened, and their merit obscured, partly by the manner in which they are presented, and partly by the intermixture of materials of a very inferior quality. Among these we may reckon those parts of the work where the Author undertakes to theorize, or to enter into physiological discussions. One specimen will be sufficient to justify this last remark.

In treating of the theory of inflammation (vol. i. p. 65, 66.) the Author speaking of 'the *globules*' of the blood which drop, during phlebotomy, on the surface of the mass coagulating in the porringer, observes that 'from the appearance of the blood running on the surface of the *coagulum*, we might conclude it to consist of *globular* particles; but *experience shows*, these *globules* contain particles that are *angular* and *aculeated*; for, when their *cysts* are broken by beating them well with a stick in a basin, their contents subside, and the *cysts* adhere to each other, and form what is called the fibrous part of the blood, which being taken away, the remainder will never after separate into *crassamentum* and *serum*, but continues a seemingly homogeneous fluid, denominated, perhaps too hastily, a broken state of the blood. This *easy experiment* shews, that these red particles, and the *salts* of the blood, are not globular, as the *spicula* of these salts, acting on the coats of the arteries, occasion a brisker circulation, which, being continued, produces a fever.'

At the beginning of this strange paragraph the Author evidently appears to confound the red *globules*, which can only be discovered in the blood by means of a microscope, with the large drops of blood that proceed from the arm, in venesection, and which sometimes preserve, during a short space, their spherical figure unaltered, on coming into contact with the blood contained in the porringer. The *coagulable lymph* which physiologists have discovered to be a component part of the blood, is here described in such a manner as scarce to be known again. It is represented as constituting certain *cysts* or *tunics*, investing the aforesaid large drops, burst by the strokes of the stick, and discharging, on their rupture, certain *angular* and *aculeated* particles, which are here said to be '*shown by experience*.' This prolific but 'easy experiment' likewise brings to our view the '*salts of the blood*,' the *spicula* of which, we are told, produce fevers; nay, it further shews that neither the *spicula* or the red particles are globular.—What a train of errors,

of misconceptions, and what a string of erroneous deductions from them, are comprized in this short paragraph!

In the foregoing observations we have principally, indeed almost solely, dwelt on some of the more obvious imperfections of this work; which we could not, with any regard to our own credit, pass over in silence, or without particular animadversion. Notwithstanding these and other blemishes, we shall repeat, that many pertinent hints, and useful observations and improvements, particularly relative to the operative part of surgery, are to be found, scattered in different parts of this performance, which merit the attention of practitioners. Had not the work possessed some share of merit, we should not have bestowed so much attention upon it.

MONTHLY CATALOGUE,

For M A Y, 1774.

M E D I C A L.

Art. 16. *Experiments upon the Human Bile; and Reflections on the Biliary Secretion.* By James Maclurg, M.D. 8vo. 3s. 6d. Boards. Cadell. 1772.

WE find ourselves so largely in arrear, with respect to medical articles in particular, that we are under a necessity of giving only a summary and superficial account of some of these productions, that might be thought deserving of a more particular notice. With regard to the present work, however, we should observe that it has been rather accidentally overlooked by us than neglected. It contains an account of several experiments made by the Author on the human cystic bile, with a view to throw some light on the nature of this fluid; principally by mixing it with the different mineral and vegetable acids, and marking the *phenomena* resulting from their action upon it. These experiments lead the Author to results very different from those of preceding enquirers, who have attempted the analysis of this fluid. They are followed by reflections on the nature of the biliary secretion, and on those parts of the animal œconomy that are connected with it, particularly on the influence of the bile on digestion, and on temperament; as well as on the diseases produced by a redundancy of that fluid. The work is terminated by some observations on the nature and formation of biliary concretions, which, the Author supposes, may possibly be produced by a coagulation of the bile by means of an acid generated in the stomach or duodenum.

We must not pass over, without some notice, the Author's ingenious and well-written introduction, in which he endeavours to evince the utility of theorising in physic, and to shew that the progress of science is quickened by the contentions of rival theorists. The *practical* errors, however, into which we may be led by an erroneous *theory*, he acknowledges should induce us not to be *wedded* to a system, but only to treat it as a *mistress*.—But a mistress will often make

REV. May 1774.

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even a reputed wise man go very great lengths in her cause; and it is no secret to the world, that many lives have been sacrificed by different medical *Knights-errant*, at the instigation and in the support of their respective *Dulcineas*.

We mean not to discourage enquiries of the present kind, or to deny that advantages may be derived from the prosecution of them; but only to insinuate the necessity of being circumspect and reserved in drawing practical conclusions from them. There is a wide chasm, for instance, even between the most perfect knowledge of the chemical qualities of the bile, or any of the other fluids of the human body, and the applying that knowledge to practice, or to the cure of diseases.—The conclusion is at so very great a distance from the premises; and the slightest circumstance, unknown, overlooked, or mistaken, is capable of producing so great a change in the deduction!

Art. 17. *A Treatise on the Diseases of Infants and Children.* 12mo. 3s. Johnston. 1772.

We see nothing either deserving of praise or censure in this slight compendium, in which the Author has professedly availed himself of such assistance from the works of preceding writers, as he found to be confirmed by his own experience. The Reader will not meet with much new information in this performance; nor indeed can a sufficiently copious and satisfactory account of the nature and cure of the various disorders to which infants and children are liable, be comprehended in the narrow bounds of a work of this size.

Art. 18. *Serious Considerations on some remarkable Passages in a Work lately published by Mr. Bth, and presented to his Majesty.* 8vo. 1s. Hewitt. 1771.

Art. 19. *Notes on Mr. William Bromfield's Two Volumes of Chirurgical Observations, &c. &c.* By D. A. S. M. D. and Professor of Surgery. 8vo. 1s. Longman. 1773.

We shall not enter into any particular detail of the strictures of these two *spontaneous Reviewers* of Mr. Bromfield's publication. We may perhaps be thought to have sufficiently criticised him already: but our censures will be considered as *tender mercies*, when compared with the sportive *crushies* of the *Serious Considerer*, and the more sober but keen animadversions of the *Annotator*. We shall observe, with respect to the first, that his strictures are delivered in a continued strain of waggyery, and contemptuous irony, commencing with the first word of the title-page of his pamphlet, and carried on nearly to the end of it.

We cannot however dismiss this waggish critic without expressing our admiration, and indeed, as Reviewers, our *envy*, at his astonishing rapidity, considering him in the three characters of a Reader, a Considerer, and a Penman. In an advertisement prefixed, he bespeaks the candour of the Reader in excuse for style, &c. on the plea that 'the following Observations were wrote the same evening the Author read Mr. B.'s book, and have not undergone any correction.'—In our present straits, into which the daily increasing multitude of medical publications, and other circumstances, have driven us, we heartily wish this expeditious gentleman would lend us his *machine* for a month or two. We use that name, as we are convinced he must be

be possessed of some singular mechanical contrivance, to enable him to expedite matters at this violent rate:—such a one belike as Dr. Burney mentions in his late *German tour*, that writes off voluntaries as fast as a man can conceive and play them.

The criticisms of the *Annals* are rather of a more serious and argumentative cast. The principal subjects on which he attacks Mr. Bromfield are, the method proposed by him, above animadverted upon by us, of treating concussions of the brain;—his assuming, in more than one instance, the discoveries of others to himself; and the improprieties, singularities, and negligences of his style. After treating the Observer with considerable severity on these and a few other points, he acknowledges the utility of some of the remarks contained in his performance; various parts of which, he confesses, may be read not only with safety but improvement.

Art. 20. *Medical and Chirurgical Observations, as an Appendix to a former Publication.* By Benjamin Gooch, Surgeon. 8vo. 5 s. 6 d. bound. Robinson. 1773.

The Public are already well acquainted with the merit of the Author's two former publications, the first of which, intitled, '*Cases and practical Remarks in Surgery*,' was republished a second time in the year 1767, and accompanied with '*A practical Treatise on Wounds, and other Chirurgical Subjects**. To these two volumes the present will be found a very useful supplement. The extraordinary cases, or other interesting observations, that have occurred to the Author in the course of a long and extensive practice, are related with his usual plainness and perspicuity; and his reflections on them are evidently those of an attentive, sensible, and well informed observer; who seems greatly to have at heart the improvement of his profession, and has himself very largely contributed towards it.

Art. 21. *The Friendly Physician. A new Treatise, &c. &c.* By F. Spillbury, Chymist. 8vo. 1 s. Wilkie. 1773.

The '*friendly Physician*,' who has here benevolently presented us with a '*New Treatise*,' has absolutely been at the pains to scrape together a tolerable large bundle of recipes from dispensatories, and of choice receipts from 'private practice;' and—good creature that he is,—has now and then thrown in a word or two into the bargain concerning the virtues of all the compounds, whether orthodox or heterodox, that he has recommended. All this he has done with the *friendly* view of instructing those who may be disposed to *buy* his medicine chests— (for this *Physician*, after all, turns out to be a Chemist) to select the medicines with which they would have the aforesaid receptacles furnished. Different schemes are likewise drawn, and presented to their view, from a *six bottle case*, at sixteen shillings price, up to a *twenty-bottle case*, at two guineas. We entertain no doubt however but that, if they are disposed to practice on a still larger scale, *The friendly Physician*, and his *Carpenter*, will strain every nerve to accommodate them.

* See Monthly Review, vol. xviii. page 316, and vol. xxix. page 158.

Art. 22. *An Account of the late Dr. Goldsmith's Illness, so far as relates to the Exhibition of Dr. James's Powders: Together with Remarks on the Use and Abuse of powerful Medicines in the Beginning of acute Diseases.* By William Hawes, Apothecary. 4to. 1s. Brown. 1774.

As many others beside our Medical Readers will find themselves deeply interested in the loss of Dr. Goldsmith, we are willing to take the most early notice of this publication. In the dedication of this pamphlet to Sir Joshua Reynolds and Mr. Burke, the Author, who attended the Doctor in his last and fatal illness, informs them that he has been induced to publish this account of the circumstances preceding that unhappy event, in consequence of the many private and public applications which have been made to him for that purpose;—and ‘the rather, as he has reason to believe some persons have formed very unjust and uncandid notions respecting his conduct in this affair.’ Our Readers must be content with the following short summary, which however contains the material facts that have more particularly given occasion to the present publication.

On *Friday* the 25th of March, at eleven o'clock at night, the Author was called to Dr. Goldsmith, who, as we learn elsewhere, had been taken ill that day, and who complained to him of a violent pain in his forehead, which had not been preceded by any cold shiverings. He had no pain in any other part, his tongue was moist, and his pulse beat about 90 strokes in a minute. The Doctor had already—we suppose this same day—taken a vomit of ipecacuanha wine, and declared to Mr. Hawes his intention of now taking *Dr. James's Fever-powder*. From this design Mr. H. vehemently but ineffectually endeavoured to dissuade him. Soon after Mr. H.'s departure, Dr. Fordyce visited the patient, and prescribed for him; and early the next morning called upon the Author, and informed him that ‘he had represented to Dr. G. the preceding night, the impropriety there would be in his taking *Dr. James's Powders*; but that instead of paying any attention to his remonstrances on this subject, he had unhappily persisted in his own resolution, and taken two or three doses of the *Powder*, though it had operated both as a purgative and an emetic.’

On the *Saturday* morning, Mr. Hawes did not see Dr. Goldsmith, as he was told that he was dozing. In the evening he found him very bad, with a quick and small pulse, and so far exhausted, ‘that he seemed to have neither strength nor spirits to speak,’ except to declare, with a deep sigh, and in a very low voice, that ‘he wished he had taken his friendly advice last (*Friday*) night.’ By the Doctor's servant Mr. H. was informed that his master had been vomiting all day, and purging frequently; but that nevertheless ‘he would make him give him *James's Fever-powders*.’ So that, says the Author ‘he still continued the use of the medicine, and of consequence it increased in its pernicious operation, by which means the evacuations were continued for at least eighteen hours.’

On *Sunday* morning, as we are left to guess, from the Author's indefinite mode of expressing himself, he found the Doctor much worse, and that he had passed a very bad night; ‘having vomited several

several times, and had many 'loose stools'—and lying absolutely sunk with weakness. At the pressing solicitations of Mr. Hawes, exerted at the request of Dr. Fordyce, who 'thought it right to propose calling in another physician, as the patient would not follow his advice,' and who hoped 'that by so doing, he would be convinced of the danger of his situation,'—Dr. Turton was immediately joined in consultation.—After this period, nothing more is here related concerning this case than that the two physicians regularly attended the patient 'twice a day till his death.' This happened, as we are obliged to calculate from the public papers, about *sight* days afterwards.

On the whole, the Author, in very decisive terms, attributes the loss which society has sustained, by the death of so ingenious and worthy a member of it, to 'the mischievous effects of the *Fever-powders*, injudiciously administered.—Whether he is right or wrong in this conclusion, can scarce be collected by a reader of his 'concise,' but not 'clear,' circumstantial or satisfactory account. The few however, who make use of their reason in medical matters, will certainly join with him in condemning 'the present reigning propensity to quackery,' and the hasty recourse had to active and powerful remedies, through credulity, whim, or impatience, without any discriminating knowledge of the various circumstances respecting both the remedy and the disease, which may render the exhibition of them beneficial or noxious.

We shall only add that, since the publication of this pamphlet, the proprietor of the *Fever-powders* has, in support of the credit of that medicine, inserted in the public papers various *declarations* of the nuffe and others who attended Dr. Goldsmith; importing, among other matters of less consequence, that the fever-powders which the Doctor took in the interval between the Friday and Saturday night, and to which Mr. Hawes principally ascribes the mischievous consequences that followed, were sent from the Author's own shop;—a circumstance concerning which Mr. H. is totally silent;—and that there is strong reason to presume that they were not the *Genuine Powders*. On the other hand, however, Mr. Hawes has, through the same channel, in answer to this last suggestion, presented the Public with two other *declarations*, respectively signed by his journeyman and maid-servant; the first of whom affirms that the powders which he carried to Dr. Goldsmith were the *genuine fever powders*, bought at the shop of Francis Newbery, junior; and the second declares that she held the candle, on the Friday night, while he broke the large broad seal off somewhat wrapped up in marble paper, which, on her inquiring, he told her contained *James's Powder*.—But it is perhaps rather extrajudicial in us to take notice of these *declarations*: the evidence is not properly before us.

Art. 23. *The Young Surgeon's Dictionary; or, Pupil's Instructor*, &c. 12mo. 2 s. 6d. sewed. Brown. No Date.

We should guess this to be another production of the *Friendly Physician*; or at least of some learned friend of his—or possibly of his printer only;—as the same engraved view of the inside of a grand chemical laboratory is prefixed to this performance, that *adorns* Mr.

Spillsbury's publication. We can really find no other method of estimating its worth than that of literally *weighing* it. The paper indeed on which this very small and costly production is printed, though sufficiently coarse and brown, might honestly, between man and man, be worth about two-pence halfpenny, when it came out, pure and undefiled, from the hands of the manufacturer. But the compiler and printer have had the address, on its passing through their hands, to reduce it to waste paper; in which state it will scarce fetch a *farthing*. It weighs, cover and all, under four ounces.

We now find ourselves fairly arrived at the very *bathtub* of medical authorship and reviewing; and shall take our leave, for this month, of this new mode of criticism; not however through the want of proper subjects for the scales and weights. At this very instant our shelves groan under the increasing load.

P O E T I C A L.

Art. 24. *The Tears of Genius*. Occasioned by the Death of Dr. Goldsmith. By Courtney Melmoth. 4to. 1 s. 6 d. Becket, 1774.

In lamenting the death of Dr. Goldsmith, Mr. C. M. has been led to 'contemplate likewise the fate of others;' for, he adds, 'within a few years our literary losses have been fatally multiplied, and many of the most valuable members have been suddenly lopped off from science and society.'

The Tears of Genius, therefore, are shed not for Dr. G. only, but for Gray, Young, Sterne, Shenstone, Lyttelton, and Hawkeſworth.

In celebrating these departed sons of Genius, their disconsolate mother imitates the peculiar manner and style of each; and we do not think her unhappy in some of the instances. Take, Reader, some of the lines on Shenstone as a specimen:

And now, my lov'd SHENSTONE, for thee,
Thou pride of the pastoral strain;
Thou fairest resemblance of me,
Dear elegast Bard of the plain.

For thee will I pour the sad lay,
That shall echo the thickets among;
And weep as I muse on the day,
That robb'd the poor swains of thy song.

Full gentle, and sweet was the note
That flow'd from his delicate heart,
SIMPLICITY smil'd as he wrote,

And NATURE was polish'd by ART.

There are five more stanzas sacred to the memory of this pleasing writer; but the three we have given may suffice for a specimen.

The Author has precluded all criticism by assuring his readers, that this miscellaneous poem 'was begun and finished within a few hours after the news reached him that Dr. Goldsmith was dead.' This may serve to excuse any little defects in the performance; but if it be thought that another apology might be wanted for sending the piece in so much hurry to the press, the Poet replies, that it was done 'to prevent the occasion which produced the elegy from losing the strength of the impression by delay.' For, alas, adds he, the traces of
sorrow,

sorrow, for the loss of the learned, are soon worn out by the tumults of life.' This is very true; but the observation will not apply more peculiarly to the learned than to other men: perhaps less; for the memories of the learned and ingenious are preserved in their works, while others leave nothing behind them to make mankind regret their departure.

Art. 25. *Sophronia and Hilario*; an Elegy. By Charles Crawford, Esq; Author of the *Dissertation on the Phædon of Plato*. 4to. 1s. 6d. Becket. 1774.

If Mr. Crawford intended this poem as an essay toward discouraging the foolish and butcherly custom of duelling, he is to be commended for his design. Of his poetry our Readers will judge from the following specimen:

To the appointed place both punctual went,
The ground was measur'd, and the fight began;
In vain their missile load, the pistols sent,
Each 'gainst the other bent his rage in vain.

His sword HILARIO brandish'd in the air,
"Come on (he said) come on, thou damned thing!"
Manly he mov'd, devoid of coward fear:
But o'er his head Death flaps his raven wing.

E'en when he deem'd the victory his own,
And rush'd to meet his foe with furious hate;
His eager foot tripp'd on an unseen stone:
Then ghastly smil'd, well pleas'd, malignant Fate.

His foe, ungen'rous, stabb'd him to the heart,
Stabb'd him ignobly as the hero fell;
The blood ran gushing from the gaping part:—
What tongue can this to sweet SOPHRONIA tell!

When in the agonies of death he lay,
Fierce and distorted betwixt rage and pain;
When groaning unreveng'd his soul away,
That thus he fell, e'en thus ignobly slain;—

His friend, the murd'rer with his sword approach'd,
"Defend thee, coward knave! (HORATIO cried)
"Or be for ever by the brave reproach'd,
"That thus by unfair means HILARIO died."

His arm the weapon to that bosom sent,
In which it burn'd to slake its eager thirst;
The soul fell instant from the body went;
—His arm the dying worthless FLORIO curst.

Instant the blood into his hand he took,
And plac'd it tepid on HILARIO's cheek,
Well-pleas'd HILARIO cast a grateful look,
And falter'd these last words in accents weak:

"Thanks to my noble friend! (he smiling said)
"O spare SOPHRONIA, God! my children spare!"
On the dank heath then fell his gen'rous head;
His soul flew upwards to the ambient air.

Thus when the Theban and as WOLFE of late,
The joyful news of victory receiv'd;
No more they dreaded the chill stroke of Fate;
Nor at th' approach of death while conqu'ring griev'd.

This is not the most pleasing poem of the kind that we ever perused: but we forbear; not being ambitious of the honour of having our names joined with those venerable ones of antiquity, which this sweet-blooded gentleman has treated with such extraordinary marks of reverence in his Dissertation on Plato, &c. See Review, vol. xlix.

P. 437.

Art. 26. *Poems* by Mr. Fenton, 4to. 6s. Kearsly. 1774.

We suppose this honest ancient Briton will hardly think us nig-gards in our approbation, when we allow that he does no discredit to his name. His poems are miscellaneous, many of them easy and pretty, and it gives us pleasure to see them prefaced with such a noble subscription list of the Author's countrymen.

Art. 27. *Poems* by Mr. Jerningham. 8vo. 2s. 6d. sewed.
Robson. 1774.

Mr. Jerningham's prefatory advertisement informs his readers that 'the favourable reception these poems met with, as they separately appeared, has induced him to collect them into a little volume, and present them, with some emendations, to the Public;' and he hopes that the indulgence which 'first attended them, will not forsake them in their present appearance.'

We are always pleased with the modesty and becoming diffidence with which this ingenious Writer 'adds his literary mite, as he expresses it, to the treasure of English poetry.' Of the true value of that mite, we have frequently given our impartial estimate; and shall only now give a list of the pieces contained in the present edition of his works, viz.

The Magdalens—Yarico to Ince—The Nun—The Deserter—*Ælata*—Matilda—The Swedish Curate—The Funeral of Arabert—and a few smaller pieces; most of which, if not all, seem to be now first published: the last, entitled *The Nunery*, in imitation of Mr. Gray's *Elegy*, is concluded, in course, by *The Epitaph*; in which the Author has thus, very properly, glanced at his own poetical character:

By Death's stern hand untimely snatch'd away,
A youth unknown to fame these vaults infold;
He gave to SOLITUDE the pensive day*,
And PITY, &c.

* In the advertisement above-quoted, Mr. J. takes notice, 'that out of respect to the public opinion, he has excluded some poems from this collection, choosing rather to submit to the voice of his contemporaries, than make a presumptuous appeal to posterity.' How different this from the conduct of some more self-sufficient bards, who have seemed rather inclined to *bully* the Public into an approbation of their writings!

* The word is thus, in our copy, so faintly printed, that we are in some doubt whether the Author did not write *lay*.

P H I L O S O P H I C A L.

Art. 28. *An Essay on Electricity; containing a Series of Experiments introductory to the Study of that Science.* 8vo. 3s. Bristol printed, and sold by Becker in London. 1773.

This compendium is well drawn up, and will be of use to those who wish to be initiated into the principles of electricity, and to acquire a knowledge of the principal experiments that have been made in this branch of science; some of which likewise are here agreeably enough diversified. The Essay is enlarged by various observations on medical electricity, and still more by the histories of the several cures that have been performed by means of the electrical apparatus; collected from the different writers who have treated this subject.

D R A M A T I C.

Art. 29. *Codrus*, a Tragedy. 8vo. 1s. 6d. Johnson. 1774.

The Author of this Tragedy, in a very sensible prefatory letter, informs us, that it was not intended for the stage. It breathes, however, the genuine spirit of Liberty and Virtue, and for the sake of those honest old principles, which we remember to have heard something about many years ago, we can with pleasure pass over a few defects of composition.

Art. 30. *Henry and Emma*, a new Poetical Interlude, altered from Prior's *Nut-brown Maid*, with Additions, and a new Air and Chorus, (the Music by Dr. Arne) as performed on Wednesday, April 13, 1774, at the Theatre Royal in Covent Garden, for the Benefit of Mrs. Hartley. 8vo. 6d. Davies.

Hardly any skill could alter Prior's *Nut-brown Maid*, so as to atone to the Audience, or to the Reader, for the regret which they would feel at the omission of any of its beautiful and pathetic passages.

M I S C E L L A N E O U S.

Art. 31. *The Roman History*, in a Series of Letters from a Nobleman to his Son. 12mo. 6s. Snagg.

A few years ago, we had a pocket history of England, in *Letters from a Nobleman to his Son*, or some title similar to this; it was not inelegantly written; and as the plan was well adapted for the instruction and entertainment of young Gentlemen, the work was favourably received; and it has, confessedly, given rise to the present performance:

'The Roman Historians, says the Editor, have been time immemorial, read in our schools, in detached pieces, and in such a manner as could give neither entertainment nor instruction to the persons who perused them. Here the Author has laid before the Reader the leading facts, and drawn such conclusions from them, as must make a lasting impression on the memory of every person who peruses it. Virtue is delineated in its most amiable characters, and vice so as to deter the rising generation from becoming its votaries.'

There is no question but that abstracts of this kind, written in an easy, familiar style, and illustrated with suitable reflections, will prove both agreeable and useful to young readers; and that while they are engaged, perhaps, merely in the search of amusement, (of which they will find an almost inexhaustible store in the Roman History)

History) they will, at the same time, as our Editor observes, 'acquire knowledge of things of the utmost importance.'

This history is, for the most part, written in a familiar and pleasing strain; but it is unequal, frequently inaccurate in the details, and generally so incorrectly printed, that there is much left for the Editor to do, in a second edition. Of the Writer's inaccuracy, a single specimen may suffice, as well as a greater number, which we have noted in the course of our perusal.

Speaking of the memorable eruption of Mount Vesuvius, which happened in the reign of the Emperor Titus, the Writer mentions the death of the great Pliny, in the following terms:

'Pliny, the Author of the Natural History, lost his life on this memorable occasion, for a curiosity peculiar to himself, having led him too near the mouth of the Volcano, he was swallowed up and devoured in the flames.'

Would not any reader, not previously informed of the real circumstances of the fact, conclude, from this account of it, that Pliny had, in some measure, voluntarily shared the fate of Empedocles, and that he had actually perished in the very Crater from whence the flames issued? Whereas the truth is, that this celebrated observer of nature was not on the mountain, nor even within several miles of it, at the time of the eruption; that his curiosity, fatal as it proved, led him no nearer to it than Stabia, and that he died by suffocation, at the sea side, in the neighbourhood of that town, as he was endeavouring to escape from thence to his ships. The circumstance is thus related by his nephew:—'He fell down dead; suffocated, as I conjecture, by some gross and noxious vapour, having always had weak lungs, and frequently subject to a difficulty of breathing. As soon as it was light again—his body was found intire, and without any marks of violence upon it, exactly in the same posture that he fell, and looking more like a man asleep than dead*.' This was three days after he fell; two of his servants were with him at the time of this melancholy accident.

Notwithstanding the little defects of a work probably compiled in haste, (for Noblemen as well as Plebeian writers may have cogent reasons for fast-writing) we can recommend this compilement as an agreeable and useful introduction to a more intimate knowledge of the rise, progress, revolutions, and declension of the greatest Empire that ever subsisted upon earth:—the history of which, however, as was said on a similar † occasion, 'has been so often written, both in ancient and modern languages, that it would be imposture to pretend to new discoveries, or to offer any thing which other works of the same kind have not given.'

Art. 32. *A Journal of a Voyage to the South Seas, in his Majesty's Ship, the Endeavour, faithfully transcribed from the Papers of Sydney Parkinson, &c.* Folio. 11. 5s. Boards. Richardson. 1773.

This performance is compiled from certain manuscripts of the late Mr. Parkinson, Draughtsman to Mr. Banks, in his late expedition

* Melmoth's Translation of Pliny's Letters.

† Vid. our account of Goldsmith's Roman History, Rev. vol. xli.

and the world, procured from several of the officers and others belonging to the Endeavour, by the Editor; who complains of the loss, or the unjust detention, of the fair copy of the journal kept by his brother; in a long preface, where he arraigns, not in the most civil or guarded terms, the conduct of Mr. Banks, the late Dr. Hawkesworth, and others, towards him.

We have already so largely gratified the curiosity of the Public with regard to the voyage of the Endeavour, by the extracts which we have given from the journals of Captain Cook and Mr. Banks, compiled and methodised by Dr. Hawkesworth, that we shall only observe that the Writer of the present journal seems to have been a well disposed young man, who kept a regular diary of such occurrences as fell within the sphere of his knowledge and observation; that the work is enlarged by some pretty copious specimens of the language of Otaheite and other parts which he visited. and that this journal is illustrated by twenty-seven plates, which perhaps may be thought to constitute the most valuable part of it.

Art. 33. *A Letter addressed to Dr. Hawkesworth, and humbly recommended to the Perusal of the very learned Deists.* 8vo. 6d. Payne. 1773.

This literary fungus, which suddenly sprung up from under the shade of the grand compilation of the South Sea Voyages, was overlooked by us at the time of its starting up. We need say no more of it, than that it is a very inoffensive excrescence; nor is its flavour such as to recommend it to the relish of any of the learned Deists to whom it is meant to be served up.

Art. 34. *Letters to Men of Reason, and the Friends of the Poor, on the Hardships of the Excise Laws relating to Malt and Beer; more especially as they affect the Inhabitants of Cities and Great Towns. With a few Remarks on the late Regulations in the Corn Trade.* 8vo. 1s. Almon.

An earnest remonstrance on the hardships the Brewers labour under, from the heavy and unequal duties to which they are subjected, as well as from the impolitic regulations of the hop trade, and from the frauds of hop-jobbers. We cannot pretend to enter into the various particulars, but the Writer appears to understand his subject, and to have considered it with due attention; his representations therefore merit immediate examination, no less from motives of justice to so great a body of manufacturers, and to the labouring poor, than from the national importance of the brewery and corn trade.

Art. 35. *An Appeal to the Public, relative to a Cause lately determined in the Court of Chancery; in four Letters to Mr. John Vernon, of Southampton-buildings, Solicitor.* 4to. 1s. 6d. Wheble. 1774.

The Appellant complains of the ill-usage he has received at the hands of a Mrs. M. a Lady of *easy Virtue*, once his *Friend*, but now he "kept Madam of a Solicitor;" who joins with said Madam in most unrighteous persecution of the Author; bringing actions against him "on account of demands already satisfied, though not legally discharged; propagating slanders, issuing writs, commencing

prosecutions in various forms, and *barring the door of justice* against the Appellant."—"Wretched Victim! his quiet annoyed, his character aspersed, his property invaded,—covered with shame, surrounded with difficulties; without remedy, without hope!"—If these are the consequences of keeping a girl, a man may e'en as well marry, and live honestly.

Art. 36. *One more Proof of the iniquitous Abuse of private Mad-houses.* By Samuel Bruckshaw, late of Stamford, Lincolnshire. 8vo. 1s. 6d. Kearsly, &c. 1774.

Mr. Bruckshaw states the circumstances of his arbitrary and cruel confinement, under an ill-supported charge of lunacy; and he tells his affecting tale in the style of a man whose mind has been greatly irritated by his sufferings, but he does not fall into any of those incoherencies which are the usual indications of mental derangement.

If there really was no just foundation for such treatment as the unfortunate Author hath met with, he must be considered as one of the most injured of mankind.

Art. 37. *A Letter to the Right Rev. Father in God, William Lord Bishop of Chester; on Occasion of his Sermon preached before the House of Lords, Jan. 31st, 1774.* By Andrew Henderson, Author of the History of the Rebellion, 1745, and 1746. 8vo. 6d. Henderson.

Some reflections thrown out by the Bishop of Chester, on the conduct of the Nobility and Clergy of Scotland, in the time of the 'Grand Rebellion,' have provoked the nationality of Mr. Henderson to call the learned Prelate to account for his sermon. He defends the conduct of his countrymen; enters at large into the merits of the civil war; shews himself to be a staunch Whig; and treats the Bishop as an high-flying Churchman, whose sentiments, on the subject in question, 'tend to rekindle the embers of unnatural antipathy, blow the coal of dissention between the two kingdoms,—and poison the mind of his Royal Pupil,' &c. &c. All of which, tremendous as it is, had escaped us when we read the discourse to which Mr. Henderson refers; and will probably elude the discernment of most others, even with the help of this penetrating Writer's exposition.

AMERICAN AFFAIRS.

Art. 38. *Select Letters on the Trade and Government of America, and the Principles of Law and Policy applied to the American Colonies.* Written by Governor Bernard, at Boston, in the Years 1763, 4, 5, 6, 7, and 8. Now first published. To which are added, the Petition of the Assembly of Massachusetts Bay against the Governor, his Answer thereto, and the Order of the King in Council thereon. 8vo. 2s. Payne. 1774.

These letters appear to be made public by the proper authority, and will certainly contribute to lighten the load of obloquy heaped on the Governor for the discharge of his duty as the supreme crown officer in the province of Massachusetts Bay: a character that we ought not to lose sight of, while we attempt to form an opinion of his conduct there.

From several circumstances it appears, that before the passing the American stamp act, Sir Francis Bernard held a distinguished place in the opinion of that colony; but "this unfortunate act rendered him from a very popular, a very unpopular Governor. He was known to disapprove the act, and ready to join in any legal measures to get rid of it; yet he thought it an inexcusable duty, and his orders were peremptory to support it, while it remained an act of parliament. This was an unpardonable crime at that time, and, with its consequences and the improvements made of them by the enemies of government, was the whole cause of the great change made in the people with regard to him." p. 116.

To assist the reader in discriminating between *private* opinion and *official* acts, the 5th and the 9th letters, of early date, may be recommended to his particular notice; and it is but an act of justice to Governor B. to pay due attention to them.

Those who wish to acquire a competent idea of the principles of American law and policy, will meet with a great degree of satisfaction in the perusal of this pamphlet; which deserves to be distinguished from the rubbish with which every political question that arises in this land of statesmen is usually overwhelmed.

Art. 3. *A Letter to Doctor Tucker*, on his Proposal of a Separation between Great Britain and her American Colonies. 8vo. 1s. Becket. 1774.

We are sorry that the argument in this letter, which we think a good one, is not supported by better talents than those of this Writer. The question, says he, seems to require that we should *consider* the injury that Britain may receive from this separation; and here I will beg leave to *consider* the subject in a somewhat different light; I would wish rather to *consider* the advantages that may accrue to Britain, and, indeed, to every part of her empire, from an union supported by a proper constitution. And this way of *considering* the question, amounts to pretty much the same thing; as whoever deprives us of an advantage we have a right to expect, does us a real injury. It is requisite here to *consider* the constitution on which this union is founded; and as it is impossible, at least with me, to *consider* the various claims of the respective colonies resulting from their different charters, I must take the liberty to *consider* it as one constitution common to them all; and indeed if Britain is still to possess these colonies, and your pen is not fated to destroy the British empire in America, I believe it will be found necessary to have them formed under one constitution.

We hope the Author will now add one other *consideration* to the foregoing number, and then we shall never have the trouble of *considering* any more of his *inconsiderable* productions.

P.O.L.I.T.I.C.A.L.

Art. 40. *Literary Liberty considered*; in a Letter to Henry Sampson Woodfall. 8vo. 2s. Johnson. 1774.

Contains some very just, and seasonable, and spirited animadversions on the licentiousness of the press; particularly the licentiousness of the News-papers. The Author professes (and he writes with the greatest appearance of sincerity) that he is no enemy to *well-directed* satire. He declares that there is no man who would with greater

greater cheerfulness, or in livelier colours, expose a *real knave*, however rich or elevated; but, at the same time, he is extremely and justly offended with that *daring spirit of detraction*, and that *confident insolence*, which so frequently appear in the news-papers and pamphlets of the times. These are evils of which every body complains, but for which no one has yet prescribed a remedy that we think is likely to prove effectual as the following, proposed by our Author; we shall give it in his own words. 'I move, Mr. Printer, that as it has been hitherto the custom to starve your authors into *detraction*, you endeavour, for the future, to starve them into *morality*.'—If this hint should not be clear to any of our Readers, they will find it fully explained in the pamphlet; which is written in a vein of pleasantry, as well as with a great degree of solid and convincing argument.

RELIGIOUS and CONTROVERSIAL.

Art. 41. *Queries relating to the Book of Common Prayer, &c.* with proposed Amendments. Addressed to those in Authority, and submitted to their Consideration. By Francis Wollaston, LL.B. F.R.S. 8vo. 1s. Wilkie. 1774.

When applications have been made to those in authority for amendments in some of our ecclesiastical forms, the reply has often been, and, we are told, is still repeated, that *the request was too general*, and that *particulars were not pointed out to their consideration*.—The Author of the performance now before us, in a very modest and respectful manner, and at the same time with that seriousness and earnestness that becomes a minister of the Gospel, points out several important *particulars* to his superiors: whether they will pay any attention to them or not, they themselves best know; as for us, we shall only say, that, if they do not, religion and their own character may be the sufferers.

Art. 42. *An Attempt to state in a short, plain, and impartial Manner*, the principal Arguments which have been used in the Controversy betwixt the Church of England and Protestant Dissenters. 4to. 1s. Dilly. 1774.

This attempt is conducted with decency and a becoming spirit; but the Protestant Dissenters, we apprehend, will not allow that the Author has placed their objections to the Church of England in clear and strong light. He reduces their chief objections to the eight following particulars, *viz* Baptism, Confirmation, kneeling at the Sacrament, Athanasius's Creed, Burial Office, Episcopacy, ceremonial Obedience, and the Twentieth Article. There are other objections, however, which he has omitted, and on which the Protestant Dissenters lay great stress.

Art. 43. *The true Nature and infinite Importance of Religion and Christianity* opened and vindicated. 12mo. 35 Pages. Printed at Dublin, by S. Powell. 1774.

A plain and rational account is here given of religion, natural and revealed; and both are displayed in that engaging view, which may serve to *allure* mankind to practise the duties which they inculcate.

This little tract may be very useful where greater books could not be purchased, or might not be perused. It is written, we are informed,

formed, by a worthy clergyman of Dublin, who hath printed a numerous impression, at his own expence, in order to distribute the copies among those to whom he had any expectations of doing good, by so well intended and suitable a present.

S E R M O N S.

I. Preached before the President, Vice-Presidents, and Governors, of the Marine Society, at St. Andrew's Church, Holborn, on occasion of their Anniversary Meeting, on Thursday 10th February 1774. By Samuel Glasie, D. D. F. R. S. late Student of Christ Church, Oxon, and Chaplain in Ordinary to his Majesty. To which is added, a List of the Governors, and an Abstract of the Proceedings of the Marine Society, from its first Institution; including the general Account of Receipts and Disbursements, to the present Time: with the State of the Subscription. 4to. 6d. Doddsley, &c.

The design and institution of the Marine Society, entitle it to rank among the most laudable and useful of our public charities. The generous and truly patriotic view with which it was originally planned, and since established, by an act of incorporation, is, as Dr. Glasie well expresses it, 'to preserve such [poor friendless boys, &c.] as, in all appearance, were utterly lost to themselves and to the Public; and by a change of circumstances similar almost to enchantment, to substitute cleanliness of person, decency of apparel, and cheerfulness of countenance, for filthiness and nakedness, and dejection of spirit.'—'We raise them from the depths of *indigence* and necessity, by furnishing them with the comforts of life, and enabling them to support themselves by honest industry; we rescue them from the darkness of *ignorance*, and place them within the reach of information and knowledge:—and, lastly, we remove them from the contagion of evil examples, and by gradually inuring them to a course of diligence, we wean them from that habitual idleness which is the fruitful parent of all manner of vice.'

Those who are desirous of farther information, with respect to the nature, utility, and state of this very peculiar charity, must be referred to the publication before us; in which they will meet with full satisfaction as to the particulars required,—and an excellent sermon into the bargain.

II. Preached at the Chapel in Great Queen-street, Lincoln's-Inn-Fields, March 20, 1774, for the Benefit of unfortunate Persons confined for small Debts. By Thomas Francklin, D. D. Minister of Queen-street Chapel, and Chaplain in Ordinary to his Majesty. 4to. 1s. Sold for the Benefit of the Charity, by Davies, &c.

The design of that charity which this sermon recommends, appears to be truly valuable and praise-worthy. 'The distinguishing characteristic, Dr. Francklin observes, of this excellent plan, and which seems to gild it with a superior lustre, is, that it is at once an act both of justice and of mercy; whilst it imparts its welcome bounties to the unfortunate *debtor*, it satisfies the legal claims of the *creditor* also:—not only doth the unhappy prisoner recover his freedom when assisted by us, but, whenever it happens, as it frequently doth that, on a strict and careful investigation of every circumstance, the

creditor

creditor is himself found to be in an indigent and distressful condition, the whole debt is generously discharged; thus the relief of *one* is made subservient to the happiness of *both*, and the blessing is doubled by the mutual participation of it.' The sermon is sensible and persuasive, and well fitted to enforce the exercise of that particular kind of charity it is intended to recommend. From the account printed at the end of the discourse, it appears that 1722 debtors have been discharged since the commencement of this institution on the 23d of February 1772.

- III. Preached at W——n, in the Diocese of Winchester, May 24, 1772. By the Rev. ———. Humbly inscribed to the Audience. 4to. 1s. Kearsly. 1774.

A trifle, struck off at a heat, in that *a-la-volée* sort of way, often mistaken by authors for the impetuosity of inspiration. This minikin sermon was written in three hours; it might have been written in one, and the Writer have no reason to glory in his exploit.

- IV. Occasioned by the Death of Elizabeth Stafford, who departed this Life March 29, 1774, in the 15th Year of her Age; together with some Anecdotes concerning her, both previous to and during her last illness. By John Stafford. 6d. Buckland.

- V. Before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, Feb. 18, 1774. By Edmund Lord Bishop of Carlisle. 4to. 1s. Harrison.

CORRESPONDENCE.

To the EDITOR of the MONTHLY REVIEW.

ALLOW me to correct a mistake of IMPARTIAL'S, and I have done.—He says, amongst other things, that "Dr. Fothergill escaped the censure of the Society, (meaning through partiality) Leeds was deemed the aggressor, and *disowned*.—On this circumstance (says Impartial) I make no comment."

But the circumstance is not true; *Leeds was not disowned*: it admits not, therefore, of the comment suggested, That Leeds was condemned unjustly, and the Society guilty of gross partiality.

A M I C U S.

CANTIANUS informs us that Mr. Lewis, whom we supposed to have been the *Translator* of the *Antiquities of Richborough**, has been dead these twenty years; that Mr. L. was only the *Author* of the *Dissertation* annexed; and that the *Translator* of Dr. Battely's Latin work is (as our Correspondent has been informed) one of the six preachers at Canterbury cathedral.

* See Review for April, p. 318.

* The Gentleman who sent the *Plan for public Examinations*, at Cambridge, desiring that it might be inserted in the next Review, seems to have mistaken the nature and design of our work.

ERRATUM in our last.

P. 304, par. 3, l. 9, for *do not*, read *does not*.

T H E

MONTHLY REVIEW,

For J U N E, 1774.



ART. I. *Warton's History of English Poetry*, continued.

PROCEEDING with our Author in his first dissertation, we meet with the following singular remarks on the influence women under the Gothic constitutions.

‘ It must be confessed, says he, that the ideas of chivalry, the appendage and the subject of romance, subsisted among the Goths. But is must be understood under certain limitations. There is no peculiarity which more strongly discriminates the manners of the Greeks and Romans from those of modern times, than that small degree of attention and respect with which those nations treated the fair sex, and that inconsiderable share which they were permitted to take in conversation, and the general commerce of life. For the truth of this observation, we need only appeal to the classic writers: in which our women appear to have been devoted to a state of seclusion and seclusion. One is surprised that barbarians should be greater masters of complaisance than the most polished people that ever existed. No sooner was the Roman empire overthrown, and the Goths had overpowered Europe, than we find the female character assuming an unusual importance and authority; and distinguished with new privileges, in all the European governments established by the northern conquerors. Even amidst the confusions of savage war, and among almost incredible enormities committed by the Goths at their invasion of the empire, they forbore to offer any violence to the women. This perhaps is one of the most striking features in the new state of manners, which took place about the seventh century: and it is to this period, and to this people, that we must refer the origin of gallantry in Europe. The Romans never introduced these sentiments into their European provinces.

The Goths believed some divine and prophetic quality to be inherent in their women; they admitted them into their councils, and consulted them on the public business of the state. They were suffered to conduct the great events which they predicted. Ganna, a prophetic virgin of the Marcomanni, a German or Gaulish tribe, was sent by her nation to Rome, and admitted into the presence of Domitian.

mission, to treat concerning terms of peace. Tacitus relates, that Velleda, another German prophetess, held frequent conferences with the Roman generals; and that on some occasions, on account of the sacredness of her person, she was placed at a great distance on a high tower, from whence, like an oracular divinity, she conveyed her answers by some chosen messenger. She appears to have preserved the supreme rule over her own people and the neighbouring tribes. And there are other instances, that the government among the ancient Germans was sometimes vested in the women. This practice also prevailed among the Sitones or Norwegians. The Cimbri, a Scandinavian tribe, were accompanied at their assemblies by venerable and hoary-headed prophetesses, apparelled in long linen vestments of a splendid white. Their matrons and daughters acquired a reverence from their skill in studying simples, and their knowledge of healing wounds, arts reputed mysterious. The wives frequently attended their husbands in the most perilous expeditions, and fought with great intrepidity in the most bloody engagements. These nations dreaded captivity, more on the account of their women, than on their own: and the Romans, availing themselves of this apprehension, often demanded their noblest virgins for hostages. From these circumstances, the women even claimed a sort of precedence, at least an equality subsisted between the sexes, in the Gothic constitutions.

But the deference paid to the fair sex, which produced the spirit of gallantry, is chiefly to be sought for in those strong and exaggerated ideas of female chastity which prevailed among the northern nations. Hence the lover's devotion to his mistress was increased, his attentions to her service multiplied, his affection heightened, and his solicitude aggravated, in proportion as the difficulty of obtaining her was enhanced: and the passion of love acquired a degree of delicacy, when controlled by the principles of honour and purity. The highest excellence of character then known was a superiority in arms; and that rival was most likely to gain his lady's regard, who was the bravest champion. Here we see valour inspired by love. In the mean time, the same heroic spirit which was the surest claim to the favour of the ladies, was often exerted in their protection: a protection much wanted in an age of rapine, of plunder, and piracy; when the weakness of the softer sex was exposed to continual dangers and unexpected attacks. It is easy to suppose the officious emulation and ardour of many a gallant young warrior, pressing forward to be foremost in this honourable service, which flattered the most agreeable of all passions, and which gratified every enthusiasm of the times, especially the fashionable fondness for a wandering and military life. In the mean time, we may conceive the lady thus won, or thus defended, conscious of her own importance, affecting an air of sanctity: it was her pride to have preserved her chastity inviolate, she could perceive no merit but that of invincible bravery, and could only be approached in terms of respect and submission.'

Now, though we shall readily subscribe to Mr. Warton's opinion with respect to the peculiar influence of the fair sex under the Gothic establishments, we can by no means agree with him in that idea of unpoliteness which he throws into the character of

of the classic times. Worse than Goths he represents the polished Greeks and Romans, and supposes the female part of them in a state of seclusion and insignificance; 'for the truth of which observation, he tells us, we need only appeal to the classic writers.' If there be any thing in this assertion we must have read the classics very idly indeed, for we will own that they never gave us any such idea. Is it from their poets or from their historians that we are to draw this opinion of the unimportance of their women? Has that unimportance left the classic poets in silence? Have they left us no records of tenderness, of subduing beauty, or assiduous love? Or, if they have, was female importance confined to the softer influences only? Were there no Fulvias, no Portias? Had Porfenna no female hostages? And, if he had, were not hostages taken from the most *important* of the people? Did not Rome owe even her safety to female influence*? Was not Greece governed by the wife of Themistocles†? Was not the matron-tax mitigated through the eloquence of Hortensia‡? Had the female insignificance and seclusion, ascribed by our Author to classic times, been predicated of the women of modern Greece, the remark had been just§. But fixed on the eras of Sophocles and Alcibiades, of Propertius and Tibullus, Brutus and Cato, it loses, in our opinion, all manner of propriety.

The following general and comprehensive conclusion results from the first dissertation:

'Amid the gloom of superstition, in an age of the grossest ignorance and credulity, a taste for the wonders of oriental fiction was introduced by the Arabians into Europe, many countries of which were already seasoned to a reception of its extravagancies, by means of the poetry of the Gothic scalds, who perhaps originally derived their ideas from the same fruitful region of invention. These fictions, coinciding with the reigning manners, and perpetually kept up and improved in the tales of troubadours and minstrels, seem to have entered about the eleventh century in the ideal histories of Turpin and Geoffry of Monmouth, which record the supposititious achievements of Charlemagne and King Arthur, where they formed the ground-work of that species of fabulous narrative called romance. And from these beginnings or causes, afterwards enlarged and enriched by kindred fancies fetched from the crusades, that singular and capricious mode of imagination arose, which at length composed the marvellous machineries of the more sublime Italian poets, and of their disciple Spenser.'

The second dissertation, prefixed to the History of the English Poetry, relates to the introduction of learning into England.

* Plut. in Vit. Coriol.

† Id. in Vit. Them.

‡ Val. Max. lib. viii. cap. 3. Quint. 1. c. 1. App. Civil. 4.

§ Voyage Litteraire de la Grece, &c.

After a pathetic review of those public calamities which had laid the glorious libraries of Rome and Constantinople in ashes, and almost banished learning and civility out of Europe; after shewing with what difficulty the remaining gleams of science were kept alive, the wonderful scarcity of books, and the still greater scarcity of men that were able to read them, our Author leads us forward to the eighth century, an era when the Saxon learning, gradually promoted by the propagation of Christianity, arrived at its highest state in this kingdom. At this point Mr. Warton finds footing for his general view of the progress of the English learning, and thus he proceeds :

‘ In the mean time England shared these improvements in knowledge : and literature, chiefly derived from the same sources, was communicated to our Saxon ancestors about the beginning of the eighth century. The Anglo-Saxons were converted to Christianity about the year 570. In consequence of this event, they soon acquired civility and learning. Hence they necessarily established a communication with Rome, and acquired a familiarity with the Latin language. During this period, it was the prevailing practice among the Saxons, not only of the clergy but of the better sort of laity, to make a voyage to Rome. It is natural to imagine with what ardour the new converts visited the holy see, which at the same time was fortunately the capital of literature. While they gratified their devotion, undesignedly and imperceptibly they became acquainted with useful science.

‘ In return, Rome sent her emissaries into Britain. Theodore, a monk of Rome, originally a Greek priest, a native of Tarsus in Cilicia, was consecrated Archbishop of Canterbury, and sent into England by Pope Vitellian, in the year 688. He was skilled in the metrical art, astronomy, arithmetic, church-music, and the Greek and Latin languages. The new Prelate brought with him a large library, as it was called and esteemed, consisting of numerous Greek and Latin authors; among which were Homer in a large volume, written on paper with most exquisite elegance, the homilies of Saint Chrysostom on parchment, the psalter, and Josephus's *Hypomnesticon*, all in Greek. Theodore was accompanied into England by Adrian, a Neopolitan monk, and a native of Africa, who was equally skilled in sacred and profane learning, and at the same time appointed by the Pope to the abbacy of Saint Austin's at Canterbury. Bede informs us, that Adrian requested Pope Vitellian to confer the archbishopric on Theodore, and that the Pope consented on condition that Adrian, “ who had been *twice in France*, and on that account was *better acquainted* with the nature and difficulties of so long a journey,” would conduct Theodore into Britain. They were both escorted to the city of Canterbury by Benedict Biscop, a native of Northumberland, and a monk, who had formerly been acquainted with them in a visit which he made to Rome. Benedict seems at this time to have been one of the most distinguished of the Saxon ecclesiastics : availing himself of the arrival of these two learned strangers, under their direction and assistance, he procured workmen from France,

and built the monastery of Weremouth in Northumberland. The church he constructed of stone, after the manner of the Roman architecture; and adorned its walls and roof with pictures, which he purchased at Rome, representing among other sacred subjects the Virgin Mary, the twelve apostles, the evangelical history, and the visions of the Apocalypse. The windows were glazed by artists brought from France. But I mention this foundation to introduce an anecdote much to our purpose. Benedict added to his monastery an ample library, which he stored with Greek and Latin volumes, imported by himself from Italy. Bede has thought it a matter worthy to be recorded, that Ceolfred, his successor in the government of Weremouth-abbey, augmented this collection with three volumes of pandects, and a book of cosmography wonderfully enriched with curious workmanship, and bought at Rome. The example of the pious Benedict was immediately followed by Acca Bishop of Hexham in the same province: who having finished his cathedral church by the help of architects, masons, and glaziers hired in Italy, adorned it, according to Leland, with a valuable library of Greek and Latin authors. But Bede, Acca's cotemporary, relates, that this library was entirely composed of the histories of those apostles and martyrs to whose relics he had dedicated several altars in his church, and other ecclesiastical treatises, which he had collected with infinite labour. Bede however calls it a most copious and noble library. Nor is it foreign to our purpose to add, that Acca invited from Kent into Northumberland, and retained in his service during the space of twelve years, a celebrated chantor named Maban: by the assistance of whose instructions and superintendance he not only regulated the church music of his diocese, but introduced the use of many Latin hymns hitherto unknown in the northern churches of England. It appears that before the arrival of Theodore and Adrian, celebrated schools for educating youth in the sciences had been long established in Kent. Literature, however, seems at this period to have flourished with equal reputation at the other extremity of the island, and even in our most northern provinces. Ecbert Bishop of York, founded a library in his cathedral, which, like some of those already mentioned, is said to have been replenished with a variety of Latin and Greek books. Alcuine, whom Ecbert appointed his first librarian, hints at this library in a Latin epistle to Charlemagne. "Send me from France some learned treatises, of equal excellence with those which I preserve here in England under my custody, collected by the industry of my master Ecbert: and I will send to you some of my youths, who shall carry with them the flowers of Britain into France. So that there shall not only be an *enclosed garden* at York, but also at Tours some sprouts of Paradise," &c. William of Malmesbury judged this library to be of sufficient importance not only to be mentioned in his history, but to be styled, "Omnium liberalium artium armarium, nobilissimam bibliothecam." This repository remained till the reign of King Stephen, when it was destroyed by fire, with great part of the city of York. Its founder Ecbert died in the year 767. Before the end of the eighth century, the monasteries of Westminster, Saint Alban's, Worcester, Malmesbury, Glastonbury, with some others; were founded, and opulently endowed; That of Saint

Alban's was filled with one hundred monks by King Offa. Many new bishoprics were also established in England: all which institutions, by multiplying the number of ecclesiasties, turned the attention of many persons to letters.'

After this follows some account of the principal Saxon Authors at this period, which were Aldhelm, Bishop of Sherburn, Ceolfrid, Alcuine, Bede, and King Alfred.

'In an enquiry of this nature, says our Author, Alfred deserves particular notice, not only as a writer, but as the illustrious rival of Charlemagne, in protecting and assisting the restoration of literature. He is said to have founded the university of Oxford; and it is highly probable, that in imitation of Charlemagne's similar institutions, he appointed learned persons to give public and gratuitous instructions in theology, but principally in the fashionable sciences of logic, astronomy, arithmetic, and geometry, at that place, which was then a considerable town, and conveniently situated in the neighbourhood of those royal seats at which Alfred chiefly resided. He suffered no priest that was illiterate to be advanced to any ecclesiastical dignity. He invited his nobility to educate their sons in learning, and requested those lords of his court who had no children, to send to school such of their younger servants as discovered a promising capacity, and to breed them to the clerical profession. Alfred, while a boy, had himself experienced the inconveniences arising from a want of scholars, and even of common instructors, in his dominions: for he was twelve years of age, before he could procure in the western kingdom a master properly qualified to teach him the alphabet. But, while yet unable to read, he could repeat from memory a great variety of Saxon songs. He was fond of cultivating his native tongue: and with a view of inviting the people in general to a love of reading, and to a knowledge of books which they could not otherwise have understood, he translated many Latin authors into Saxon. These, among others, were Boethius OF THE CONSOLATION OF PHILOSOPHY, a manuscript of which, of Alfred's age, still remains, Orosius's HISTORY OF THE PAGANS, Saint Gregory's PASTORAL CARE, the venerable Bede's ECCLESIASTICAL HISTORY, and the SOLILOQUIES of Saint Austin. Probably Saint Austin was selected by Alfred, because he was the favourite author of Charlemagne. Alfred died in the year 900, and was buried at Hyde abbey, in the suburbs of Winchester, under a sumptuous monument of porphyry.

'Aldhelm, nephew of Ina King of the West Saxons, frequently visited France and Italy. While a monk of Malmesbury in Wiltshire, he went from his monastery to Canterbury, in order to learn logic, rhetoric, and the Greek language, of Archbishop Theodore, and of Albin abbot of Saint Austin's, the pupil of Adrian. But he had before acquired some knowledge of Greek and Latin under Maidulf, an Hibernian or Scot, who had erected a small monastery or school at Malmesbury. Camden affirms, that Aldhelm was the first of the Saxons who wrote in Latin, and that he taught his countrymen the art of Latin versification. But a very intelligent antiquarian in this sort of literature, mentions an anonymous Latin poet, who wrote the life of Charlemagne in verse; and adds, that he was the first of the
Saxons

Saxons that attempted to write Latin verse. It is however certain, that Aldhelm's Latin compositions, whether in verse or prose, as novelties were deemed extraordinary performances, and excited the attention and admiration of scholars in other countries. A learned cotemporary, who lived in a remote province of a Frankish territory, in an epistle to Aldhelm has this remarkable expression, "*VESTRÆ LATINITATIS PANGYRICUS RUMOR* has reached us even at this distance, &c." In reward of these uncommon merits he was made Bishop of Sherburn in Dorsetshire in the year 705. His writings are chiefly theological; but he has likewise left in Latin verse a book of *ÆNIGMATA*, copied from a work of the same title under the name of Symposius, a poem de *Virginitate* hereafter cited, and treatises on arithmetic, astrology, rhetoric, and metre. The last treatise is a proof that the ornaments of composition now began to be studied. Leland mentions his *CANTIONES SAXONICÆ*, one of which continued to be commonly sung in William of Malmesbury's time: and, as it was artfully interspersed with many allusions to passages of scripture, was often sung by Aldhelm himself to the populace in the streets, with a design of alluring the ignorant and idle, by so specious a mode of instruction, to a sense of duty, and a knowledge of religious subjects. Malmesbury observes, that Aldhelm might be justly deemed "*ex acumine Græcæ, ex nitore Romanæ, et ex pompa Anglæ.*" It is evident, that Malmesbury, while he here characterises the Greeks by their acuteness, took his idea of them from their scientific literature, which was then only known. After the revival of the Greek philosophy by the Saracens, Aristotle and Euclid were familiar in Europe long before Homer and Pindar. The character of Aldhelm is thus drawn by an ancient chronicler. "He was an excellent harper, a most eloquent Saxon and Latin poet, a most expert chanter or singer, a *DOCTOR EXACTUS*, and admirably versed in the scriptures and the liberal sciences."

Alcuine, Bishop Ebert's librarian at York, was a cotemporary pupil with Aldhelm under Theodore and Adrian at Canterbury. During the present period, there seems to have been a close correspondence and intercourse between the French and Anglo-Saxons in matters of literature. Alcuine was invited from England into France, to superintend the studies of Charlemagne, whom he instructed in logic, rhetoric, and astronomy. He was also the master of Rabanus Maurus, who became afterwards the governor and preceptor of the great abbey of Fulda in Germany, one of the most flourishing seminaries in Europe, founded by Charlemagne, and inhabited by two hundred and seventy monks. Alcuine was likewise employed by Charlemagne to regulate the lectures and discipline of the universities, which that prudent and magnificent potentate had newly constituted. He is said to have joined to the Greek and Latin, an acquaintance with the Hebrew tongue, which perhaps in some degree was known sooner than we may suspect; for at Trinity college in Cambridge there is an Hebrew Psalter, with a Normanno-Gallic interlinear version of great antiquity. Homilies, lives of saints, commentaries on the Bible, with the usual systems of logic, astronomy, rhetoric, and grammar, compose the formidable catalogue

logue of Alcuine's numerous writings. Yet in his books of the sciences, he sometimes ventured to break through the pedantic formalities of a systematical teacher: he has thrown one of his treatises in logic, and I think, another in grammar, into a dialogue between the author and Charlemagne. He first advised Bede to write his ecclesiastical history of England; and was greatly instrumental in furnishing materials for that early and authentic record of our antiquities.

We omit the character and account of Bede, as better known than the others.

These fair openings of literature, however, were quickly obscured, and the efforts of the glorious Alfred and the flattering prospects of Bede perished under the supineness of succeeding kings, and the incursions and devastations of the barbarous Dane.

At length, after the conquest, learning revived again, and flourished under better auspices and a happier protection. Not many years after the invasion a play was acted, the first, perhaps, that was ever known or exhibited in England: it was called *St. Catharine*, and was composed by Geoffry, a learned Norman, who was invited from the university of Paris, to superintend the direction of the school of the abbey of Dunstable. The players were his scholars. Matthew Paris, who first records the anecdote, says that Geoffry borrowed copes from the sacrist of the neighbouring abbey of St. Alban's, to dress his characters.

'The most eminent scholars which England produced both in philosophy and humanity, before and even below the twelfth century, were educated in our religious houses.

'In every great abbey there was an apartment called the *Scriptorium*, where many writers were constantly busied in transcribing not only the service books, but books for the library.'

Distinguished amongst the principal scholars of the eleventh century was Joannes Grammaticus, who studied polite literature at Paris. He wrote an explanation of Ovid's *Metamorphoses*, and a treatise on the Art of Versification.

In the twelfth, Laurence, prior of the church of Durham, wrote nine books of Latin elegies, &c. Robert Dunstable, a monk of St. Alban's, wrote an elegant Latin poem, in elegiac verse, containing two books on the life of St. Alban. The following line, which begins the second book, is remarkably flowing and harmonious:

Pieridum studiis claustris laxare rigorem.

Henry of Huntingdon, commonly known and celebrated as an historian, was likewise a terse and polite Latin poet of this period. The proem to his book *De Herbis*, has this elegant invocation:

Vat: 22

*Vatum magne parens, herbarum Phœbe repertor,
Vosque, quibus resonant Tempore jocosa, deæ!
Si mihi ferta prius hedera florente parastis,
Ecce meos flores, ferta paratæ, fero.*

Geoffry of Monmouth, who lived in this century, is so well known that he requires no notice here.

A most distinguished ornament of this age was John of Salisbury. His style has a remarkable elegance and energy. His Policraticon is a pleasant miscellany, replete with erudition, and a judgment of men and things. He was highly promoted in the church by Henry the Second, whose court was crowded with scholars, and almost rivalled, in this respect, that of his cotemporary, William, King of Sicily.

Eadmer, a monk of Canterbury, an elegant writer of history, and William, a monk of Malmesbury, celebrated as an historian by the late Lord Lyttelton, were of this period. William wrote many pieces of Latin poetry, too, and it is remarkable that almost all the professed writers in prose at this time made attempts in verse. With these may be mentioned Simeon of Durham, Roger Hoveden, and Benedict abbot of Peterborough, as historians of a liberal cast; likewise John Hanville, a monk of St. Alban's, who wrote a long Latin poem, called Architrepus. But if we may judge of the whole from the specimen Mr. Warton has given us, we can entertain no very favourable opinion of its merit.

GYRALDUS CAMBRENSIS deserves particular notice for the universality of his works. He was an historian, an antiquary, a topographer, a divine, a philosopher, and a poet. His love of science was so great that HE REFUSED TWO BISHOPRICS. The following English translation of his description of the situation of the abbey of Lantony in Monmouthshire, will entertain our Readers, and they will see that old Gyrald was a man of a romantic genius and a picturesque fancy:

“ In the deep vale of Ewias, which is about a bowshot over, and enclosed on all sides with high mountains, stands the abbey church of St John, a structure covered with lead, and not unhandsomely built for so lonesome a situation; on the very spot where formerly stood a small chapel dedicated to St. David, which had no other ornaments than green moss and ivy. It is a situation fit for the exercise of religion; and a religious edifice was first founded in this sequestered retreat to the honour of a solitary life, by two hermits, remote from the noise of the world, on the banks of the river Hondy, which winds through the midst of the valley.—The rains which mountainous countries usually produce, are here very frequent, the winds exceedingly tempestuous, and the winters almost continually dark. Yet the air of the valley is so happily tempered as scarcely to be the cause of any diseases. The monks sitting in the cloysters of the abbey,

bey, when they chafe for a momentary refreshment to cast their eyes abroad, have on every side a pleasing prospect of mountains ascending to an immense height, with numerous herds of wild deer feeding on the highest extremity of this lofty horizon. The body of the sun is not visible above the hills till after the meridian hour, even when the air is most clear."

Of this era was Alexander Neckham, a very ingenious Latin poet, and the friend and correspondent of Peter of Blois. He was educated in the convent of St. Alban's, and finished his studies at Paris, the common course of a learned education amongst the English in those days. His capital work is his *Seven Books on the Divine Wisdom*. In the introduction he commemorates the innocent and unreturning pleasures of those early days which he passed amongst the learned monks of St. Alban's, in these clear and unassuming elegiacs :

Claustrum

*Martyris Albani sit tibi tuta quies.
Hic locus ætatis nostræ primordia novit,
Annos felices, lætitiæque dies.
Hic locus ingenuis pueriles imbuat annos
Artibus, et nostræ laudis origo fuit.
Hic locus insignes magnosque creavit alumnos,
Felix eximio martyre, gente, situ.*

Walter Mapes, archdeacon of Oxford, was styled the Anacreon of the eleventh century. He was a joyous divine; wrote some jolly Bacchanalian songs, and attacked Pope Innocent in a drole and lively Latin ditty on his new injunction concerning the celibacy of the clergy; in one part of which he expresses his hope that every married priest with his bride will say a *pater noster* for the soul of one who had hazarded his salvation in their defence :

*Ecce jam pro clericis multum allegavi.
Necnon pro presbyteris plura comprobavi.
PATER NOSTER nunc pro me, quoniam peccavi,
Dicat quisque Presbyter, cum sua Suavi.*

Joseph of Exeter wrote two very classical Latin poems, one on the Trojan war, the other on the Crusade.

But these instances of polite literature and classical erudition were not numerous; and studies of the more elegant kind gave way to the barbarous genius of scholastic divinity.

Having now accompanied our Author through his preliminary dissertations, his *History of the English Poetry* will require our future attention.

[To be continued.]

ART. II. *The History of the Revolutions of Denmark.* With an Account of the present State of that Kingdom and People. By John Andrews, LL. D. In 2 Vols. 8vo. 12s. bound. Nourse. 1774.

THIS history is collected and abridged from various writers, and interspersed with a number of judicious observations. The conclusion of the tenth and commencement of the eleventh centuries, Dr. Andrews supposes, may be deemed the epocha of Danish grandeur. At that time Canute, justly surnamed the Great, was on the throne: one instance which is recorded as proving his claim to the title, is, his having submitted himself to be tried according to the common forms of justice, and to be punished conformably to the letter of the law, for a murder which he had the misfortune to commit in a fit of drunkenness. While he bowed himself in this exemplary manner to the laws of his country, he at the same time maintained his authority, with great vigour, over every part of his dominions.

The annals of Denmark present us with the portraits of several princes, by no means inferior to Canute. Here we meet with wise, worthy, and valiant men, who, if history is to be depended on, appear to have *deserved* a throne. The two Waldemars, who were elected and reigned in the twelfth and thirteenth centuries, merit this praise: the second of this name, among other instances of his zeal for the domestic prosperity of his people, applied himself to compile a body of laws selected from the wisest and most approved in that age: they were made extremely favourable to the spirit of freedom which prevailed in Denmark, and were framed with the consent of the whole Danish nation, convened for that purpose by Waldemar, whose solicitude on the occasion, we are told, endeared him to his people, even more than other parts of his conduct. As it is impracticable for us, as well as foreign to our plan, to give an account of the several princes who filled the Danish throne, or of the different state of the kingdom under their various administrations, or during the interregnums which sometimes happened,—we shall only select some passages which may entertain our readers, and enable them to form a judgment of this author's manner.

Waldemar III. who began his reign about a century after the prince of the same name before-mentioned, had many excellent qualities, which were greatly beneficial to his people, but they were accompanied with a strange mixture of weakness, bigotry, and folly. While he appeared to be under the powerful influence of the superstition of the times, he nevertheless had the confidence to arrest a bishop and cast him into prison; and when the pope returned an unfavourable answer to a request he had presented and threatened him with excommunication, he made
this

this celebrated reply, "That he owed his existence to God, his kingdom to his subjects, and his religion to the see of Rome, which last, if it was esteemed too great a favour, he was ready to restore."

The character of king John, who was elected in 1481, and died in 1513 is thus drawn by Dr. Andrews: "He died greatly regretted by his subjects, over whom he had ruled with a gentleness and sagacity *that* made them insensible of the calamities *that* were the natural consequences of the wars he was so frequently engaged in. No prince could shew more solicitude in their behalf than John. He was minutely inquisitive into the causes of abundance and scarcity, and employed himself, on all occasions, to prevent, or relieve, the public distresses. He was sincerely pious; and a great favourer of men of virtue, and good character. He was particularly fond of persons of eminence for their knowledge and literature. He employed them preferably to all others, in affairs of state; gave them the freest access to his person, entertained them at his table, and provided for them with great munificence. In a word he was a prince of great bravery, wisdom, and humanity. His reign was glorious to himself, and happy to his people. He was no less zealous for their domestic prosperity than for the success of his undertakings abroad. He found means to reconcile both these pursuits, and procured uninterrupted security and plenty at home, while, at the same time, he raised the power of Denmark to a high degree, and left it in a condition to command the respect of all it's neighbours."

Very different from this was the character of Christian his son and successor, who ascended the throne under great advantages, and was not destitute of courage, or skill, or vigilance and activity; but he was of a passionate, ferocious temper, full of pride and haughtiness, implacable, austere, sanguinary, and though ambitious, void of true heroism. The crown of Sweden had been formerly united with that of Denmark and Norway: it was the aim of this prince to reduce that country again into subjection. When he had accomplished the conquest, the first ideas that occurred to his mind were those of blood and revenge. He invited the Swedish nobility to a sumptuous feast, and spent two days with them in mirth and diversions, after which, having contrived some accusation against them, he ordered them all without exception to be executed, which was immediately performed in the great market-place at Stockholm, where upwards of one hundred were thus sacrificed*; after

* The story of this massacre is pathetically delineated by Mr. Jer-
ningham, in his Poem entitled *the Swedish Curate*.

which

which he let loose his soldiers on the inhabitants of the city, and allowed them to range at large through the kingdom, where they committed all kinds of outrage and cruelty. But here were some patriots who had escaped the massacre. Providence had one particularly in reserve to chastise the insolence and tyranny of Christian: this was the famous Gustavus Vasa, son of Eric, a nobleman and senator of the first rank, and the first victim who fell in the late dreadful slaughter. Gustavus was, at this calamitous period, hidden in the bottom of the mines of Dalecarlia, meditating in what manner he should enter on the arduous plan he had formed for the deliverance of his country. He waited for the proper opportunity, and at length found means to execute his purpose. He rose to great and true honour and glory, while Christian, the Nero of the north, sunk under his vices, was deposed by his subjects, and loaded with the execration of his own and succeeding ages.

Christian IV. reigned from 1588 to 1648: he was allowed to be as accomplished a prince as any of the age in which he lived: 'Denmark, says our Author, for a long time flourished remarkably under his administration, and though he might, on the whole, be accounted rather unfortunate in his enterprises abroad, yet his people were equitable enough to distinguish between the propriety of the plans he entered upon, and the ill success that might attend them; well knowing that whenever he failed, it was seldom for want of having acted with the judgment and precaution sufficient to have deserved better fortune. In consequence of the good opinion his subjects universally entertained of him, he never found them backward in concurring with, and forwarding all his designs to the utmost of their power. His demands from the states were respectfully complied with, and not only the taxes imposed by the public authority were cheerfully paid, but whenever any sudden exigence arose, he was always sure of instantly meeting with the most cordial and ready supplies from every rank and condition; each town and corporation shewing the utmost alacrity, and advancing for his service as considerable sums as they were able to raise. As a return for these continual proofs of loyalty and affection, no Danish monarch ever strove with more zeal to deserve them. Bounded by the laws in the extent and execution of his power, he never aimed at rescinding any which he deemed beneficial to the community; and his influence, though great, was never employed for any purposes of oppression. The only use he made of the ascendancy he possessed over the minds of his people, was to induce the prosecution of such measures as tended, in his opinion, to promote their interest or their glory. No sovereign ever did more to animate his subjects by the force of his own example. He cheerfully bore an ample share of every burden

burden in common with them, and was ever forward in exposing his person to all manner of toils and dangers. By persevering invariably in this conduct, he acquired a name which is held in the highest veneration by the Danes, who seem unanimously inclined to prefer him to any of his successors, as uniting, in a much more conspicuous degree, the virtues of a good king, with the qualifications of a hero. He remains, in short, the favourite object of their remembrance; and is mentioned as a prince whose example is highly worthy of imitation by such of his rank as wish to merit the unfeigned attachment of their subjects.' Such is the picture, adds this writer, of Christian IV. as drawn by the generality of people in Denmark. 'Neither, on the whole, is it any misrepresentation of that prince, whose character, allowing for some defects and frailties, often incident to the best dispositions, was altogether truly noble and heroic. Though it must be confessed, at the same time, that what greatly conduces to render his memory so precious in that country, is the recollection that he was the last king under whom it enjoyed a constitutional freedom.'

This prince was engaged in contests with the Swedes, and proved very successful, till the great Gustavus Adolphus ascended the Swedish throne; a prince, observes Dr. Andrews, born to fix the destiny of states and kingdoms, and to change the face of Europe. The very first beginnings of this hero, it is added, soon convinced Christian that he had to deal with a much more formidable enemy than before. He retook from the Danes all they had won from his father, and had not the designs of Russia called the chief of his attention elsewhere, he would in all probability have reduced the Danes to great extremities. Christian availed himself of this diversion to carry on the war on more equal terms. It was at length concluded by the interposition of James I. king of England, his brother-in-law. 'But the conditions were no longer dictated by Denmark with that loftiness it had assumed in the reign of Frederic II. Sweden was now on quite another footing: and it was owing to the moderation of Gustavus that an honourable peace was granted to Denmark.'

It is known by those who are acquainted with the history of this period, that in consequence of the great opinion entertained of him in Europe, Christian IV. was intrusted with the supreme management of affairs by the confederacy formed among the protestant princes and states of the empire in opposition to the exorbitant encroachments of the house of Austria. He conducted the enterprize with great vigour, courage and skill, but did not meet with all the success he had reason to hope for; he was obliged to enter into a negotiation with the house of Austria, and on the whole might be said to have concluded

no dishonourable peace, as whatever had been taken from him was restored. Gustavus Adolphus afterwards appeared in the same station, he entered Germany, where he made a rapid and unexpected progress, and was universally considered as the hero destined to curb the ambition of the house of Austria, and to restore the freedom of the empire, together with the rights of the protestant party. And here we have one instance among many of the weakness attending even the greatest minds; 'Whatever zeal, observes Dr. Andrews, was professed by Christian in favour of a cause for which he had been so great a sufferer, still he was tormented by the remembrance that he had once been at the head of it, that through his ill success it had been ruined, and that another more able and more successful director was now substituted in his stead. His pride was so deeply stung by these reflections, that it was plain the glory that surrounded the Swedish monarch was a sore mortification to Christian, notwithstanding that hero was avenging the common cause of all the Protestants against their capital enemy. Certain it is, the greatest flaw in the character of Christian, was the envy he bore that illustrious prince. It led him into several steps, which, had they succeeded, might have defeated the noble plan concerted by that great king, who was equally a statesman and a warrior, and proposed nothing wherein he had not with him the wishes of the wise and honest part of all Europe.'

The Partisans of the house of Austria perceived the disposition of Christian, and were very solicitous to avail themselves of it; they made him several valuable offers; but Christian had wisdom sufficient to forbear a compliance without convening and consulting a national diet, who earnestly advised and entreated him to abstain from acting a hostile part against Gustavus. Christian, says our Author, though a prince of a very warm and lofty temper, had still a reserve of coolness and judgment that enabled him to restrain his impetuosity, and to correct quickly the errors into which hastiness sometimes betrayed him. Happily for his subjects, he became sensible of the precipitateness of his conduct; and determined to rectify it without delay, by renouncing the schemes he had been tempted to form in favour of the imperial court, and by renewing the friendship that subsisted between Denmark and Sweden. When this behaviour of Christian is duly attended to, it ought to be confessed that he derived more honour by refraining from an indulgence of his inclinations, when convinced of their evil tendency, than if he had never had them to contend with. It shewed him to be endued with a great soul; since nothing is more difficult than to suppress the emotions of a violent and erroneous emulation, and to make them give way for the common

common good, to the advancement of a rival's glory. But this disposition of Christian had a very ill consequence, in raising the suspicions of Gustavus, who, we are told, never from that hour would place any confidence in him, notwithstanding the frequent assurances given of his friendship and good wishes.

The reflections which Dr. Andrews has made above appear to be just in themselves, and honourable to Christian. The panegyric on this prince is, however, considerably lessened by the following observation: 'that the moderation and forbearance of Christian were, in a great measure, dictated by the dread of Gustavus; who was, in a manner, reputed invincible, and who, in the torrent of his endless victories, was now threatening to overwhelm the house of Austria in universal ruin.'

It is truly glorious to the memory of Gustavus, when notice is taken of his attention to the internal government of his kingdom, to have it said of him; 'He was the more incited to act in this manner, from seeing the fortunate results of it in the prosperity attending the conduct of Christian, by whom he was resolved to be outdone in nothing that was praise-worthy. He had the sense and penetration to discern all that was proper and judicious in the proceedings of the Danish monarch; and he had, at the same time, too much greatness of mind to disown his merit, of which he had witnessed sufficient instances, both in the field, and in a variety of other transactions of the highest difficulty and importance.'

It is time we should take some notice of the great revolution which commenced in Denmark in the reign of Frederic III. successor to Christian IV. This extraordinary change appears principally to have arisen from the behaviour and encroachments of the nobility, which a politic prince made use of as a means to advance the power of the crown. 'The nobles, we are told, enjoyed a portion of authority utterly inconsistent with the general welfare of the realm. The succession to the crown was, in some respects, wholly at their disposal. They obliged the kings at their election to grant them as many privileges as they thought proper to demand. Thus, on the commencement of every reign, additions were made to the already extravagant measure of their particular immunities.—From being the protectors and patrons of the subordinate orders, they were in several instances become their oppressors and tyrants, and by means of their immense wealth, they had, within the space of the last century, engrossed by degrees almost the whole power of the state.' Consequently reciprocal hatred and mistrust, rancorous conflicts, and personal injuries prevailed between the higher and lower orders in Denmark. The clergy also, since the reformation had stripped them of their great riches and revenues, were become of less consequence, and

joined with the inferior ranks in complaints against the nobles. This state of things seemed to portend, or, together with other concurring causes, prepared the way for, that great change which now took place in the Danish constitution. Frederic III. was beloved by the inferior people, especially for his gallant and humane behaviour during the siege of Copenhagen by the Swedes, which happened in his reign. At the next meeting of the states, the commons and clergy under the secret influence of the court, to express their regard to the king, went in a body to the House of Nobles, and made first only this proposition, that the succession of the crown should be settled on the king's family and descendants. This proceeding appeared the more novel and audacious, as whatever related to matters of consequence to the realm had hitherto originated from the nobles, who nevertheless now saw that whether they consented or not, the measure would be carried, in despite of all opposition. Yet in this state of things, some of the nobility were imprudent enough to irritate and exasperate the other orders, 'who broke up in the utmost rage, vowing never to meet the nobles any more, 'till they had taken the fullest revenge on their pride.' Accordingly they pitched on a place where to continue their session apart, and at length came to the strange resolution, as in a fit of despair, 'immediately to wait on the King in a body, and make him a tender, not only of an hereditary right of the crown of Denmark for his family, but also of an absolute uncontrollable dominion over all ranks and degrees of his subjects. In this fatal determination there was not a voice dissentient in the whole assembly; to such a pitch of wrath and indignation had the haughtiness of the nobles excited them.' The nobles were inexpressibly surprized and shocked to hear from the mouth of the president of the commons himself that such was their resolution, that it was irrevocable, that they would stand to it at all hazards, and that if the nobility refused to give their suffrages, their own should be sufficient. The nobles laboured to gain time under different pretences, and would have delayed the commons by deliberations and harangues; but instead of waiting to attend to them, they repaired in a body to the court, where they made the King the solemn offer proposed, and we may conclude met with a gracious and hearty reception. The court, whose policy throughout the whole of this great event was keen and vigilant, had already taken all the necessary precautions to frustrate any intention the nobles might form of making an escape from the city. After several hesitations, delays and terrors, they were obliged to send the amplest notification to the court, of their readiness to submit to whatever should be demanded of them. Soon after which the whole body of the nobility were farther obliged to pay their solemn homage,

and swear fidelity and implicit obedience to the King, who was seated on a throne erected on a scaffolding for that purpose. This they did on their knees in the presence of the army, and the Burghers of Copenhagen, who were all under arms, and surrounded them on every side.

The account of this transaction forms a great part of the first volume, from which we can only present our readers with the foregoing short relation. For various circumstances attending the revolution, together with many judicious remarks and reflections, we must refer to the volume, which we doubt not will be read with pleasure, though we think the Author is, in this part of the work, more prolix than was necessary.

The Commons did not find the advantages they had hoped for, from this resignation of themselves, without terms, to the will of a monarch: however it is acknowledged 'that though Frederic III. arrived at arbitrary power by the odious means of deceiving the lower orders of the realm into a belief that it was necessary for the common good, to alter the constitution, yet after they had placed him in the seat of absolute royalty, he acted in such a manner as to efface, as far as practicable, the appearance of the despotism that had been established. Those measures excepted, which were indispensably requisite to confirm and strengthen such an establishment, he took none that betrayed the least inclination to rule otherwise than as a mild and good-natured master; and shewed on all occasions an unfeigned propensity to promote the welfare of his subjects.'

Christian V. on account of the difficulties in which he was involved by his wars with Sweden, was obliged to exert the arbitrary authority transmitted to him from his father. 'His inclinations, we are told, were mild, but his situation required peculiar abilities to moderate the excess of power annexed to it. The examples set before him by the other absolute princes of Europe, in his time, were too contagious to be resisted; and he was hurried into an imitation of them, through those false notions of personal glory that usually surround a despotic throne.'

The two Danish monarchs who are most extolled, and we believe justly, in these volumes, are Christian VI. and Frederic V. the last of whom died in the beginning of the year 1766. The representation which is given of them, both as men, and as princes, is indeed very amiable. Dr. Andrews seems to embrace every opportunity of speaking in their praise. 'The reigns, says he, of Christian VI. and of his Son Frederic V. may not improperly be styled the golden age of Denmark; so far as such a title may be applied to a country situated in no very desirable climate, and under a government as arbitrary and despotic in its principles as any in Christendom. When the allowances

allowances are made which those two essential considerations require, it will appear that no people have had less reason to complain of the faults of administration, than the inhabitants of Denmark, for the space of near forty years: a long tract of time, when we reflect that during the whole of it, the interest of the commonwealth has been invariably consulted as the capital and main object; and this too by absolute princes, invited by a multiplicity of motives to act otherwise; and encouraged by that most potent of all incentives, the strength of examples on all sides, to lift under the standard of ambition. Brilliant views, when attended with any plausibility, are seldom resisted even by the moderate. How much wisdom and prudence, therefore, must these two illustrious monarchs have been endowed with, to have withstood the many temptations thrown in their way by the designing and the interested. With what sagacity must they have acted, to steer through the numerous difficulties that could not fail being encountered by princes who were determined to preserve at once the tranquillity of their dominions, and the dignity of their crown.—Inspired with a thorough conviction of the necessity for applying to the business of their station, they wholly devoted themselves to this arduous task. They called forth their whole capacity, and kept it alive by a constant course of vigorous exertion. By persisting unremittingly in this conduct, they learnt the great art of accommodating themselves to circumstances; and were enabled to face with success, the trials and vicissitudes of the times they lived in. By managing with spirit and dexterity the various opportunities that offered, they rose superior to all difficulties; and found means to reconcile the happiness of their subjects, with their own personal grandeur and pretensions. When truth empowers mankind to speak well of their rulers, they cannot be too loud in their praise. It is the noblest retribution a great mind can propose. To bestow it faintly or cursorily is absolutely criminal. It robs the proprietor of his due.—Swayed by these motives, we cannot too much extoll the great qualities of Christian VI. and Frederic V. of Denmark. We cannot too cordially unite with the whole Danish nation, in acknowledging their worth. Harassed and oppressed by the misconduct and the ambition of former administrations, the Danes will never forget to whose paternal cares, to whose mild and equitable government they were so long indebted for the blessings of peace, and the introduction of those arts that are the source of domestic felicity. The auspicious, the sacred names of those two glorious monarchs will ever be remembered with the warmest sentiments, and the strongest expressions of gratitude; and, one may safely add, will powerfully conduce to raise up imitators of their virtues.

This may appear to have somewhat of the air of declamation; but the more particular account given of the conduct of these princes, seems to justify the applause which the writer bestows. To form a farther judgment we must leave our readers to consult the history itself; to which we must also refer them for a view of the Danish trade, manufactures, &c. together with remarks on the laws and internal government of Denmark; which last article, by way of Appendix, constitutes a great part of the second volume. These laws have one excellence, of which we cannot but take notice, because it is greatly desirable that we should have the same advantage in our own country; the Author tells us, 'they are remarkable on account of their plainness and brevity; they are expressed with so much precision, and are so little subject to ambiguity, that they require no labour and effort of the understanding to comprehend them.'

We shall only add, that in perusing this compilation, we have met with considerable entertainment, and some information. The late revolution in the Danish Court is too recent and too little understood to allow the Historian to say much on the subject, and therefore the reader must not expect an account of it in the present performance.

ART III. *Sketches of the History of Man.* 4to. 2 Vols. 1 l. 16 s. boards. Cadell. 1774.

THIS work, for which the Public is indebted to the very ingenious Author of the *Elements of Criticism*, will afford both entertainment and instruction to the generality of readers. It contains many pertinent and curious observations on a great variety of useful and important subjects, some of which, indeed, are treated in a way somewhat superficial and imperfect, and others with less precision and accuracy than their importance deserves. For this, however, the candid Reader will make favourable allowances, and will rather be disposed to wonder that the Author, amidst the various duties and occupations of an active life, should execute the several parts of so extensive and bold an undertaking so successfully as he has done, than to find fault with imperfections that were naturally to be expected, and, in some measure, unavoidable.

The Author's style, though not elegant, is, in general, plain, easy, and perspicuous; disfigured indeed, occasionally, with vulgar phrases, and low turns of expression. The Reader too, it must be acknowledged, is sometimes a little disgusted with the Author's illiberal reflections, of which we could point out several examples. What he has so extravagantly and unjustly advanced with respect to the English public schools

(vol.

(vol. I. p. 450.) deserves particular reprehension. We freely acknowledge, that the plan of education at our schools is liable to many just exceptions; but the censures of Lord K. are by no means pertinent to the subject: and what he says of the youth at Eton school receiving vales from strangers, is such a caricature of a sketch as will do but little credit to his Lordship's pencil.

That the work, however, upon the whole, has a very considerable degree of merit, cannot, without manifest injustice, be denied. A love of liberty and of mankind appears throughout; the Author's views are enlarged, his knowledge is extensive, and many of his remarks are extremely acute and ingenious: in a word, both the Philosopher and the Politician may derive no small advantage from an attentive perusal of his performance; for though both the philosophical and the political reader will, no doubt, often differ from him in opinion, yet the hints which he throws out occasionally, may open new views to each, and lead to very useful and important enquiries.

‘ The following work, (says he, in his Preface) is the substance of various speculations, that occasionally amused the Author, and enlivened his leisure hours. It is not intended for the learned; they are above it: nor for the vulgar; they are below it. It is intended for men, who, equally removed from the corruption of opulence, and from the depression of bodily labour, are bent on useful knowledge; who, even in the delirium of youth, feel the dawn of patriotism, and who in riper years enjoy its meridian warmth. To such men this work is dedicated; and that they may profit by it, is the Author's ardent wish, and probably will be while any spirit remains in him to form a wish.

‘ May not he hope, that this work, child of his grey hairs, will survive, and bear testimony for him to good men, that even a laborious calling, which left him not many leisure-hours, never banished from his mind, that he would little deserve to be of the human species, were he indifferent about his fellow-creatures:

Homo sum: humani nihil a me alienum puto.

‘ Most of the subjects handled in the following sheets, admit but of probable reasoning; which is not a little slippery, as with respect to many reasonings of that kind, it is difficult to pronounce, what degree of conviction they ought to produce. It is easy to form plausible arguments; but to form such as will stand the test of time, is not always easy. I could amuse the reader with numerous examples of conjectural arguments, which, fair at a distant view, vanish like a cloud on a near approach. In the first sketch of this book, not to go farther, he will find recorded more than one example. The dread of being misled by such arguments, filled the author with anxiety; and after his utmost attention, he can but faintly hope, that he has not often wandered far from truth.

‘ Above thirty years ago, he began to collect materials for a natural history of man; and in the vigour of youth, did not think the

undertaking too bold, even for a single hand. He has discovered of late, that his utmost abilities are scarce sufficient for executing a few imperfect sketches.'

Our Author divides his work into three books, the first of which is introduced with an enquiry, whether there be different races of men, or whether all men be of one race, without any difference but what proceeds from climate or other accidental causes.

'Plants, says he, were created of different kinds to fit them for different climates, and so were brute animals. Certain it is, that all men are not fitted equally for every climate. There is scarce a climate but what is natural to some men, where they prosper and flourish; and there is not a climate but where some men degenerate. Doth not then analogy lead us to conclude, that as there are different climates on the face of this globe, so there are different races of men fitted for these different climates?'

He observes further upon this head, that the natural productions of each climate make the most wholesome food for the people who are fitted to live in it—that there are many nations which differ so widely from each other, not only in complexion, in features, in shape, and in other external circumstances, but in temper and disposition, particularly in two capital articles, courage and the treatment of strangers, that even the certainty of there being different races could not make one expect more striking differences—that the very frame of the human body clearly shews, that there must be different races of men fitted for different climates—and that were all men of one species, there never could have existed, without a miracle, different kinds, such as exist at present.

From these, and some other particulars, our ingenious Author thinks it evident, beyond any rational doubt, that there are different races or kinds of men, and that these races or kinds are naturally fitted for different climates; whence we have reason, he thinks, to conclude, that originally each kind was placed in its proper climate, whatever change may have happened in latter times by war or commerce.

'There is a remarkable fact, continues he, that confirms the foregoing conjectures. As far back as history goes, or tradition kept alive by history, the earth was inhabited by savages divided into many small tribes, each tribe having a language peculiar to itself. Is it not natural to suppose, that these original tribes were different races of men, placed in proper climates, and left to form their own language?'

'Upon summing up the whole particulars mentioned above, would one hesitate a moment to adopt the following opinion, were there no counterbalancing evidence, viz. "That God created many pairs of the human race, differing from each other both externally and internally; that he fitted these pairs for different climates, and placed each pair in its proper climate; that the peculiarities of the

original pairs were preserved entire in their descendents; who, having no assistance but their natural talents, were left to gather knowledge from experience, and in particular were left (each tribe) to form a language for itself; that signs were sufficient for the original pairs, without any language but what nature suggests; and that a language was formed gradually, as a tribe increased in numbers, and in different occupations, to make speech necessary?" But this opinion, however plausible, we are not permitted to adopt; being taught a different lesson by revelation, viz. That God created but a single pair of the human species. Tho' we cannot doubt of the authority of Moses, yet his account of the creation of man is not a little puzzling, as it seems to contradict every one of the facts mentioned above. According to that account, different races of men were not formed, nor were men formed originally for different climates. All men must have spoken the same language, viz. that of our first parents. And what of all seems the most contradictory to that account, is the savage state: Adam, as Moses informs us, was endued by his Maker with an eminent degree of knowledge; and he certainly was an excellent preceptor to his children and their progeny, among whom he lived many generations. Whence then the degeneracy of all men unto the savage state? To account for that dismal catastrophe, mankind must have suffered some terrible convulsion.

' That terrible convulsion is revealed to us in the history of the tower of Babel, contained in the 11th chapter of Genesis, which is, " That for many centuries after the deluge, the whole earth was of one language, and of one speech; that they united to build a city on a plain in the land of Shinar, with a tower whose top might reach unto heaven; that the Lord beholding the people to be one, and to have all one language, and that nothing would be restrained from them which they imagined to do, confounded their language, that they might not understand one another; and scattered them abroad upon the face of all the earth." Here light breaks forth in the midst of darkness. By confounding the language of men, and scattering them abroad upon the face of all the earth, they were rendered savages. And to harden them for their new habitations, it was necessary that they should be divided into different kinds, fitted for different climates. Without an immediate change of constitution, the builders of Babel could not possibly have subsisted in the burning region of Guinea, nor in the frozen region of Lapland; houses not being prepared, nor any other convenience to protect them against a destructive climate. Against this history it has indeed been urged, " that the circumstances mentioned evince it to be purely an allegory; that men never were so frantic as to think of building a tower whose top might reach to heaven; and that it is grossly absurd, taking the matter literally, that the Almighty was afraid of men, and reduced to the necessity of saving himself by a miracle." But that this is a real history, must necessarily be admitted, as the confusion of Babel is the only known fact that can reconcile sacred and profane history.

* And this leads us to consider the diversity of languages *. If the common language of men had not been confounded upon their attempting the tower of Babel, I affirm, that there never could have been but one language. Antiquaries constantly suppose a migrating spirit in the original inhabitants of this earth; not only without evidence, but contrary to all probability. Men never desert their connections nor their country without necessity: fear of enemies and of wild beasts, as well as the attraction of society, are more than sufficient to restrain them from wandering; not to mention that savages are peculiarly fond of their natal soil †. The first migrations were

* As the social state is essential to man, and speech to the social state, the wisdom of providence in-fitting men for acquiring that necessary art, deserves more attention than is commonly bestowed on it. The Orang Outang has the external organs of speech in perfection; and many are puzzled to account why it never speaks. But the external organs of speech make but a small part of the necessary apparatus. The faculty of imitating sounds is an essential part; and wonderful would that faculty appear, were it not rendered familiar by practice: a child of two or three years, is able, by nature alone without the least instruction, to adapt its organs of speech to every articulate sound; and a child of four or five years can pitch its wind-pipe so as to emit a sound of any elevation, which enables it with an ear to imitate the songs it hears. But above all the other parts, sense and understanding are essential to speech. A parrot can pronounce articulate sounds, and it has frequently an inclination to speak; but, for want of understanding, none of the kind can form a single sentence. Has an Orang Outang understanding to form a mental proposition? has he a faculty to express that proposition in sounds? and supposing him able to express what he sees and hears, what would he make of the connective and disjunctive particles?

† With respect to the supposed migrating spirit, even Bechart must yield to Kempfer in boldness of conjecture. After proving, from difference of language, and from other circumstances, that Japan was not peopled by the Chinese, Kempfer without the least hesitation settles a colony there of those who attempted the tower of Babel. Nay, he traces most minutely their road to Japan; and concludes, that they must have travelled with great expedition, because their language has no tincture of any other. He did not think it necessary to explain, what temptation they had to wander so far from home; nor why they settled in an island, not preferable either in soil or climate to many countries they must have traversed.

An ingenious French Writer observes, that plausible reasons would lead one to conjecture, that men were more early polished in islands than in continents; as people, crowded together, soon find the necessity of laws to restrain them from mischief. And yet, says he, the manners of islanders and their laws are commonly the latest formed. A very simple reflection would have unfolded the mystery. Many many centuries did men exist without thinking of navigation. That art was not invented till men, straitened in their quarters upon the continent, thought of occupying adjacent islands,

probably

probably occasioned by factions and civil wars; the next by commerce. Greece affords instances of the former, Phœnicia of the latter. Unless upon such occasions, members of a family or of a tribe will never retire farther from their fellows than is necessary for food; and by retiring gradually, they lose neither their connections nor their manners, far less their language, which is in constant exercise. As far back as history carries us, tribes without number are discovered, each having a language peculiar to itself. Strabo* reports, that the Albanians were divided into several tribes, differing in external appearance and in language. Cæsar found in Gaul several such tribes; and Tacitus records the names of many tribes in Germany. There are a multitude of American tribes that to this day continue distinct from each other, and have each a different language. The mother-tongues at present, tho' numerous, bear no proportion to what formerly existed. We find original tribes gradually enlarging; by conquest frequently, and more frequently by the union of weak tribes for mutual defence. Such events promote one language instead of many. The Celtic tongue, once extensive, is at present confined to the highlands of Scotland, to Wales, to Britanny, and to a part of Ireland. In a few centuries, it will share the fate of many other original tongues: it will be totally forgotten.

* If men had not been scattered every where upon the confusion of Babel, another particular must have occurred, differing not less from what has really happened than that now mentioned. As paradise is conjectured to have been situated in the heart of Asia, the surrounding regions, for the reason above given, must have been first peopled; and the civilization and improvements of the mother-country were undoubtedly carried along to every new settlement. In particular, the colonies planted in America, the South-sea islands, and the *Terra Australis incognita*, must have been highly polished; because, being at the greatest distance, they probably were the latest. And yet these and other remote people, the Mexicans and Peruvians excepted, remain to this day in the original savage state of hunting and fishing.

Thus, had not men wildly attempted to build a tower whose top might reach to heaven, all men would not only have spoken the same language, but would have made the same progress toward maturity of knowledge and civilization. That deplorable event reversed all nature: by scattering men over the face of all the earth, it deprived them of society, and rendered them savages. From that state of degeneracy, they have been emerging gradually. Some nations, stimulated by their own nature, or by their climate, have made a rapid progress: some have proceeded more slowly; and some continue savages. To trace out that progress toward maturity in different nations, is the subject of the present undertaking.

Though what our Author advances in this *Sketch*, in support of his opinion of there being different races of men, is far from conclusive or satisfactory, yet it will contribute greatly to the Reader's entertainment, as it contains many curious facts vouched by late Travellers and Writers of credit.

Our Author proceeds, in his second *Sketch*, to treat of the progress of men with respect to food and population, and the most striking observation we meet with upon this subject is, that *cooking depopulates like a pestilence*. The ingenious Author, we suppose, means *Scotch cooking*, since it is universally allowed that ENGLISH COOKERY gives health, vigour, spirit, and courage; a truth, to which many a brave, honest Scotchman will bear testimony, with gratitude and joy.

The subject of the third *Sketch*, which is a very short one, is the *progress of men with respect to property*. And here our Author observes, that among the senses inherent in the nature of man, the sense of property is eminent. By this sense wild animals, caught by labour or art, are perceived to belong to the hunter or fisher; they become his *property*; it is the foundation of *meum et tuum*, a distinction of which no human being is ignorant.

'The gradual progress, continues he, of this sense, from its infancy among savages to its maturity among polished nations, is one of the most entertaining articles that belong to the present undertaking. But as that article makes a part of Historical Law-Tracts, nothing remains for me but a few gleanings.'

In the fourth *Sketch* he treats of the origin and progress of commerce, and his chief view in it is, to examine how far industry and commerce are affected by the quantity of circulating coin. In the course of what he advances upon this subject, he gives us his sentiments upon the following question,—Whether a Bank be upon the whole beneficial or hurtful to commerce?

'It is undoubtedly, says he, a spur to industry, like a new influx of money: but then, like such influx, it raises the price of labour and of manufactures. Weighing these two facts in a just balance, the result seems to be, that in a country where money is scarce, a bank properly constituted is a great blessing, as it in effect multiplies the specie, and promotes industry and manufactures; but that in a country which possesses money sufficient for an extensive trade, the only bank that will not hurt foreign commerce, is what is erected for supplying the merchant with ready money by discounting bills. At the same time, much caution and circumspection is necessary with respect to banks of both kinds. A bank erected for discounting bills, ought to be confined to bills really granted in the course of commerce; and ought to avoid, as much as possible, the being imposed on by fictitious bills drawn merely in order to procure a loan of money. And with respect to a bank purposely erected for lending money, there is great danger of extending credit too far, not only with respect to the bank itself and to its numerous debtors, but with respect to the country in general, by raising the price of labour and of manufactures, which is the never-failing result of too great plenty of money, whether coin or paper.'

The fifth *Sketch* is divided into two sections, the first of which is a very entertaining one; the subject of it is—*the origin and progress of useful arts*. The following extract from it cannot fail of being acceptable to our Readers.

‘When Cæsar invaded Britain, agriculture was unknown in the inner parts: the inhabitants fed upon milk and flesh, and were clothed with skins. Hollinshed, cotemporary with Elizabeth of England, describes the rudeness of the preceding generation in the arts of life: “There were very few chimneys even in capital towns: the fire was laid to the wall, and the smoke issued out at the roof, or door, or window. The houses were wattled and plastered over with clay; and all the furniture and utensils were of wood. The people slept on straw-pallets, with a log of wood for a pillow.” Henry II. of France, at the marriage of the Duchess of Savoy, wore the first silk stockings that were made in France. Queen Elizabeth, the third year of her reign, received in a present a pair of black silk knit stockings; and Dr. Howel reports, that she never wore cloth hose any more. Before the conquest there was a timber bridge upon the Thames between London and Southwark, which was repaired by King William Rufus, and was burnt by accident in the reign of Henry II. ann. 1176. At that time a stone bridge in place of it was projected, but it was not finished till the year 1212. The bridge Notre-Dame over the Seine in Paris was first of wood. It fell down anno 1499; and as there was not in France a man who would undertake to rebuild it of stone, an Italian cordelier was employed, whose name was *Jocunde*, the same upon whom Sanazarius made the following pen:

*Jocundus geminum imposuit tibi, Sequana, pontem;
Hunc tu jure potes dicere pontificem.*

The art of making glass was imported from France into England ann. 674, for the use of monasteries. Glass windows in private houses were rare even in the twelfth century, and held to be great luxury. King Edward III. invited three clockmakers of Delft in Holland to settle in England. In the former part of the reign of Henry VIII. there did not grow in England cabbage, carrot, turnip, or other edible root; and it has been noted, that even Queen Catharine herself could not command a salad for dinner, till the King brought over a gardener from the Netherlands. About the same time, the artichoke, the apricot, the damask rose, made their first appearance in England. Turkeys, carps, and hops, were first known there in the year 1524. The currant-shrub was brought from the island of Zant ann. 1533; and in the year 1540, cherry-trees from Flanders were first planted in Kent. It was in the year 1563 hat knives were first made in England. Pocket-watches were brought there from Germany ann. 1577. About the year 1580, coaches were introduced; before which time Queen Elizabeth on public occasions rode behind her chamberlain. A saw-mill was erected near London ann. 1633, but afterward demolished, that it might not deprive the labouring poor of employment. How crude was the science of politics even in that late age?

† People

People who are ignorant of weights and measures fall upon odd shifts to supply the defect. Howel Dha, Prince of Wales, who died in the year 948, was their capital lawgiver. One of his laws is, "If any one kill or steal the cat that guards the Prince's granary, he forfeits a milch ewe with her lamb; or as much wheat as will cover the cat when suspended by the tail, the head touching the ground." By the same lawgiver a fine of twelve cows is enacted for a rape committed upon a maid, eighteen for a rape upon a matron. If the fact be proved after being denied, the criminal for his falsity pays as many shillings as will cover the woman's posteriora.'

In the second section our Author treats of the progress of taste, and of the fine arts; and the best of his observations upon this subject are to be found in his *Elements of Criticism*. His account of the Greek Tragedy is superficial and injudicious, and some of his occasional remarks rather trifling; as, for example, when he tells us that in Rome, an illiterate Shop-keeper is a more correct judge of statues, pictures, and buildings, than the best educated Citizen of London.

In the sixth *Sketch* our Author traces the gradual progress of women, from their low state in savage tribes, to their elevated state in civilized nations. This is a very curious and interesting subject, and many of his reflections upon it are just and pertinent. As it has been much controverted, whether matrimony be an appointment of nature, or only of municipal law, he considers this question at some length, and thinks the controversy may be determined upon solid principles. The means provided by nature for continuing the race of other animals, he thinks, may throw light upon the œconomy of nature with respect to man; accordingly he begins with that article, which, he says, has not engaged the attention of naturalists so much as it ought to do.

With respect to animals whose nourishment is grass, pairing, we are told, would be of no use; the female feeds herself and her young at the same instant, and the male has nothing to do. On the other hand, all brute animals whose young require the nursing care of both parents, are directed by nature to pair; nor is the connection dissolved till the young can provide for themselves. Pairing is indispensable to wild birds that build in trees; because the male must provide food for his mate while she is hatching the eggs; and as they have commonly a numerous issue, it requires the labour of both to pick up food for themselves and for their young: upon which account it is so ordered, that the young are sufficiently vigorous to provide for themselves, before a new brood is produced.

Now if analogy can be relied on, man too, our Author thinks, is directed by nature to matrimony, as there is no other creature in the known world to which pairing is so necessary. Providential care descends even to vegetable life: every plant
bears

bears a profusion of seed ; and in order to cover the earth with vegetables, some seeds have wings, some are scattered by means of a spring, and some are so light as to be carried about by the wind. If men and women, therefore, were not impelled by nature to matrimony, they would be less fitted for continuing their species than even the humblest plant. We may fairly conclude then, our Author says, that matrimony in the human race is an appointment of nature ; and this conclusion, we are told, cannot be resisted by any one who believes in providence, and in final causes.

But if pairing in the strictest sense be a law of nature among men, as among some other animals, how is Polygamy to be accounted for, which formerly was universal, and to this day obtains among many nations ?

‘ I am reduced, says our Author, to no dilemma here. Polygamy is derived from two sources ; first, from savage manners, once universal ; and next, from a voluptuousness in warm climates, which instigate men of wealth to transgress every rule of temperance. These two sources I propose to handle with care, because they make a great part of the history of the female sex.’

For what our Author says upon this curious subject, as likewise upon the different degrees of restraint imposed upon married women in different countries, and at different times in the same country, together with the causes of these differences, we must refer our Readers to the work at large.

In his Appendix to the sixth *Sketch* our Author gives us some very entertaining and instructive observations concerning the propagation of animals, and the care of their offspring, which cannot fail of being acceptable to every class of Readers.

‘ The natural history of animals, says he, with respect to pairing, and care of their offspring, is susceptible of more elucidation than could regularly be introduced into the sketch itself, where it makes but a single argument. Loth to neglect a subject that eminently displays the wisdom and benevolence of Providence, I gladly embrace the present opportunity, however slight, to add what further occurs upon it. Buffon, in many large volumes, bestows scarce a thought on that favourite subject ; and the neglect of our countrymen Ray and Derham is still less excusable, considering that to display the conduct of Providence was their sole purpose in writing on natural history.

‘ The instinct of pairing is bestow’d on every species of animals to which it is necessary for rearing their young ; and on no other species. All wild birds pair : but with a remarkable difference between such as place their nests on trees, and such as place them on the ground. The young of the former, being hatched blind, and without feathers, require the nursing care of both parents till they be able to fly. The male feeds his mate on the nest, and cheers her with a song. As soon as the young are hatched, singing yields to a more necessary occupation, that of providing food for a numerous issue, a task that requires both parents.

‘ Eagles and other birds of prey build on trees, or on other inaccessible spots. They not only pair, but continue in pairs all the year round; and the same pair procreate year after year. This at least is the case of eagles: the male and female *hunt* together, unless during incubation, during which time the female is fed by the male. A greater number than a single pair never are seen in company.

‘ Gregarious birds pair, in order probably to prevent discord in a society confined to a narrow space. This is the case particularly of pigeons and rooks. The male and female sit on the eggs alternately, and divide the care of feeding their young.

‘ Partridges, plovers, pheasants, peafowl, grouse, and other kinds that place their nests on the ground, have the instinct of pairing: but differ from such as build on trees in the following particular, that after the female is impregnated, she completes her task without needing any help from the male. Retiring from him, she chuses a safe spot for her nest, where she can find plenty of worms and grass-seed at hand. And her young, as soon as hatched, take foot, and seek food for themselves. The only remaining duty incumbent on the *dam* is, to lead them to proper places for food, and to call them together when danger impends. Some males, provoked at the desertion of their mates, break the eggs if they *stumble* on them. Eider ducks pair like other birds that place their nests on the ground; and the female finishes her nest with down plucked from her own breast. If the nest be destroyed for the down, which is remarkably warm and elastic, she makes another nest as before. If she be robb’d a second time, she makes a third nest; but the male furnishes the down. A lady of spirit observed, that the Eider duck may give a lesson to many a married woman, who is more disposed to pluck her husband than herself. The black game never pair: in spring the cock on an eminence crows, and claps his wings; and all the females within hearing instantly resort to him.

‘ Pairing birds, excepting those of prey, flock together in February, in order to chuse their mates. They soon disperse; and are not seen afterward but in pairs.

‘ Pairing is unknown to quadrupeds that feed on grass. To such it would be useless; as the female gives suck to her young while she herself is feeding. If M. Buffon deserve credit, the roe-deer are an exception. They pair, though they feed on grass, and have but one *litter* in a year.

‘ Beasts of prey, such as lions, tigers, wolves, pair not. The female is left to shift for herself and for her young; which is a laborious task, and often so unsuccessful as to shorten the life of many of them. Pairing is essential to birds of prey, because incubation leaves the female no sufficient time to *hunt* for food. Pairing is not necessary to beasts of prey, because their young can bear a long fast. Add another reason, that they would multiply so fast by pairing as to prove troublesome neighbours to the human race.

‘ Among animals that pair not, males fight desperately about a female. Such a battle among horned cattle is finely described by Lucretius. Nor is it unusual for seven or eight lions to wage bloody war for a single female.

‘ The

* The same reason that makes pairing necessary for gregarious birds, obtains with respect to gregarious quadrupeds; those especially who store up food for winter, and during that season live in common. Discord among such would be attended with worse consequences than even among lions and bulls, who are not confined to one place. The beavers, with respect to pairing, resemble birds that place their nests on the ground. As soon as the young are produced, the males abandon their stock of food to their mates, and live at large; but return frequently to visit them while they are suckling their young.

* Hedge-hogs pair as well as several of the monkey-kind. We are not well acquainted with the natural history of these animals; but it would appear that the young require the nursing care of both parents.

* Seals have a singular economy. Polygamy seems to be a law of nature among them, as a male associates with several females. The sea-turtle has no occasion to pair, as the female concludes her task by laying her eggs in the sand. The young are hatched by the sun; and immediately crawl to the sea.

* In every other branch of animal economy concerning the continuance of the species, the hand of Providence is equally conspicuous. The young of pairing birds are produced in the spring, when the weather begins to be comfortable; and their early production makes them firm and vigorous before winter, to endure the hardships of that rigorous season. Such early production is in particular favourable to eagles, and other birds of prey; for in the spring they have plenty of food, by the return of birds of passage.

* Though the time of gestation varies considerably in the different quadrupeds that feed on grass, yet the female is regularly delivered early in summer, when grass is in plenty. The mare admits the stallion in summer, carries eleven months, and is delivered the beginning of May. The cow differs little. A sheep and a goat take the male in November, carry five months, and produce when grass begins to spring. These animals love short grass, upon which a mare or a cow would starve*. The rutting-season of the red deer is the end of September, and beginning of October: it continues for three weeks, during which time the male runs from female to female without intermission. The female brings forth in May, or beginning of June; and the female of the fallow deer brings forth at the same time. The she-als is in *season beginning* of summer; but she bears twelve months, which fixes her delivery to summer. Wolves and foxes copulate in December: the female carries five months, and brings forth in April, when animal food is as plentiful as at any other season; and the she lion brings forth about the same time. Of this early birth there is one evident advantage, hinted above: the

* I have it upon good authority, that ewes pasturing in a hilly country, pitch early on some snug spot, where they may drop their young with safety. And hence the risk of removing a flock to a new field immediately before delivery: many lambs perish by being dropped in improper places.

young

young have time to grow so firm as easily to bear the inclemencies of winter.

‘ Were one to guess what probably would be the time of rutting, summer would be named, especially in a cold climate. And yet to quadrupeds who carry but four or five months, that economy would be pernicious, throwing the time of delivery to an improper season for warmth, as well as for food. Wisely is it ordered, that the delivery should constantly be at the best season for both.

‘ Gregarious quadrupeds that store up food for winter, differ from all other quadrupeds with respect to the time of delivery. Beavers copulate the end of autumn, and bring forth in January, when their granary is full. The same economy probably obtains among all other quadrupeds of the same kind.

‘ One rule takes place among all brute animals, without a single exception, That the female never is burdened with two litters at the same time. The time of gestation is so unerringly calculated by nature, that the young brood upon hand can provide for themselves before another brood comes on. Even a hare is not an exception, though many litters are produced in a year. The female carries thirty or thirty-one days; but she suckles her young only twenty days, after which they provide for themselves, and leave her free to a new litter.

‘ The care of animals to preserve their young from harm is a beautiful instance of Providence. When a hind hears the hounds, she puts herself in the way of being hunted, and leads them away from her fawn. The lapwing is no less ingenious: if a person approach, she flies about, retiring always from her nest. A partridge is extremely artful: she hops away, hanging a wing as if broken: lingers till the person approach, and hops again. A hen, timid by nature, is bold as a lion in defence of her young: she darts upon every creature that threatens danger. The roe-buck defends its young with resolution and courage. So doth a ram; and so do many other quadrupeds.

‘ It is observed by an ingenious writer *, that nature sports in the colour of domestic animals, in order that men may the more readily distinguish their own. It is not easy to say, why colour is more varied in such animals, than in those which remain in the state of nature: I can only say, that the cause assigned is not satisfactory. One is seldom at a loss to distinguish one animal from another; and Providence never interposes to vary the ordinary course of nature, for an end so little necessary as to make the distinction still more obvious. Such interposition would beside have a bad effect, by encouraging inattention and indolence.

‘ The foregoing particulars are offered to the public as hints merely: may it not be hoped, that they will excite curiosity in those who relish natural history? The field is rich, tho’ little cultivated; and I know no other branch of natural history that opens finer views into the conduct of Providence.’

The English reader will observe a few Scotticisms, &c. some of the most obvious of which we have only distinguished by *italics*: farther notice of such minute blemishes being unnecessary.

* Pennant.

ART. IV. *Eunomus: or Dialogues concerning the Law and Constitution of England*, concluded. See last Month's Review.

THE conversations of which we have already given an account, are represented as having been carried on by only two persons, Policrites and Eunomus. But in the dialogue now before us, which comprehends the third volume, an additional Speaker is introduced, Philander, an accomplished gentleman, who had lately returned from abroad, after three years absence, and had travelled to good purpose; having enlarged his knowledge, and cultivated his mind, without injuring his affection and esteem for his native country. This new character adds variety and spirit to the dialogue, which is still farther recommended by the peculiar importance of the subject on which it treats.

After the conversation between Eunomus, Philander, and Policrites had turned upon a number of topics, which naturally presented themselves on the occasion of a friend's having arrived in England who had resided so long in foreign parts, they were insensibly led, from some observations advanced on one side, and questioned on the other, to a more serious contemplation of government in general, and that of their own constitution in particular. The consideration of government in general is assigned to Philander, whose observations are judicious and liberal. He asserts, with Mr. Locke, that *compact* is the just original of civil society; and he answers the objections which have been made to this opinion. He considers governments only in two lights, either as monarchical or popular; but he observes that the combinations of these with all their shades and differences are infinite. With regard to the supposed origin of different forms of government, he thinks that not only an elective monarchy would obtain in the world before an hereditary monarchy; but that monarchy itself seems not to be the first form of government that society (taking its rise from compact) would naturally fall into.

‘ However amiable, says he, a form of government it may be, when qualified as with us; monarchy, in the abstract, is certainly the most remote from the idea of natural equality. For, in the abstract, what can be more opposite than that any set of people, from being all equal in power and authority among themselves, should all unite under the power and authority of a single person? A democracy, as it has least of the idea of government in it, seems however to be the first obvious mode of assemblage from a state of nature: it is a society indeed that least infringes on natural liberty, but at the same time, least corrects the abuses of it, which is the end and aim of all societies. A kind of limited Republic seems to be the first and most obvious step to a regular subordination, and society, properly so called: for without subordination, no durable form can

subsist. The very name of government implies it. Besides that the degree of liberty seems to make a Republic an obvious form of government from a state of nature, when liberty is to be given up: so is it a likely form to be laid hold of, from the impatience of mankind, where liberty has been abused under a monarchy; and that monarchy comes to be dismembered by part of the subjects shaking off their ancient subjection, and forming new assemblies of their own. The states of Holland afford a late instance of what I am speaking. The several free states of Italy now existing, originally the fragments of that vast empire that fell to pieces by its own weight, is a more distant but a more striking example of the same thing.

As to the great question about the best form of government, our Author is of opinion that less need to be said of it, because it is the duty of subjects, *under any government*, to take things as they find them; a position which might, in some respects, be justly disputed. A perfect government he looks upon to be as mere an idea as perfect virtue, or perpetual motion. The true general idea of the thing itself is, that it must be, "as near an one as will diminish least of natural liberty, and at the same time, best answer the end of society;" and he trusts that our own will stand this test. But though he will not pretend to decide which is the best form of government of those that now exist, supposing no one to be entirely perfect; yet he can by no means agree with Mr. Pope when he says, "That which is best administered is best." This notion our Dialogist clearly refutes; after which he traces the natural progress of government, and points out the difficulties that strangers have in acquiring a knowledge of the laws of foreign countries.

Philander having discharged the task assigned him, our Author proceeds to his principal subject, which is the English constitution. His sentiments upon this head are put into the mouth of Eunomus, who, through all the three dialogues, is represented as the chief speaker. In the progress of the discourse, the nature of the English Constitution is described, its antiquity is asserted, and some mistakes concerning it are rectified. It is shewn in particular, and in a very satisfactory manner, that the King is one of three estates of the realm, and that the Spiritual Lords do not constitute a *distinct State*. The Author, in embracing this opinion, hath no intention to depart from the privileges of the Spiritual Lords, as will amply appear from what he hath alledged in vindication of their being distinctly mentioned in the legislative declaration of every Act of Parliament.

This insertion, he says, serves as a constant recognition of their legislative capacity, either 1. to prevent people in all ages arguing against their legislative right, from some peculiar circumstances attending them; as their not being tried by Parliament as common

Lords, in the forms of proceeding at Common Law; or their not giving their votes on the trial of a Peer, tho', it is well known, they attend during the evidence, decline voting in capital cases from principles of the Canon Law, but when they retire, always protest their right of voting. 2. More particularly in these later times, to express a just abhorrence of the former age, when their rights were so wickedly attacked, and their removal from the House of Lords was the first step to the dissolution of the government. This sacred order, a very early establishment of christianity, I consider as one of the guardians of the English church in the most eminent manner: and in that capacity, I hope, they will continue to sit in that House to the end of time. For the antient ecclesiastical and civil establishments are so interwoven in our constitution and formed for each other, that any one who is not indifferent to the latter, cannot but wish perpetuity to the former!"

Without inquiring whether the zeal of the Writer has not here carried him somewhat too far, we proceed to the next object of his consideration, the Representation of the People in Parliament; the present state of which he defends with all the bigotry of the professed Lawyer. After stating, clearly and strongly, the objections commonly urged upon this head, he exerts his utmost abilities in endeavouring to remove them. Part of what he hath advanced upon the subject we shall lay before our Readers.

What are we to say in answer to all this? These two things I conceive. 1. That admitting this inequality to be the grievance complained of, it cannot now be redressed. 2. That it may reasonably be doubted, however, whether, every thing considered, it is in fact such a grievance or not.

If it is a grievance, it is such an one as cannot be redressed. And I found this assertion on two grounds; that the very attempt to do it would totally unbinge the Constitution; and if it was once done, according to the most imagined plan of perfection, the effects of it could never be lasting.

Political Projectors will tell us perhaps, this new modelling of the Legislative Body would be only, "*Ripigliari Il Stato*," in the Florentine phrase; "bringing things back to their original establishments;" an expedient approved of by all politicians. I should rather look upon the expedient, in this case, not as an attempt to resettle, but to new-found the constitution: which if it could succeed at last, must in the preparation towards it produce universal confusion; by dispossessing every part of the kingdom of rights they have so long been possessed of; and in their nature the most important of all others, because they are the foundation of their security and protection. To disfranchise the boroughs themselves, answers no end; a prescriptive right of sending Members would continue. To disannul that prescription would be little less than suicide in a Parliament. It could never be thought of in practice but in the most troublesome tumultuous times; or at least cannot fail of producing them. It was not perhaps the worst project of Cromwell's time; but it was certainly a project fit for no time, but such as his, when the

constitution was already overturned; and it was only left to consider how they could build a new one on the ruins of the old.

But supposing this reformation once made, could it be lasting? Would not this inequality in the representation imperceptibly recommence almost as soon as reformed? Much of it is owing to the surprising alteration that time and accidental causes have produced in the commerce, wealth, and importance of places themselves. Some, for instance, were once episcopal sees, and places of great opulence; thro' now within the reach of the objection, almost as much as any Borough whatever. Another cause of the inequality complained of, arises out of this already assigned. Many Boroughs have been so sensible of their decline, and their comparative unimportance to the community, that they have themselves petitioned against, and abolished their own right of Representation. For a Member's wages, it must be owned, was, heretofore, no inconsiderable tax on a small Borough. And may not these or other unforeseen causes, at the distance of a century or two, operate as strongly after a representation was new modelled, as they did before, when they gave rise to it?

If then this inequality of representation cannot be altered without the utmost hazard, and when altered, cannot be secured from returning: what reasons can there be for making the alteration? Much less, sure, is to be said for the alteration, if the thing itself is such a grievance, as is neither publicly seen nor felt.

In fact, the grievance from this quarter is chiefly speculative; the objections I have stated on this head, do not flow altogether from this source: they have other causes capable of producing them as well as this. And the objections are so far from actually existing at the same time, (as they are stated) that one may serve to take off the force and pressure of the other.

In the first place, I am not satisfied that small Boroughs are the only spot where corruption thrives: it is a weed that naturally thrives best in a rich soil; it grows up with liberty. It cannot be perfectly rooted out, without injuring the better product of the soil itself: but there are ways of keeping it under.

Our Author goes on to shew, with considerable force of reasoning, that several advantages may arise from Boroughs being represented by strangers; and having examined, at large, a censure which, he says, has been too hastily passed on the constitution, he concludes, that the inequality of representation is not in reality the dreadful grievance complained of. But we can by no means agree with him in his general conclusion; and we think that the determination of the question, on the side of a more equal representation, may be safely left to the common-sense of every impartial person. Changes in government must, no doubt, be attended with difficulty; but are they, therefore, never to be attempted? As to what is alledged, with regard to the case before us, "that a reformation would not be lasting," are no amendments to be made at present, because the same evils might in time return again? It would probably be
long

long before they would return in the same degree; and when they do so, they ought again to be reformed. Nothing surely can be clearer than that a more equal representation would be perfectly suitable to the original design and spirit of the British form of government; and though it might not be followed by a removal of every political complaint, it could not avoid being productive of important benefits. After all that our Dialogist hath advanced, we still are persuaded, with Bishop Burnet and Lord Chatham, that the Boroughs are *the rotten part of the Constitution*; and we strongly feel, with Mr. Locke, that it is highly absurd, "that the bare name of a town, of which there remains not so much as the ruins, where scarce so much housing as a sheepcote, or more inhabitants than a shepherd, are to be found, should send as many Representatives to the grand Assembly of Law-makers, as a whole County, numerous in people, and powerful in riches."

From the case of *unequal*, the Writer passes on to the case of *improper* representation. He then explains what is essential to the preservation of the constitution, gives a slight historical review of it, and considers Lord Burleigh's maxim, "that England could never be ruined but by a Parliament." That period, our Author hopes, will never exist.

Judging, says he, at least, from the constitution grown up to its present maturity, and the essential parts of it at this day excellently well preserved, I flatter myself, that period will scarce arrive, till universal barbarism once more darkens this western hemisphere; and political liberty, with science its constant companion, is exiled to some distant part of the globe.

We cannot but express our ardent wish that these sanguine hopes may be justified by the event.

A general view of the English constitution having been exhibited in the former part of the dialogue, a transition is next made to the legal polity of this country, under which head a number of questions are examined, for which we must refer our Readers to the work itself. They will here meet with much valuable information concerning the general division of our laws; the objects, extent, antiquity, and origin of the common law; and the essential nature, consequences, titles, formal parts, and distinctions of Acts of Parliament. The fundamental rules of construction, some particularities as to the sanctions of our laws, the true idea of judicial decisions, their use as precedents, the authority and qualities of good reports, and other subjects of a similar kind, are, likewise, well explained.

If, says this Writer, I was to form a *scale*, by which the authority of legal precedents might be measured; the precedents *sub silentio* would obtain the lowest place: next above these (but so much

above these, that, in comparison, the first are almost as the freezing point in the thermometer is to the spring temperature) I consider the opinion of a single Judge *at nisi prius*, on a point directly in question: then, higher up the scale, the determination of any one Court in Westminster-hall: much higher than this, that very determination confirmed by another Court on Writ of Error: and the highest of all, the determination of the same case, on a Writ of Error in the House of Lords. This last has the highest place imaginable in the scale of judicature; and affords evidence of common law, or of the exposition of an Act of Parliament, no way inferior, in point of authenticity, to the express positive text of an Act of Parliament itself.

The trial by Jury is particularly considered by our Author. This mode of trial he justly calls the noblest form of policy that was ever invented on earth; and he endeavours to show that it has been improved by various regulations, that it is not absolutely superceded by any other course of enquiry, and that it is not impaired by the proceedings in Courts after verdict. But the point which is most laboured by him is, that Jurors are, in their nature, judges of the fact only, and not of the law. He fully examines the contrary doctrine, and it would be injustice to him not to acknowledge, that he hath supported his own opinion with great strength of argument. Nevertheless, we cannot entirely assent to what he has said upon the subject. We still think, with Sir John Hawles and other respectable Writers, that a Jury may take upon them to determine concerning the whole cause before them, as combined of fact and law. Had they not such a power, their verdict, in many cases, would be rendered very insignificant, and the rights and liberties of Englishmen be exposed to the utmost danger. Beside, is it not ridiculous to suppose that a Jury, with the assistance of the Council and the Bench, cannot usually form a satisfactory judgment, when the whole course of justice proceeds upon the principle, that every criminal is acquainted with the law, and is to be punished for the violation of it?

The peculiar excellence of the criminal law of England is thus briefly and judiciously stated:

‘The *Criminal Law* of this Country, is one of those points of eminence in the Constitution, that taking your view from thence, you may command the most extensive prospect of liberty, and look down (as I may say) on all other Governments far below it. I think this will be evident, if I remind you ever so little of the nature of crimes and their punishments; of the manner of charging and convicting criminals.

‘The Laws of England, in relation to *Crimes*, differ very much from those of other States; and are excellently fitted to the convenience of the English government. I do not suppose any country has such fixed and precise ideas of crimes: Of which the various and well defined shades of guilt in treason, homicide and theft are

very remarkable instances. This precision is the more necessary, because the punishment is, (as I hinted) in all cases of crimes, as fixed as the crimes themselves.

'The complexion of our penal laws is no more severe than it is arbitrary. All torture is disclaimed even as a punishment, much less used as the means of conviction, as it was by the Roman law, and still is in many other countries.'

As it has been proposed that death, in some capital cases, should be exchanged for hard labour, the learned Author fully examines this proposition, and offers two reasons, why the law, in the cases alluded to, should stand as it is. 1. Because the law, as it stands, best answers the noblest purpose of criminal law, that of *preventing* a crime, rather than *punishing* the person who commits it. In maintaining this assertion, our Dialogist considers the power of *punishing*, and the power of *pardoning* taken together, as parts of the same system. But 2. He thinks that the law is much better as it stands, than to have it altered on the grounds which have been proposed, because the law cannot well be altered on those terms but against the direct spirit of the Constitution. These points appear to us to be clearly established.

Omitting several other topics, we proceed to the conclusion of the volume, in which we find the following delineation of the great excellence of our Constitution.

'After all we have said, does it seem too much to assert, that, every thing fairly considered, the English Constitution may stand the most rigid tests of history and experience, to have its excellence justly weighed; and that it may be compared with those of any age or country?—That it wants few of those improvements, which the boasted plans of perfect Commonwealths, those idle dreams of mere speculative Politicians, have obtruded on the world; often without knowing the real nature and genius of their own?—And that it is not affected (if the whole is taken together) by those little strokes of satire in the celebrated draughts of fancy, in the *Utopia*, *Atlantis*, or *Hounsham* land?

'And as far as it is in the power of good laws, in aid of the Constitution, to make good subjects, we are happy above all others. And yet, when I say this, I do most heartily join in the wish, that our body of Statute Laws were to be thoroughly and maturely reviewed. Their perpetual encrease even on the same subjects, is an additional argument, that Lord Bacon who recommended it even in his days comparatively wanted: and in time of profound peace, it would perhaps be as great a service, and public blessing, as the Parliament could bestow on the nation! But as to the bulk of our laws, considered merely in itself, I own, I do not see it in the light some affect to place it in. It has, indeed, been well observed by Tacitus, *corruptissima Republica, plurima leges*. But I would consider the multiplicity of our laws in a more amiable light; not so much as the consequence of corruption, as of a jealous regard to liberty. Our Constitution, by particularly defining every thing by law, leaves us

free in every case where the law does not oblige; and, therefore, the law, to reach all cases, and not be arbitrary by construction, must, in its nature, be voluminous.

‘But a number of laws, if they are evidence of corruption, are made, at the same time, to check its progress, and to secure us from its effects.’

We entirely agree with the Author, that there is no way more effectual to restrain vice, than by good education of children, and good examples of parents :

‘Without the latter,’ says he, ‘the best impressions acquired from the former may be soon effaced : where it prevails, its influence will extend to the utmost verge of domestic authority. And can it be doubted, whether that subordination and regularity that grace a family are most likely to be serviceable to a State? Let every one, therefore, in his own house, have a kind of *Persian School of Justice*. Let the foundations be laid early for making a good Man, and a good Christian; which will, in due time, form the most perfect character in this world, (as comprehending those two, or rather giving full scope to the latter, by enlarging the sphere of virtue to its utmost) in completing that of a good Citizen. Then the laws will have the best effect, that can even be wished for in theory, that of *being a rule in all cases, rather than a restraint in a few.*’

The whole fourth volume consists of notes and references, in confirmation of the doctrines advanced in the course of the dialogues.

With regard to the general character of the work before us, our Readers will perceive that its merit is of a mixed kind. In some respects, it breathes a spirit of liberty : in others, it is rather favourable to high notions both in Church and State. The Author possesses considerable vigour of imagination, and very extensive learning. His composition is free, easy, and manly ; but, at the same time, greatly deficient in elegance and correctness. It is even frequently defective in point of purity. The abominable Londonism, of using the active verb *lay*, instead of the neutral verb *lie*, often occurs ; and other improprieties, of a singular nature, might readily be specified.

If the Writer of these Dialogues should hereafter lay aside certain prejudices of education and profession, and make some improvement in the article of style, it will undoubtedly be in his power to appear in public, with the highest degree of advantage.

ART. V. *Lord Chesterfield's Letters* continued : See our last Month's Review.

WE now open the *second* volume of these elegant and entertaining letters ; which, like the *first*, abounds with such a variety of tempting flowers, that we are bewildered in the multiplicity, and at a loss which to select for the nosegay of the present month.

This

This literary collection is not, however, in all respects, to be compared to those beautiful gardens in which we meet only with the most valuable flowers, and the choicest fruits. On a closer inspection, we are sorry to observe among them, some of the rankest weeds, and most noxious plants †, which we cannot but view with disgust and surprize: for how shall we account for their appearance among those admirable productions to which they are in their nature so heterogeneous, and so disgraceful? That Lord Chesterfield should happen to disseminate the seeds of this baleful crop, may not seem altogether strange to those who knew him to have been, what a witty Lady once sarcastically styled him, “a Gentleman of easy virtue;” but that the Fair Gardener * who undertook the care and culture of the soil should suffer them to grow in it, is matter of amazement to us, and, surely, will not reflect honour upon her!

The exceptionable passages here chiefly alluded to, are those in which Lord C. in the excess of his solicitude lest his son should be unnaturally insensible to the calls of pleasure, and too much addicted to books or to business, advises, nay presses him to female attachments. We have not the least objection to any of those agreeable attentions to the Fair, which perhaps equally contribute to the polishing and refinement of both sexes; nor are we at all inclined to contravert his lordship's maxim—that “the concurrence of the two sexes is as necessary to the perfection of our being, as to the formation of it.” But when this noble, modern Aristippus comes to recommend to his young disciple so unrestrained an indulgence of his inclinations as the invasion of another man's bed, we start with astonishment, and view the seductive, licentious Counsellor with horror. The Reader shall see that we have but too much ground for this severity of stricture.

— *A propos*, I am assured that Madam de Blot—is excessively pretty,—and yet has been scrupulously constant to her husband, though she has now been married above a year. Surely she does not reflect, that woman wants polishing. I would have you polish one another reciprocally. Force, assiduities, attentions, tender looks, and passionate declarations, on your side, will produce some irresolute wishes, at least, on hers; and when even the slightest wishes arise, the rest will soon follow.’ Lett. xxx. addressed to Mr. Stanhope at Paris, 1751.

Let not the prevailing modes of gallantry in France be urged in excuse for this fatherly piece of advice to a young man of fashion, sent thither to complete his education, and acquire *les manières, les agréments, les graces*, to perfection.—Are

† The richer the soil, the more fruitful of weeds, is a trite but true observation.

* Mrs. Stanhope, who committed these Letters to the press.

CHASTITY, HONOUR, and VIRTUE to be sacrificed to *such refinements*? rather perish, for ever, the *agrèments* and the *graces* of Lord Chesterfield, and his lordship's fame and memory with them!

Lest it should be thought that we have ungenerously taken advantage of a single, a casual, and possibly a problematical passage, in order to detract from the praise which his Lordship has so deservedly acquired, by the more just, and sensible, and moral parts of his letters, we could produce a number of similar extracts, which would put the guilt of Lord C. beyond all doubt, and all exculpation: but one more will suffice:

‘I hope you have been thanked by the Ladies, if not paid in money, for the *Mohairs*†, which I sent by a Courier to Paris.—Do they like you the better for getting them? *La petite Blot devrait au moins payer de sa personne*. As for Madame de Polignac, I believe you will very willingly hold her excused from personal payment.’

There are more *hints* of this sort; but we have cited enough.

It is with real regret that we have pointed out these gross imperfections in the *system* of so very ingenious, sensible, and pleasing a Writer; but, for Virtue's sake, we could not suffer his Lordship's libertinism to pass uncensured,—nor for our own sakes, lest our silence should be construed into an approbation of what so friend to human society (religion out of the question) could possibly approve.—Nor must we omit to remark the *absurdity*, as well as the immorality, of the Preceptor who prompts his pupil to debauch his female acquaintance, even without supposing the natural inducement of *passion*, to plead in palliation of the crime.

After this act of justice, to shew that we are not cynically, or as Lord C. in one of these letters, has it, *parsonically* disposed to damn this noble sinner beyond all hope of redemption, we will now (as in our two former* articles) give some more agreeable as well as useful specimens, of what may be called Lord Chesterfield's *Councils of Prudence*. And now, grave and gentle Readers, what say ye to a sermon?—‘A Sermon!’ Yes, and an admirable, though not a *pious* discourse it is! There will be no occasion to call for night-caps. Attend!

L E T T E R XXV.

‘My dear Friend,

‘I mentioned to you, some time ago, a sentence; which I would most earnestly with you always to retain in your thoughts, and observe in your conduct. It is *surviver in mode, fortiter in re*. I do not know any one rule so unexceptionably useful and necessary in every part of life. I shall therefore take it for my text to day, and as old men love preaching, and I have some right to preach to you, I

† By *Mohairs* we suppose his Lordship meant *Tabbies*. Editor's note.

* See Reviews for May and June.

here present you with my sermon upon these words. To proceed then regularly and *pulpitically*; I will first show you, my beloved, the necessary connection of the two members of my text, *suaviter in modo*; *fortiter in re*. In the next place, I shall set forth the advantages and utility resulting from a strict observance of the precept contained in my text; and conclude with an application of the whole. The *suaviter in modo* alone would degenerate and sink into a mean, timid complaisance, and passiveness, if not supported and dignified by the *fortiter in re*; which would also run into impetuosity and brutality, if not tempered and softened, by the *suaviter in modo*: however, they are seldom united. The warm, choleric man, with strong animal spirits, despises the *suaviter in modo*, and thinks to carry all before him by the *fortiter in re*. He may possibly, by great accident, now and then succeed, when he has only weak and timid people to deal with; but his general fate will be, to shock, offend, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by the *suaviter in modo* only: *he becomes all things to all men*; he seems to have no opinion of his own, and servilely adopts the present opinion of the present person: he insinuates himself only into the esteem of fools, but is soon detected, and surely despised by every body else. The wise man (who differs as much from the cunning, as from the choleric man) alone joins the *suaviter in modo* with the *fortiter in re*. Now to the advantages arising from the strict observance of this precept.

• If you are in authority, and have a right to command, your commands delivered *suaviter in modo* will be willingly, cheerfully, and consequently well obeyed; whereas, if given only *fortiter*, that is brutally, they will rather, as Tacitus says, be interpreted than executed. For my own part, if I bid my footman bring me a glass of wine, in a rough insulting manner, I should expect, that in obeying me, he would contrive to spill some of it upon me; and I am sure I should deserve it. A cool steady resolution should show, that where you have a right to command, you will be obeyed; but, at the same time, a gentleness in the manner of enforcing that obedience, should make it a cheerful one, and soften, as much as possible, the mortifying consciousness of inferiority. If you are to ask a favour, or even to solicit your due, you must do it *suaviter in modo*, or you will give those, who have a mind to refuse you either, a pretence to do it, by resenting the manner; but, on the other hand, you must, by a steady perseverance and decent tenaciousness, show the *fortiter in re*. The right motives are seldom the true ones, of men's actions, especially of kings, ministers, and people in high stations; who often give to importunity and fear, what they would refuse to justice or to merit. By the *suaviter in modo* engage their hearts, if you can; at least, prevent the pretence of offence: but take care to show enough of the *fortiter in re* to extort from their love of ease, or their fear, what you might in vain hope for from their justice or good-nature. People in high life are hardened to the wants and distresses of mankind, as surgeons are to their bodily pains; they see and hear of them all day long, and even of so many simulated ones, that they do not know which are real, and which not. Other sentiments are therefore to be applied to, than those of mere justice.

justice and humanity; their favour must be captivated by the *suaviter in modo*: their love of ease disturbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable, cool, resentment; this is the true *fortiter in re*. This precept is the only way I know in the world, of being loved without being despised, and feared without being hated. It constitutes the dignity of character, which every wise man must endeavour to establish.

‘ Now to apply what has been said, and so conclude.

‘ If you find that you have a haughtiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the *suaviter in modo* to your assistance: at the first impulse of passion, be silent; till you can be soft. Labour even to get the command of your countenance so well, that those emotions may not be read in it: a most unspeakable advantage in business! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing on your part, no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reason and prudence have bid you pursue; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding timid meekness is always abused and insulted by the unjust and the unfeeling; but when sustained by the *fortiter in re*, is always respected, commonly successful. In your friendships and connections, as well as in your enmities, this rule is particularly useful; let your firmness and vigour, preserve and invite attachments to you; but, at the same time, let your manner hinder the enemies of your friends and dependants from becoming yours: let your enemies be disarmed by the gentleness of your manner; but let them feel, at the same time, the steadiness of your just resentment; for there is great difference between bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable. In negotiations with foreign ministers, remember the *fortiter in re*; give up no point, accept of no expedient, till the utmost necessity reduces you to it, and even then dispute the ground inch by inch; but then, while you are contending with the minister *fortiter in re*, remember to gain the man by the *suaviter in modo*. If you engage his heart, you have a fair chance for imposing upon his understanding, and determining his will. Tell him, in a frank gallant manner, that your ministerial wrangles do not lessen your personal regard for his merit; but that, on the contrary, his zeal and ability, in the service of his master, increase it; and that, of all things, you desire to make a good friend of so good a servant. By these means you may and will very often be a gainer, you never can be a loser. Some people cannot gain upon themselves to be easy and civil to those who are either their rivals, competitors, or opposers, though, independently of those accidental circumstances, they would like and esteem them. They betray a shyness and an awkwardness in company with them, and catch at any little thing to expose them; and so, from temporary and only occasional opponents, make them their personal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in business; which can only be carried on successfully, by unadulterated

tered good policy and right reasoning. In such situations I would be more particularly and *noblemint* civil, easy, and frank, with the man whose designs I traversed; this is commonly called generosity and magnanimity, but is, in truth, good sense and policy. The manner is often as important as the matter, sometimes more so; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are severally done. The countenance, the address, the words, the enunciation, the graces, add great efficacy to the *suaviter in modo*, and great dignity to the *fortiter in re*; and consequently they deserve the utmost attention.

From what has been said, I conclude with this observation, that gentleness of manners, with firmness of mind, is a short, but full description of human perfection, on this side of religious and moral duties: that you may be seriously convinced of this truth, and show it in your life and conversation, is the most sincere and ardent wish of yours.

We shall now add part of another Letter, chiefly for the sake of a parliamentary anecdote, which will be acceptable to our more scientific Readers.

I acquainted you in a former letter, that I had brought a bill into the House of Lords for correcting and reforming our present calendar, which is the Julian; and for adopting the Gregorian. I will now give you a more particular account of that affair; from which reflections will naturally occur to you, that I hope may be useful, and which I fear you have not made. It was notorious, that the Julian calendar was erroneous, and had overcharged the solar year with eleven days. Pope Gregory the 13th corrected this error; his reformed calendar was immediately received by all the Catholic powers of Europe, and afterwards adopted by all the Protestant ones, except Russia, Sweden, and England. It was not, in my opinion, very honourable for England to remain in a gross and avowed error, especially in such company; the inconveniency of it was likewise felt by all those who had foreign correspondences, whether political or mercantile. I determined, therefore, to attempt the reformation; I consulted the best lawyers, and the most skilful astronomers, and we cooked up a bill for that purpose. But then my difficulty began: I was to bring in this bill, which was necessarily composed of law jargon and astronomical calculations, to both which I am an utter stranger. However, it was absolutely necessary to make the House of Lords think that I knew something of the matter; and also, to make them believe that they knew something of it themselves, which they do not. For my own part, I could just as soon have talked Celtic or Sclavonian to them, as astronomy, and they would have understood me full as well: so I resolved to do better than speak to the purpose, and to please instead of informing them. I gave them, therefore, only an historical account of calendars, from the Egyptian down to the Gregorian, amusing them now and then with little episodes; but I was particularly attentive to the choice of my words, to the harmony and roundness of my periods, to my elocution, to my action. This succeeded, and ever will succeed; they thought I informed, because I pleased them: and many of them said, that I had made

made the whole very clear to them; when, God knows, I had not even attempted it. Lord Macclesfield, who had the greatest share in forming the bill, and who is one of the greatest mathematicians and astronomers in Europe, spoke afterwards, with infinite knowledge, and all the clearness that so intricate a matter would admit of: but as his words, his periods, and his utterance, were not near so good as mine, the preference was most unanimously, though most unjustly, given to me. This will ever be the case; every numerous assembly is *mob*, let the individuals who compose it be what they will. Mere reason and good sense is never to be talked to a mob: their passions, their sentiments, their senses, and their seeming interests, are alone to be applied to. Understanding they have collectively none; but they have ears and eyes, which must be flattered and seduced; and this can only be done by eloquence, tuneful periods, graceful action, and all the various parts of oratory.

‘When you come into the House of Commons, if you imagine that speaking plain and unadorned sense and reason will do your business, you will find yourself most grossly mistaken. As a speaker, you will be ranked only according to your eloquence, and by no means according to your matter; every body knows the matter almost alike, but few can adorn it. I was early convinced of the importance and powers of eloquence; and from that moment I applied myself to it. I resolved not to utter one word, even in common conversation, that should not be the most expressive, and the most elegant, that the language could supply me with for that purpose; by which means I have acquired such a certain degree of habitual eloquence, that I must now really take some pains, if I would express myself very inelegantly. I want to inculcate this known truth into you, which you seem by no means to be convinced of yet, that ornaments are at present your only objects. Your sole business now, is to shine, not to weigh. Weight without lustre is lead. You had better talk trifles elegantly, to the most trifling woman, than coarse inelegant sense, to the most solid man: you had better return a dropped fan genteely, than give a thousand pounds awkwardly: and you had better refuse a favour gracefully, than grant it clumsily. Manner is all, in every thing: it is by manner only that you can please, and consequently rise. All your Greek will never advance you from secretary to envoy, or from envoy to ambassador; but your address, your manner, your air, if good, very probably may. Marcel can be of much more use to you than Aristotle. I would, upon my word, much rather that you had Lord Bolingbroke’s style and eloquence, in speaking and writing, than all the learning of the Academy of Sciences, the Royal Society, and the two Universities united.

‘Having mentioned Lord Bolingbroke’s style, which is, undoubtedly, infinitely superior to any body’s; I would have you read his works, which you have, over and over again, with particular attention to his style. Transcribe, imitate, emulate it, if possible: that would be of real use to you in the House of Commons, in negotiations, in conversation; with that, you may justly hope to please, to persuade, to seduce, to impose; and you will fail in those articles, in proportion as you fall short of it. Upon the whole, lay aside, during

during your year's residence at Paris, all thoughts of all that dull fellows call solid, and exert your utmost care to acquire what people of fashion call shining. *Prenez l'éclat et le brillant d'un galant homme.*

Here we cannot help observing, by the way, how extremely solicitous the noble preceptor appears, not in the above-quoted letter only, but in many other parts of the series, to qualify his Son for making an *agreeable figure* in the House of Commons,—without once attempting to point out to him the great line of his duty there, or shewing him the proper objects of his attention and regard, not merely as a Senator, but as an ENGLISHMAN. Here and there, indeed, we meet with a few political hints; but they are such as might be expected from a man emulous rather of the character of a Machiavel, than of an Hampden or a Trenchard.

It was, perhaps, from this and other obvious considerations, that a certain great Moralist is said to have been provoked to censure the present publication, as fitted only to inculcate “the morals of a whore, with the manners of a dancing-master.”

With regard to elegance of manners, however, we presume that every Connoisseur in what is justly esteemed Politeness, will totally dissent from the opinion of the learned Moralist; who will not, we apprehend, be allowed, by his acquaintance, to decide on a subject, on which he may be deemed as little qualified to judge, as a Rhinoceros would be, with respect to the graceful agility of an Antelope.

Our Readers will, by this time, be ready to conclude that Lord C.'s passion for pleasing had entirely taken possession of the whole man; and they will not be mistaken. He did not, indeed, make any secret of his extreme devotion to *les bienséances*. In his forty-first letter he has, himself, curiously and frankly developed this principal part of his character.

‘As I open myself, without the least reserve, whenever I think that my doing so can be of any use to you, I will give you a short account of myself. When I first came into the world (which was at the age you are of now, so that (by the way) you have got the start of me in that important article by two or three years at least) at nineteen, I left the university of Cambridge, where I was an absolute pedant: when I talked my best, I quoted Horace; when I aimed at being facetious, I quoted Martial; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common sense; that the Classics contained every thing that was either necessary, useful, or ornamental to men; and I was not without thoughts of wearing the *toga virilis* of the Romans, instead of the vulgar and illiberal dress of the moderns. With these excellent notions, I went first to the Hague, where, by the help of several

several letters of recommendation, I was soon introduced into all the best company; and where I very soon discovered, that I was totally mistaken in almost every one notion I had entertained. Fortunately, I had a strong desire to please (the mixed result of good-nature, and a vanity by no means blameable) and was sensible, that I had nothing but the desire. I therefore resolved, if possible, to acquire the means. I studied attentively and minutely the dress, the air, the manner, the address, and the turn of conversation of all those whom I found to be the people in fashion, and most generally allowed to please. I imitated them as well as I could: if I heard that one man was reckoned remarkably genteel, I carefully watched his dress, motions, and attitudes, and formed my own upon them. When I heard of another, whose conversation was agreeable and engaging, I listened and attended to the turn of it. I addressed myself, though *de tris mauvaise grace*, to all the most fashionable fine ladies; confessed, and laughed with them at my own awkwardness and rawness, recommending myself as an object for them to try their skill in forming. By these means, and with a passionate desire of pleasing every body, I came by degrees to please some; and, I can assure you, that what little figure I have made in the world, has been much more owing to that passionate desire I had of pleasing universally, than to any intrinsic merit, or sound knowledge I might ever have been master of. My passion for pleasing was so strong (and I am very glad it was so) that I own to you fairly, I wished to make every woman I saw, in love with me, and every man I met with, admire me. Without this passion, for the object, I should never have been so attentive to the means; and I own I cannot conceive how it is possible for any man of good nature and good sense to be without this passion. Does not good-nature incline us to please all those we converse with, of whatever rank or station they may be? And does not good sense, and common observation, show of what infinite use it is to please? Oh! but one may please by the good qualities of the heart, and the knowledge of the head, without that fashionable air, address, and manner, which is mere tinsel. I deny it. A man may be esteemed and respected, but I defy him to please without them. Moreover, at your age, I would not have contented myself with barely pleasing; I wanted to shine, and to distinguish myself in the world as a man of fashion and gallantry, as well as business. And that ambition or vanity, call it what you please, was a right one; it hurt nobody, and made me exert whatever talents I had. It is the spring of a thousand right and good things.

The knowledge of the world was undoubtedly his Lordship's forte; and in his 57th Letter we have some striking observations on the subject:

April 30, 1752.

My dear Friend,

Avoir du monde is, in my opinion, a very just and happy expression, for having address, manners, and for knowing how to behave properly in all companies; and it implies very truly, that a man, who hath not those accomplishments, is not of the world. Without them, the best parts are inefficient, civility is absurd, and freedom offensive. A learned parson, rusting in his cell, at Oxford or Cambridge,

bridge, will reason admirably well upon the nature of man ; will profoundly analyse the head, the heart, the reason, the will, the passions, the senses, the sentiments, and all those subdivisions of we know not what ; and yet, unfortunately, he knows nothing of man : for he hath not lived with him ; and is ignorant of all the various modes, habits, prejudices, and tastes, that always influence, and often determine him. He views man as he does colours in Sir Isaac Newton's prism, where only the capital ones are seen ; but an experienced dyer knows all their various shades and gradations, together with the result of their several mixtures. Few men are of one plain, decided colour ; most are mixed, shaded, and blended ; and vary as much, from different situations, as changeable silks do from different lights. The man *qui a du monde* knows all this from his own experience and observation : the conceited, cloistered philosopher knows nothing of it from his own theory ; his practice is absurd and improper ; and he acts as awkwardly as a man would dance, who had never seen others dance, nor learned of a dancing master ; but who had only studied the notes by which dances are now pricked down, as well as tunes. Observe and imitate, then, the address, the arts, and the manners of those *qui ont du monde* : see by what methods they first make, and afterwards improve impressions in their favour. Those impressions are much oftener owing to little causes, than to intrinsic merit ; which is less volatile, and hath not so sudden an effect. Strong minds have undoubtedly an ascendant over weak ones, as Galigai Maréchale d'Ancre very justly observed, when, to the disgrace and reproach of those times, she was executed for having governed Mary of Medicis by the arts of witchcraft and magic. But then ascendant is to be gained by degrees, and by those arts only which experience, and the knowledge of the world teaches ; for few are mean enough to be bullied, though most are weak enough to be bubbled. I have often seen people of superior, governed by people of much inferior parts, without knowing or even suspecting that they were so governed. This can only happen, when those people of inferior parts have more worldly dexterity and experience, than those they govern. They see the weak and unguarded part, and apply to it : they take it, and all the rest follows. Would you gain either men or women, and every man of sense desires to gain both, *il faut du monde*. You have had more opportunities than ever any man had, at your age, of acquiring *ce monde* ; you have been in the best companies in most countries, at an age when others have hardly been in any company at all. You are master of all those languages, which John Trott seldom speaks at all, and never well ; consequently you need be a stranger no where. This is the way, and the only way, of having *du monde* ; but if you have it not, and have still any coarse rusticity about you, may one not apply to you the *rusticus expellat* of Horace ?

This knowledge of the world teaches us more particularly two things, both of which are of infinite consequence, and to neither of which nature inclines us ; I mean, the command of our temper, and of our countenance. A man who has no *monde* is inflamed with anger, or annihilated with shame, at every disagreeable incident : the one makes him act and talk like a madman, the other makes

him look like a fool. But a man who has *de monde*, seems not to understand what he cannot or ought not to resent. If he makes a slip himself, he recovers it by his coolness, instead of plunging deeper by his confusion, like a stumbling-horse. He is firm, but gentle; and practises that most excellent maxim, *saaviter in modo, fortiter in re*. The other is the *vulgo sciolto e' paffari frotti*. People, unused to the world, have babbling countenances; and are unskilful enough to shew, what they have sense enough not to tell. In the course of the world, a man must very often put on an easy, frank countenance, upon very disagreeable occasions; he must seem pleased, when he is very much otherwise; he must be able to accost and receive with smiles, those whom he would much rather meet with swords. In courts he must not turn himself inside out. All this may, nay must be done, without falsehood and treachery: for it must go no farther than politeness and manners, and must stop short of assurances and professions of simulated friendship. Good manners, to those one does not love, are no more a breach of truth, than your humble servant at the bottom of a challenge is; they are universally agreed upon and understood, to be things of course. They are necessary guards of the decency, and peace of society: they must only act defensively; and then not with arms poisoned by perfidy. Truth, but not the whole truth, must be the invariable principle of every man, who hath either religion, honour, or prudence. Those who violate it, may be cunning, but they are not able. Lies and perfidy are the refuge of fools and cowards. Adieu!"

In our last Review we gave Lord C.'s letter in recommendation of Lord Bolingbroke's works. As some of our Readers may not be sufficiently attentive to the date of that letter, or may not know in what year that noble Author's posthumous works appeared, it is but justice to the memory of Lord Chesterfield, to give here a transcript of a note which we meet with, referring to a passage in a letter dated 1752, wherein his lordship recommends Lord B.'s Letters on the study and use of history, viz.

'We cannot but observe with pleasure, that at this time Lord Bolingbroke's Philosophical works had not appeared; which accounts for Lord Chesterfield's recommending to his son, in this as well as in some foregoing passages, the study of Lord Bolingbroke's writings.'

We propose to finish our Review of Lord Chesterfield's Letters in a subsequent article.

ART. VI. *A new System, or, an Analysis of ancient Mythology*. Wherein an Attempt is made to divest Tradition of Fable; and reduce Truth to its original Purity. In this Work is given: History of the Babylonians, Chaldeans, Egyptians, Canaanites, Helladians, Ionians, Leleges, Dorians, Pelasgi: also of the Scythæ, Indoscythæ, Ethiopians, Phenicians. The whole contain an Account of the principal Events in the first Ages, from the Deluge to the Dispersion; Also of the various Migrations, which e
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lued, and the Settlements made afterwards in different Parts: Circumstances of great Consequence, which were subsequent to the Gentile History of Moses. By Jacob Bryant, formerly of King's College, Cambridge; and Secretary to his Grace, the late Duke of Marlborough, during his Command abroad; and Secretary to him as Master General of his Majesty's Ordnance. Vols. I. and II.

2l. 4s. Boards. Payne, &c. 1774.

WE have formerly had occasion to mention this * Author with peculiar honour, as one of those men who, in our own day, are masters of the profoundest erudition, and who do not come behind the most distinguished names of the last century, for their attention to every the minutest circumstance that may be the means of elucidating the darkness of the earliest ages. The character we then gave of Mr. Bryant is still more strongly and copiously confirmed by the present work. The learning with which it abounds must, at once, excite the notice of the most cursory Reader. Nothing in the ancient Greek and Roman literature, however recondite, or wherever dispersed, seems to have escaped our Author's sagacious and diligent investigation.

But depth of erudition is far from being Mr. Bryant's sole praise. The elaborate production before us is equally distinguished for its ingenuity and novelty. In point of novelty, it is, indeed, singularly striking. It departs from the commonly received systems, to a degree that has not yet been attempted, or thought of, by any men of learning; and even those who may entertain the greatest doubts, concerning the truth and solidity of some things which are here advanced, will be ready to allow that several parts of the Author's scheme are highly probable; and that other parts of it have a very plausible appearance. His hypothesis is, therefore, undoubtedly deserving of an attentive examination.

It must, at the same time, be acknowledged, that the subject undertaken by Mr. Bryant is uncommonly difficult. It is one of the most abstruse and intricate subjects which antiquity presents to us; and it lies so open to conjecture, that it must necessarily be involved in no small degree of uncertainty. The information concerning it, must be collected from a vast number of incidental passages, observations, and assertions scattered through ancient Authors, who were themselves imperfectly acquainted with what they wrote about, and whom it is almost impossible to reconcile.

Perhaps the greatest light that can be thrown upon some of the enquiries Mr. Bryant is engaged in, is that which is

* See our account of his Observations and Enquiries relating to various parts of ancient History, in the 37th vol. of the Review. p. 346.

afforded by Etymology. The method of proceeding by Etymology is, indeed, not a little hazardous. The ablest men have frequently failed in the application of it, and persons of weak judgment have rendered it the source of the most absurd and groundless fancies. Hence some have been induced wholly to disregard it, and have even treated it with the utmost contempt. But this has arisen from the want of a proper acquaintance with the subject. Those who have such a knowledge of the oriental tongues, as to be capable of tracing them through the Greek, and Latin, and other languages, and who have attended to the names of things, which, in almost every country, carry the marks of being derived from the East, must be sensible that a judicious use of the science of Etymology greatly tends to the elucidation of antiquity, and that it often leads to very important discoveries. The service which has been rendered to Mr. Bryant by this science, is apparent in every part of his work.

Notwithstanding the difficulties attending our Author's design, and the uncertainty his subject might be expected to be involved in, even after the best use that could be made of Etymology, and the scattered passages of ancient writers; such are the sagacity and diligence with which he has applied these helps, that he is firmly persuaded of his having been successful in clearing up the history of the remotest ages, and in throwing light upon objects which have hitherto been surrounded with darkness and error. Indeed, his scheme is so great, and the discoveries he proposes to make are so extraordinary, that we shall be excusable in laying the contents of his preface somewhat at large before our readers; that by this means they may have a more complete view of his intention, and be the better enabled to judge hereafter of the several steps by which he has conducted his undertaking.

'It is my purpose, says Mr. Bryant, in the ensuing work, to give an account of the first ages; and of the great events, which happened in the infancy of the world. In consequence of this, I shall lay before the reader what the Gentile writers have said upon this subject, collaterally with the accounts given by Moses, as long as I find him engaged in the general history of mankind. By these means I shall be able to bring surprising proofs of those great occurrences, which the sacred penman has recorded. And when his history becomes more limited, and is confined to a peculiar people, and a private dispensation; I shall proceed to shew, what was subsequent to his account after the migration of families, and the dispersion from the plains of Shinar.

Our Author asserts, that when mankind were multiplied upon the earth, each great family had by divine appointment a particular

particular place of destination, to which they retired; and in confirmation of this assertion, he refers to the testimony of Eusebius, which is too late a testimony to be considered as decisive. However, though we may not be so fully assured, as Mr. Bryant seems to be, that in this manner the first nations were constituted, and kingdoms founded, we entirely agree with him, that great changes were soon effected, and that colonies went abroad without any regard to their original place of allotment. 'New establishments were soon made; from whence ensued a mixture of people and languages. These are events of the highest consequence: of which we can receive no intelligence, but through the hands of the Gentile writers.'

It has been observed, continues our ingenious Author, by many of the learned, that some particular family betook themselves very early to different parts of the world; in all which they introduced their rites and religion, together with the customs of their country. They represent them as very knowing and enterprizing; and with good reason. They were the first, who ventured upon the seas, and undertook long voyages. They shewed their superiority and address in the numberless expeditions which they made, and the difficulties which they surmounted. Many have thought that they were colonies from Egypt, or from Phenicia; having a regard only to the settlements which they made in the West. But I shall shew hereafter, that colonies of the same people are to be found in the most extream parts of the East: where we may observe the same rites and ceremonies, and the same traditional histories, as are to be met with in their other settlements. The country called Phenicia, could not have sufficed for the effecting all that is attributed to these mighty adventurers. It is necessary for me to acquaint the reader, that the wonderful people, to whom I allude, were the descendants of Chus; and called Cushites, and Cuseans. They stood their ground at the general migration of families; but were at last scattered over the face of the earth. They were the first apostates from the truth; yet great in worldly wisdom. They introduced, wherever they came, many useful arts; and were looked up to, as a superior order of beings: hence they were stiled heroes, dæmons, heliadae, macarians. They were joined in their expeditions by other nations; especially by the collateral branches of their family, the Mizraim, Caphtorim, and the sons of Canaan. These were all of the line of Ham, who was held by his posterity in the highest veneration. They called him Amon: and having in process of time raised him to a divinity, they worshipped him as the sun: and from this worship they were stiled Amonians. This is an appellation which will continually occur in the course of this work: and I am authorized in the use of it from Plutarch;

from whom we may infer that it was not uncommon among the sons of Ham.

Mr. Bryant informs us, that he should be glad to give the reader a still farther insight into the system he is about to pursue. 'But such, says he, is the scope of my inquiries, and the purport of my determinations, as may possibly create in him some prejudice to my design: all which would be obviated, were he to be carried step by step to the general view, and be made partially acquainted, according as the scene opened. What I have to exhibit, is in great measure new: and I shall be obliged to run counter to many received opinions, which length of time, and general assent, have in a manner rendered sacred. What is truly alarming, I shall be found to differ not only from some few historians, as is the case in common controversy; but in some degree from all: and this in respect to many of the most essential points, upon which historical precision has been thought to depend. My meaning is, that I must set aside many supposed facts, which have never been controverted; and dispute many events, which have not only been admitted as true; but have been looked upon as certain æras, from whence other events were to be determined. All our knowledge of Gentile history must either come through the hands of the Grecians; or of the Romans, who copied from them. I shall therefore give a full account of the Hælladian Greeks, as well as of the Iônim, or Ionians, in Asia: also of the Dorians, Leleges, and Pelasgi. What may appear very presumptuous, I shall deduce from their own histories many truths, with which they were totally unacquainted; and give to them an original, which they certainly did not know. They have bequeathed to us noble materials, of which it is time to make a serious use. It was their misfortune not to know the value of the data, which they transmitted, nor the purport of their own intelligence.'

Our learned Author goes on to acquaint us, that it will be one part of his labour to treat of the Phœnicians, whose history has been much mistaken; and also of the Scythians, whose original has been hitherto a secret: and he hopes that many good consequences will ensue from such an elucidation. He intends to say a great deal about the Ethiopians, the Indi, and the Indo-Scythæ; and to exhibit an account of the Cimmerian, Hyperborean, and Amazonian nations, as well as the people of Chelchis. There is no writer, who has written at large of the Cyclopians. Yet their history is of great antiquity, and abounds with matter of consequence. He proposes, therefore, to treat of them very fully, and of the great works which they performed; and to subjoin an account of the Lestrigons, Lamii, and Sirens.

‘As it will be my business, proceeds Mr. Bryant, to abridge history of every thing superfluous and foreign, I shall be obliged to set aside many ancient lawgivers, and princes, who were supposed to have formed republics, and to have founded kingdoms. I cannot acquiesce in the stale legends of Deucalion of Thessaly, of Inachus, of Argos, and Agialeus of Sicyon; nor in the long line of princes, who are derived from them. The supposed heroes of the first ages in every country are equally fabulous. No such conquests were ever achieved, as are ascribed to Osiris, Dionusius, and Sesostris. The histories of Hercules, and Perseus, are equally void of truth. I am convinced, and hope I shall satisfactorily prove, that Cadmus never brought letters to Greece; and that no such person existed as the Grecians have described. What I have said about Sesostris and Osiris, will be repeated about Ninus, and Semiramis, two personages, as ideal as the former. There never were such expeditions undertaken, nor conquests made, as are attributed to these princes: nor were any such empires constituted, as are supposed to have been established by them. I make as little account of the histories of Saturn, Janus, Pelops, Atlas, Dardanius, Minos of Crete, and Zoroaster of Bactria. Yet something mysterious, and of moment, is concealed under these various characters: and the investigation of this latent truth will be the principal part of my inquiry. In respect to Greece, I can afford credence to very few events, which were antecedent to the olympiads. I cannot give the least assent to the story of Phryxus, and the golden fleece. It seems to me plain beyond doubt, that there were no such persons as the Grecian Argonauts; and that the expedition of Jason to Colchis was a fable.’

It is the design of our Author, after having cleared his way, to proceed to the sources from whence the Grecians drew their mythology and history; and to give an account of the Titans, and Titanic war, with the history of the Cushites and ancient Babylonians. This will be accompanied by the Gentile history of the deluge, the migration of mankind from Shinar, and the dispersion from Babel. The whole will be crowned with an account of ancient Egypt; wherein many circumstances of high consequence in chronology will be stated. Many surprizing proofs will be brought in confirmation of the Mosaic account: and it will be found, from repeated evidence, that every thing, which the divine historian has transmitted, is most assuredly true.—It will be found that the deluge was the grand epocha of every ancient kingdom.—Under whatever title he may come, the first king in all countries will appear to be Noah.—This circumstance will be discernible even in the annals of the Egyptians: and though their chronology has been supposed to have reached be-

yond that of any nation, yet it coincides very happily with the accounts given by Moses.

In the prosecution of his system, Mr. Bryant does not mean to amuse the reader with doubtful and solitary extracts; but to collect all that can be obtained upon the subject, and to shew the universal scope of writers. He proposes to compare sacred history with profane, and to prove the general assent of mankind to the wonderful events recorded. His purpose is not to lay science in ruins; but instead of desolating, to build up, and to rectify what time has impaired: to divest mythology of every foreign and unmeaning ornament, and to display the truth in its native simplicity: to shew, that all the rites and mysteries of the Gentiles were only so many memorials of their principal ancestors; and of the great occurrences, to which they had been witnesses. Among these memorials, the chief were the ruin of mankind by a flood; and the renewal of the world in one family. Their symbolical representations, and the ancient hymns in their temples, all related to the history of the first ages, and to the same events which are recorded by Moses.

Before our Author can arrive at this essential part of his enquiries, he must give an account of the rites and customs of ancient Hellas; and of those people whom he terms Amonians. A great deal, he tells us, will be said of their religion and rites; and also of their towers, temples, and puratheia, where their worship was performed. The mistakes, likewise, of the Greeks in respect to ancient terms, which they strangely perverted, will be exhibited in many instances; and much true history will be ascertained from a detection of this peculiar misapplication.—‘As the Amonians betook themselves to regions widely separated, we shall find, says Mr. Bryant, in every place, where they settled, the same worship and ceremonies, and the same history of their ancestors. There will, also, appear a great similitude in the names of their cities and temples; so that we may be assured, that the whole was the operation of one and the same people. The learned Bochart saw this; and taking for granted that the people were Phenicians, he attempted to interpret these names by the Hebrew language; of which he supposed the Phenician to have been a dialect. His design was certainly very ingenious, and carried on with a wonderful display of learning. He failed however; and of the nature of his failure, I shall be obliged to take notice.’ Bochart’s etymologies, in the opinion of the able writer before us, have not the least analogy to support them.

That the reader may see plainly our Author’s method of Analysis, and the basis of his etymological enquiries, he gives a list of some Amonian terms, which occur in the mythology of Greece, and in the histories of other nations. Most ancient

names

names, he thinks, have been composed out of these elements; and that they may again be resolved into the same principles, by an easy and fair evolution.

In short, it has been Mr. Bryant's purpose throughout, to give a new turn to ancient history, and to place it upon a surer foundation.—‘ We must look, says he, upon ancient mythology as being yet in a chaotic state; where the mind of man has been wearied with roaming over the crude confistence, without ever finding out one spot where it could repose with safety. Hence has arisen the demand, *τα ςυ*, which has been repeated for ages. It is my hope, and my presumption, that such a place of appulse may be found; where we may take our stand; and from whence we may have a full view of the mighty expanse before us: from whence also we may descry the original design, and order, of all those objects, which, by length of time, and their own remoteness, have been rendered so confused and uncertain.’

Such is the scheme laid down by this writer: thus various and important are the things which he proposes to carry into execution. His promises are so mighty, that, we must confess, we should esteem it very philosophical to retain a strong incredulity with regard to the accomplishment of them, were not our hopes raised by the Author's extraordinary learning, and great ingenuity. The account we have given of his plan must have entertained and surprized our readers; and it cannot fail of having excited their curiosity. This curiosity we shall endeavour to gratify, in one or two subsequent articles, as far as the limits of our journal, and the progress hitherto made by Mr. Bryant in his design, will admit.

ART. VII, CONCLUSION of the PHILOSOPHICAL TRANSACTIONS,
Vol. LXIII. Part I.

PAPERS relating to ZOOLOGY.

Art. I. *An Account of the Discovery of the Manner of making Isinglass in Russia; with a particular Description of its Manufacture in England, from the Produce of British Fisheries.* By Humphry Jackson, Esq; F. R. S.

IN our distribution of the remaining contents of the present volume of the Philosophical Transactions, we deservedly give the first place to the interesting and useful discovery made by the ingenious Author of this article, and here communicated without reserve to the Public. Though isinglass forms a very essential article of our foreign imports, and is employed, in very considerable quantities, in many of our arts and manufactures, the true nature of this substance, and the method of preparing it, have hitherto been totally misunderstood. By writers of the best authority

thority it has, we believe, universally been represented as procured by boiling the skin, tails, fowls, or sinewy parts of certain fish in water; by which means a glutinous substance is said to be extracted from them, which is afterwards inspissated and reduced to a solid form by heat.

In the repeated attempts made by the Author to procure isinglass by following these instructions, he found himself constantly disappointed: glue, not isinglass, was the result of every process. Nor was a journey which he made into Russia productive of any discovery; but steadily persevering in this inquiry, he at length not only found out the true nature of this substance, and the method of manufacturing it, but likewise discovered a matter 'plentifully procurable in the *British* fisheries, which has been found, by ample experience, to answer similar purposes.' Accordingly, in consequence of the Author's success in this investigation, upwards of forty tons of *British* isinglass, we are told, have been since manufactured and consumed; and the price of that commodity has been very considerably reduced.

On the whole; it appears that isinglass is actually nothing more than certain membranous parts of fishes, which undergo no other previous preparation than that of being well cleaned, and afterwards exposed to stiffen a little in the air; so as to be made capable of being formed into rolls, and twisted into the spirals in which we receive them;—that a fibrous texture is one of the most distinguishing characteristics of this drug;—that no artificial heat is necessary to the production of it; neither are those parts of the fish, which constitute it, dissolved for this purpose. They may, indeed, as well as isinglass already formed, be dissolved in boiling water; but the produce will be a glue, or a substance which becomes brittle in drying, and snaps short asunder. By such solution, its organization, or the continuity of its fibres would be forever destroyed; and it would lose those peculiar qualities for which it is employed in many of the arts and manufactures;—particularly in the brewery, where an imperfect solution of isinglass, called *fining*, possesses a peculiar property of clarifying malt liquors; while the same quantity of glue, dissolved in the same menstruum, and added to turbid beer, increases both its muddiness and tenacity. According to the Author's *rationale* of this process, the *fining* is not effected by any *elective attraction*, such as frequently occurs in chemical decompositions, but by the formation of masses composed of the filaments of the isinglass, combined with the feculencies of the beer, which descend in their combined state to the bottom, in consequence of their increased bulk, and greater specific gravity.

In the 18th Article, Mr. J. R. Forster circumstantially describes some curious fishes sent to the Royal Society by the Hudson's Bay Company.

BOTANY.

Art. 15. *New Observations upon Vegetation.* By M. Mustel, of the Academy of Sciences at Rouen.

The ingenious Dr. Hales, who threw so much light on the principles of vegetation by his curious statical experiments, has satisfactorily shewn that there is no circulation of the sap in vegetables, analogous to that of the blood in animals; though the Author of this article imputes to him a contrary opinion; misled, probably, by his observation, that the sap sometimes moves forward from the trunk to the branches, and occasionally recedes towards the trunk, in consequence of the alternate changes of heat and cold, and the vicissitudes of dry and moist weather; as the Reader will find on consulting his first volume of Statical Essays, page 142, &c. 3d edition. Such was the idea, as we have formerly observed*, that some of the antients entertained of the motion of the blood; making it consist of a flux and reflux, like that of the tide, in the same vessels.

The observations made by M. Mustel not only shew that there is no circulation of the sap in vegetables, but present us likewise with some curious *phenomena* relative to vegetation; some of which, however, have been before observed, in the practice of leading the branches of certain trees into a hot-house. Having placed several shrubs in pots near the windows of his hot-house, some within the house, and others on the outside, he passed a single branch of each through separate holes made in the panes of glass: so that the trunks which were in the open air had a branch within the hot-house, and those that grew within the house had a single branch exposed to the external air. Some dwarf apple trees, and rose bushes, were likewise subjected to the same experiment, which was attended with the following consequences.

Within a week after this disposition, which was made in the middle of January, all the branches in the hot-house began to disclose their buds. In less than a fortnight they were furnished with leaves, and towards the end of February they had put forth shoots of a considerable length, which presented the young lowers. In short, the *internal* branches, as we shall call them, of the apple tree and the rose bushes, exhibited the same appearances as are usual in May. At the same time, the bodies of these trees and shrubs were exposed to an intense frost, which killed some of their *external* branches; so that there was not the least sign of vegetation on the outside, while the single branches on the inside were daily putting forth leaves, shoots, and buds. In the beginning of May, the *internal* branch of the apple tree in particular bore fruit of the size of a nutmeg; while on the

* See Appendix to our 35th volume, 1766, page 551, & seq. branches

branches of the same tree that were abroad, the blossoms were but just beginning to shew themselves. In short, none of the *internal* branches appeared to be in the least degree affected by the frost-nipt state of their trunks; but were as forward, as if the intire trees or shrubs had been in the hot-house.

The result will easily be conjectured of the converse of this experiment. The trees, &c. that were placed in the inside of the hot-house, had their branches covered with leaves and flowers about the middle of May; while the single branch of each that was carried to the outside, was absolutely at this time in the very same state with those that grew abroad, exhibiting the same appearances that trees present during the winter, and deriving no advantages from the warm situation of their respective trunks and branches within the hot-house.

It seems evidently to follow from these experiments, that there is no regular or general circulation of the sap in trees between the trunk and the branches; as these last, which were admitted into the hot-house, vegetated vigorously, while their trunks and their other branches were in a state of torpidity or inaction, and covered with ice. They likewise prove, that each part of a tree is furnished with a quantity of sap, independent of any supply from the trunk or other branches, sufficient to effect the first production of buds, flowers, and fruits, provided that these juices are put into motion by heat.

An accident that attended the Author's course of experiments, suggests a useful improvement in the treatment of fruit trees. A snail having gnawed and destroyed the petals, and the *stamina*, or male flowers, of three of the flower buds of one of his apple trees, but without hurting the *pistillum*, he was surprized to find that they produced fruit, while the greater part of the other flowers, which had not been injured, did not bear any. Taking a hint from the snail, the Author cut with his scissars the petals of different apple, pear, plum, and cherry blossoms, close to the *calyx*. Almost every one of the flowers, thus treated, bore fruit; while several of the neighbouring flowers miscarried. It will naturally be supposed that the destruction of the *stamina* would render the fruit barren, or that it would want those seeds that contain the *germen* that is to perpetuate the species. Accordingly, in cutting open the apples whose petals and *stamina* were eat up by the snail, he found the capsule formed as usual at the center of them; yet they were entirely empty, without the least appearance of a pip.

In the 12th Article are contained some circumstances communicated by Dr. Ducarel, relating to the early cultivation of botany in England; and particularly concerning the celebrated John Tradescant, a great promoter of that science, as well as of natural history, in the last century. In the 22d article is given

a description and delineation of a rare American plant of the 'Brownææ kind,' by M. P. J. Bergius. Article 5th contains the catalogue of 50 plants presented annually to the Royal Society by the company of Apothecaries.

NATURAL HISTORY.

In the 2d Article, Mr. Adam Walker briefly describes the petrefactions and other natural curiosities of the cavern of Dunmore Park, near Kilkenny in Ireland. In the 3d, Dr. Michael Morris gives a short account of some specimens of lead ore, containing *native* lead, found in a mine in Monmouthshire. The 19th Article is a table constructed by Dr. William Withering, ascertaining the principles of twelve different kinds of marble found in Staffordshire: And in the 21st Article, the Hon. Daines Barrington describes a fossil lately found near Christ-Church in Hampshire.

PAPERS relating to ELECTRICITY and METEORS.

The 6th Article is a short extract of a letter from Mr. Kinnerley to Dr. Franklin; in which after taking notice of the remarkable conducting quality of some kinds of charcoal, and observing that a strong line drawn on paper with a black-lead pencil will conduct an electrical shock pretty readily, he mentions the effects of a late thunder storm in Philadelphia. A sloop and three houses were, in less than an hour's time, all struck by it. The sloop, and two of the houses, were considerably damaged; but the third, which was provided with a cylindrical iron conductor, only *half an inch* thick, consisting of an assemblage of several rods strongly screwed together, the least of which was sunk 5 or 6 feet under ground, was preserved from all kind of injury, by means of the apparatus; which had evidently sustained the shock, and conducted the lightning, with no other injury to itself than the melting of 6 inches and a half of the slenderest part of a brass wire fixed on the top of it. Captain Falconer was in the house during the accident, and observed the explosion to be 'an astonishing loud one.'

Article 8. *A Report of the Committee appointed by the Royal Society, to consider of a method for securing the Powder Magazines at Purfleet.*

Article 9. *Observations upon Lightning, &c.* By Benjamin Wilton; F. R. S. &c.

Article 10. *A Letter to Sir John Pringle, Pr. R. S. on pointed Conductors.*

We have already given the substance of some of Mr. Wilton's objections, offered in the 9th Article, to the report which forms the subject of the 8th, and to a part of which he had formally expressed his dissent in writing. [See our Review for last Month, page 386.] These objections having been maturely considered by the committee, they, in the 10th article, declare that they

still find no reason to change their opinion, or to vary from their former report in favour of *painted conductors*. The subscribing members of this committee are the Hon. Mr. Cavendish, Dr. Watson, Dr. Franklin, and Mr. J. Robettson.

Article 20. '*An Account of a fiery Meteor seen on February 10, 1772, near Berwick; and of some new electrical Experiments.*'
By Patrick Brydone, Esq;

Whether all the meteors that have been described and recorded in the *Philosophical Transactions* have had any just pretensions to a place in that respectable collection, may perhaps be doubted. The present, however, seems justly intitled to that rank, as well on account of its splendour and duration, as of its height; and still more on account of the *data* from which that height may be estimated. It appeared in the form of a splendid flame of a conical figure, the light of which almost extinguished that of the moon, then about half full; moving nearly horizontally through a space of about 30 degrees, at about the height of 50 degrees, and seemed to burst at the end of 10 or 12 seconds into a number of sparks, resembling the stars in a sky-rocket.

The Author expecting a report, had the presence of mind to take out his watch, which had a second hand; but after stopping above 4 minutes without hearing any, he rode on. In about a minute afterwards, however, he 'was stunned by a loud and heavy explosion, resembling the discharge of a large mortar at no great distance, and followed by a kind of rumbling noise like that of thunder.' On examining his watch, he found that the sound had taken 5 minutes and about 7 seconds to reach him; which, according to the common computation of 1142 feet in a second, gives a distance of at least 66 miles. At a place distant about 20 miles West, this meteor, the appearance of which was likewise followed by a loud report, was seen by two gentlemen, nearly at the same height as it was perceived by Mr. Brydone: so that its distance from the earth was probably greater than the sensible limits of our atmosphere. This phenomenon, we shall observe, as well as many others, furnishes a strong presumption that the air is not the *only* medium of sound: as the violent report occasioned by it originated probably in a region, where there was as near an approach to a *vacuum* as any that we can make with our best air pumps.

In the remaining part of this article, the Author relates some experiments in which he charged an insulated conductor, by rubbing the back of a cat. The animal, however, not patiently submitting to the experiment, the same effects were produced on a young lady's combing the hair of her sister's head, which, however, we should observe, had not, like the hair of most other young ladies, been matted together and defiled by a paste of pomatum

pomatum and powder. On causing the painted wire of a coated vial to follow the comb, the vial was highly charged, so as to give a smart shock, and set fire to spirits.

In these experiments, the Author's disposition of the two ladies does not appear to us to have been perfectly scientific. The lady who performed the office of the rubber, ought not to have stood on wax; unless indeed, to shew occasionally that she likewise became electrified, but with a contrary electricity, on the approach of any body communicating with the earth: and the lady whose hair was combed *should* have been insulated, in order to produce the greatest effect.

In the 23d Article is given an account of some of the effects of a thunder storm, in which Mr. Hearty was killed in his bed: Mrs. Hearty, who lay on his left hand, was awakened by the explosion, and found her right arm stunned and benumbed, and a little painful. Not being alarmed, however, she fell asleep, and did not discover, till she awoke in the morning, that her husband had been killed by it. Though the bed post was split into many shivers, one of which was found *within* his nightcap, no marks were discovered on any part of his body; except that his right cheek was swelled, and his hair on that side considerably singed, as was the *inside* of his nightcap on the same side, while no such marks appeared on its outside.

The 13th Article contains only some thermometrical observations relating to remarkable degrees of cold observed on the Continent in 1767, 1768, and 1770, by M. J. H. Van Swinden.

C H E M I S T R Y.

Article 16. *Actual Fire and Detonation produced by the Contact of Tinsel, with the Salt composed of Copper and the nitrous Acid.* By B. Higgins, M. D.

Before we give the substance of this curious experiment, it will be proper to premise a discovery of the Author's, relating to the metallic salt produced by a combination of the nitrous acid with copper; which he found to possess the peculiar property of taking fire, and deflagrating in a degree of heat not greater than can be borne by the hand. This quality is most conveniently shewn by twice or thrice dipping a piece of soft bibulous paper into a saturated solution of copper in spirit of nitre, and alternately drying it with a gentle heat. If the paper, thus copiously impregnated with the cupreous salt, be then held at a moderate distance from the fire, it will deflagrate and burn to a brown calx.

The success of the following experiment depends on the ready accensibility of this metallic salt. A sufficient quantity of it in a somewhat moist state, procured by putting several pieces of thin sheet copper into a weakened spirit of nitre, is to be beaten to the fineness of basket sea salt, and strewed to the thickness

thickness of a shilling on a piece of tinfoil, twelve inches in length, and three in breadth. The foil is then to be instantly rolled up, so as to include the salt, as it lies, between the coils. The ends being pinched together, and the whole pressed flat and close, the following phenomena successively present themselves.

First, a part of the salt deliquesces, and, being impregnated with the tin, a frothing is perceived at the ends of the coil, attended with a moderate warmth, and followed by a copious emission of nitrous fumes. The heat then increases so as to become intolerable to the fingers; and, at length, explosion and fire are perceived, which burst and melt the tinfoil, if it be very thin. Those who would repeat the experiment must consult the Author's own account of it, as the success in a great measure depends on an attention to some minute circumstances which we have not room to mention.

The Author's *rationale* of this process is principally founded on the abovementioned property of the cupreo-nitrous salt, or on its easy ignition in a slight degree of heat. Its acid is supposed in part to quit the copper, and to attack the tin^{*}; in its commensuration with which metal, a considerable effervescence and heat are produced, sufficient to dry the remaining undecomposed cupreous salt, and to set it on fire. The ignition may likewise, we imagine, be in some measure the consequence of a *nitrous sulphur* extemporaneously formed, by the rapid combination of the nitrous acid with the *phlogiston* of the tin, and which is instantaneously kindled and dissipated in the very act of its formation.

ANTIQUITIES.

Article 4. *Farther Remarks upon a Denarius of the Veterian Family, &c.* By the Rev. John Swinton, B. D. F. R. S. &c.

In the 58th volume of the Philosophical Transactions Mr. Swinton informed us that *NI. LUFIVS*, whose name occurs on this denarius, was probably one of the Italian generals in the Social war. In the present article he hastens to acknowledge and rectify his mistake, in wrongly decyphering two or three crippled Samnite-Etruscan letters at the tail of the inscription; and now declares his opinion that this supposed old soldier was really 'the *Merriss, Merrix, or Meddix*, or at least one of the

* And yet the nitrous acid has a less degree of affinity to tin than to copper, the latter of which it dissolves, while it only corrodes the former; perfectly dephlogisticating it, or reducing it to a complete *calx*. Its violent action on the tin therefore, though already saturated with the copper, is, we apprehend, to be attributed to this circumstance; that though it has a very inconsiderable degree of affinity to the metallie earth of the tin, it attacks this metal with violence on account of its very strong attraction of *phlogiston*; a principle which is known to adhere to tin very laxly.

two magistrates going under that denomination, of the city where the medal was struck. We refer to the perusal of the article itself such of our Readers as violently interest themselves in the same and fortunes of the *Lusian Family* now brought to light; the name of which, Mr. Swinton somewhat exultingly observes, 'has never yet appeared, as he apprehends, on any other ancient coins:'—a strong recommendation; doubtless, to wish for a further acquaintance with them!

MISCELLANEOUS ARTICLES.

In the 7th Article Dr. R. Watson relates the result of an experiment made by him to ascertain the increase of heat which the bulb of a thermometer, exposed to the rays of the sun, would receive on its being painted black with Indian ink. In consequence of this coating, it rose from 108 to 118. He proposes that the bulbs of several corresponding thermometers should be painted of different colours, and exposed at the same time to the sun; that conjectures may be formed respecting the disposition of the several primary colours for receiving and retaining the sun's heat.

In the 17th Article are contained some observations communicated by Sir William Johnson, on the customs, manners, and language of the Northern Indians of America. The 24th Article exhibits some tables of births and burials in the isle of Anglesey; and in the 26th and last, a short account is given of the effects attending an explosion of inflammable air in a coal-pit near Leeds.

MONTHLY CATALOGUE,

For JUNE, 1774.

P O R T I C A L.

Art. 8. *The Cave of Morar, the Man of Sorrows; a legendary Tale, in Two Parts.* 4to. 2s. Davies. 1774.

WE cannot say much in praise of this poem. The Author's meaning however seems to be so good, that we wish the Reader to pay all due attention to the following apology, which he has added by way of postscript:

'It will perhaps be objected to this poem, that some of the incidents in it are not sufficiently interesting to merit the attention of the Public. To this the Author answers, That it has ever been the chief object of poetry to COPY NATURE and her several operations on the human mind in the most barbarous as well as the most cultivated state of society, in the breast of the peasant as well as that of the monarch. If, therefore, the Author has given a just copy of Nature, he apprehends it is of very little consequence that from the structure of the poem, the story, he relates, would appear to have happened at least as far back as three centuries ago, and that the characters he has introduced are not surrounded with riches or de-

Rev. June, 1774.

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corated

corated with titles; he is hopeful the story he has told is not unnatural, because, though he has taken the liberty of placing so long ago several incidents which happened in the present century, in order to give the poem a LEGENDARY appearance; yet the whole for-
 runs which compose the life of the hermit are such as the Author himself has once witnessed; for the birth of MORAR, and the death of his parents are literally copied from his own life, and the incident of MARIA's death is taken from a very affecting scene, of which he was an eye-witness, so that the circumstance of MORAR's becoming an hermit, and the discovery made at the end of the poem are the only imaginary incidents in the second part of it, and for these he can offer no apology.

Art. 9. *Infancy*; a Poem. Book the First. By Hugh Downman. M. D. 18. Kearsly. 1774.

If we mistake not, this is not the first occasion on which we have had the pleasure of waiting on Dr. Downman, and we hope it will not be the last. This little poem relates to the management of children; and the Author writes as a judicious physician, a good poet, and an excellent moralist; for his medical directions, and poetical talents, seem to be all so much devoted to the service of humanity and virtue, that we cannot but heartily wish him success in the prosecution of his plan. He will forgive us if we suggest to him the propriety of a greater attention than he has paid in some few lines to the harmony and elegance of his versification. We recommend the following passage to the serious perusal of the ladies:

O MOTHER (let me by that tenderest name
 Conjure thee) still pursue the task begun;
 Nor unless urg'd by strong necessity,
 Some sated, some peculiar circumstance,
 By which thy health may suffer, or thy child
 Suck in disease, or that the genial food
 Too scanty flows, give to an alien's care
 Thy orphan babe. O, if by choice thou dost—
 What shall I call thee? Woman? No, though fair
 Thy face as one of the angelic choir,
 Though sweetness seem pourtray'd in every line,
 And smiles which might become a Hebe, rise
 At will, crisping thy rosy cheeks, though all
 That's lovely, kind, attractive, elegant,
 Dwell in thy outward shape, and catch the eye
 Of gazing rapture, all is but deceit;
 The form of Woman's thine, but not the heart;
 Drest in hypocrisy, and studied guile
 This art detects thee, shows thee to have lost
 Each tender feeling, every gentler grace,
 And Virtue more humane, more finely drawn
 And set by yielding Nature in the breast
 Of female softness, to have driven forth these
 By force, to have unsex'd thy mind, become
 The seat of torpid dull stupidity,
 Cold, and insensible to the warm touch

Of generous emotions, 'lock'd up close
To shut out Pity's entrance, who retreats
Repining from her heaven-destin'd seat,
Usurp'd by Cruelty, the worst of fiends.'

Art. 10. *Love, Friendship, and Charity*; a Poem, written by a Gentleman for his Amusement. 4to. 1s. 6d. Shropshire, &c.

1774.

If the critics should proclaim
That my muse has lost her aim;
To unbridle her I'm able,
And put her once more in the stable.

There, now, is your Gentleman-poet, who writes for his amusement; and he talks *like* a gentleman, shews signs of grace and goodness, is sorry for his past follies, and promises to forsake them. Shame and famine befall you, ye pestilent Grubs, who remain incorrigible under a thousand flagellations! What blessed times for us Reviewers, who work for so much a week, wet and dry,—what golden days should we enjoy, had every miserable rhymers the modesty of this worthy Gentleman!

Art. 11. *Hero and Leander*; a Poem, from the Greek of Musæus. 4to. 2s. Ridley. 1774.

The Translator of this poem seems willing to believe that it belongs to the Musæus of high antiquity, but all evidence, both internal and external, is against it. He has, in our opinion, made an improper choice of versification for the subject. Blank verse is too solemn, too formal for a love tale; a tale, too, so romantic in itself, chat, swelling with the pomp of numbers, it grows into the idea of burlesque. We have seen much more agreeable translations of it in rhyme.

Art. 12. *The Advantage of Misfortune*; a Poem. 4to. 1s. Ridley, &c. 1774.

An unphilosophical string of rhymes! In the first page, Bozaldab, King of Egypt, is represented as a *respected* monarch, whose 'happy reign is crowned with unnumbered blessings'; in the next, this valuable prince is

condemn'd to prove

The *just resentment* of the powers above.

And yet, afterwards, it appears that the powers above were so far from entertaining any *resentment* against him, that the afflictions they allotted him were only meant in kindness.

Art. 13. *Catulli, Tibulli, Propertii Opera*: Londini: Typis J. Brindley, Sumptibus J. Murray. 12mo. 3s. 1774.

Dr. Harwood hath carefully corrected this little neat volume of Catullus, Tibullus, and Propertius, after the best editions. The attention and diligence which he has employed as an Editor, are expressed by him in the following preface, prefixed to these three elegant Latin classics:

'Hi concordas Amorum Trimmeri, Apollinis et Calliope filii dilectissimi, mea band ita pridem Tutela demandati sunt. Summo illos Studio a teneris Annis semper colueram, et nunc id sedulo ago, ut quam emendatissime prodirent. Olim Brindley Typis nitide potius quam fideliter expressi

pressi facere. In his perlegendis Animi Candorem si Lector exhibere velis nihil absore quod desideret confido.

Art. 14. *A Pastoral Ballad*, in Four Parts: Admiration, Hope, Disappointment, Success. 4to. 1s. Longman. 1774.

Were Lord Chetterfield now living, and were he to read this humorous parody on one of our best pastoral poems*, he would have found it a difficult task to refrain from the horrid sin of laughter, against which he has so gravely and vehemently declaimed†.

This merry performance will not admit of extracts, without injury to the merit of the whole. Peruse it, and laugh, as we have done; and be thankful to the very ingenious Writer,—and to us too, gentle Reader, for recommending to thy risibility, a piece that will afford thee a delicious opportunity of indulging in what wise authors, and *this* Author among the rest, have set down as a most wholesome exercise.

Art. 15. *Peace*; a Poem. 4to. 1s. Becket. 1774.

Middling verses in praise of mediocrity; or that state of life which is equally free from the distresses of poverty, or the plagues of riches.

Art. 16. *Perjury*; a Satire. By George Wallis, Author of the *Juvenaliad*‡. 4to. 2s. York printed, and sold in London by Bell.

Wretched verse, and incomprehensible meaning.

Art. 17. *The Depopulated Vale*; a Poem. By Mr. Conway. 4to. 2s. Swift. 1774.

Poor Mr. Conway! we hope his friends will take care of him, and see that he does no worse mischief than printing a few crazy rhymes.

Art. 18. *A Poem on the Times*. By Miss Fell, of Newcastle. 4to. 1s. Wilkie. 1774.

The times, we are persuaded, will not be, in any respect, the worse, should Miss Fell, of Newcastle, resolve never to tag another pair of rhymes; for, in truth, she is a very indifferent rhyme-tagger. Was there nobody at Newcastle who could have told Miss Fell, that *serene* and *King*, and *receives* and *deceived* have not even the least resemblance to a rhyme?

Art. 19. *Farrington Hill*; a Poem in Two Books. 4to. 2s. 6d. Oxford printed, and sold by Wilkie in London. 1774.

It is saying the least that can be said of the Author of this poem, when we pronounce that he is not destitute of poetical talents; but no talents could render pleasing a long description of a fine prospect, when the several parts of which it is composed are not rendered interesting by some well-imagined circumstances and transactions.

Art. 20. *Poems*. 12mo. 2s. Snagg. 1774.

Poet. Yet doubly happy, could I justly claim

One PUFF of merit from the trump of Fame!

Reviewers. PUFF!

* Shenstone's is the beautiful original which this Writer has in view; but which he by no means intends to ridicule.

† Vid. Review for April, p. 266.

‡ See Review for March, p. 232.

D R A M A T I C.

D R A M A T I C.

Art. 21. *The Martyrdom of Ignatius*; a Tragedy. Written in the Year 1740. By the late John Gambold, at that time Minister of Stanton Harcourt, Oxfordshire. To which is prefixed, the Life of Ignatius. 8vo. 2s. Cadell, &c. 1773.

Mr. Gambold was a principal leader of the sect known by the name of *Unitas Fratrum*. This pious man, as we are here informed by the Editor of this posthumous publication, had, in his youth, a great fondness for dramatic pieces, both ancient and modern. It is added, that 'though we cannot find that he ever frequented the theatres anywhere, yet looking on dramatic writings as a pleasing and impressive manner of conveying ideas and actions to others, we suppose he formed the plan of giving, if not to the public, yet to some of his friends, a representation of the state, principles, and practice of the Christians in the first and second century, in a dramatic composition.'

The reverend Moravian's writing a tragedy on the subject of the martyrdom of Ignatius (who is said to have been delivered to the lions, by command of the Emperor Trajan, and was accordingly devoured by them) may appear in a singular and perhaps an unfavourable light, to those who can have no conception of turning over the martyrology for heroes of the drama; but when plays founded on scripture histories were customary in this country, this piece, in honour of the martyrdom of Ignatius, would, probably, have been looked upon as a capital performance: and it will, no doubt, even now, be considered: a very edifying work, by many devout readers, and especially by the remains of the *Unitas Fratrum*.

As Mr. Gambold's tragedy could not be intended for representation, it is not written in conformity to the established rules of stage composition; and, therefore, as the Editor justly observes, it affords no room for criticism on dramatic principles.

Art. 22. *The Two English Gentlemen; or, the Sham Funeral*. A Comedy, by James Stewart. 8vo. 1s. 6d. Bell. 1774.

We hope this is the *first*, and that it will be the *last* offence of Mr. Stewart against the Public.

A M E R I C A N A F F A I R S.

Art. 23. *A Plan to reconcile Great Britain and her Colonies, and preserve the Dependency of America*. 8vo. 1s. Almon. 1774.

On the back of the title page we have the following summary account of this plan, ready prepared, which may therefore be adopted:

The method proposed by this work to preserve the dependency of America, and the dignity of Great Britain, is by *granting* to the colonies liberty to have manufactures of their own, and a foreign trade in British vessels, under the sanction of their own representation and taxation; on the principles of the Americans, and consistent with the true interest of the mother country.'

When any political disorders appear, it is some comfort to reflect that if a cure is not performed, it is not for want of licentiates ready to undertake it. The pamphlet before us consists of a dedication, a letter, and a postscript, all addressed to the Duke of Northumberland; and the Author urges his pretensions as being a man 'whose

useful knowledge and good intentions, it is presumed, render him not altogether unworthy of indulgence and encouragement.' He adds, 'that this task may not appear too great for my abilities, I here humbly offer to your Grace, a few remarks on America, as a specimen of my experience and useful knowledge of that distant country.' Warranted by the publication of these remarks, we humbly offer our doubts whether either his knowledge or experience qualify him for the task. For after representing the natural rights, the political abilities, and the growing power, of the Americans, in strong terms; the plan of representation proposed, is, that one half of their representatives should consist of their own free choice, the other half, of his Majesty's Council, with the reserved power of appointing governors, with civil and military officers. The avowed purpose of this arrangement is to delude the Americans: 'this plan, says the Writer, would be an apparent indulgence, though in fact no concession at all in their favour; as the share of representation from the mother country in the persons of the King's Council and other persons employed by this government, would throw such a weight of influence in the scale of representation, as to leave the colonists the name without the power of representation and taxation.' — 'The Americans would be pleased with the appearance of a concession, and the shadow of authority, while Great Britain would always be in possession of the substance or reality.'

As his Grace of Northumberland lately presided over a neighbouring island, it may be presumed this scheme has followed him from thence; it being an Irish way of deceiving people to declare the intention and explain the means to their faces.—*My dear boys you are a parcel of clever fellows; arrah, but I want to make fools of you, and I will tell you how I mane to do it, though I hope you wont understand me at all at all.*

Art. 24. *A short View of the History of the Colony of Massachusetts Bay, with respect to their Charters and Constitution.* By Israel Mauduit. The Second Edition. To which is now added, the original Charter granted to that Province in the 4th of Charles I. and never before printed in England, 8vo. 1s. 6d. Wilkie. 1774.

The first edition of this tract, which appeared without a name, was mentioned in the Review, vol. xl. p. 94. The copy of the charter will be a very acceptable addition to those who wish to investigate the grand question of legislation between this colony and the British parliament.

Art. 25. *Answer to Considerations on certain Political Transactions of the Province of South Carolina.* 8vo. 2s. Almon. 1774.

Answer! Yes it is an answer with a vengeance! from a most coarse and virulent antagonist, who defeats whatever advantages argument might afford him, by the gross illiberality of his language. This is indeed occasionally so vulgar and personal, that he describes the writer of the *Considerations*, as 'a wretch, whose vices only have raised him to a title.' Again—'The fulsome adulation on the Bar-

† For a short account of this pamphlet, see Rev. March, p. 208.

lish constitution by a wretch who wishes its destruction, whose principles are inimical to the virtues which support it, is less tolerable than his open execration. The foulest breath of slander from an avowed enemy, is perfume, when compared with that of a treacherous friend; the praise of lying lips and a deceitful heart.* As it is to be hoped this is not the current style of patriotism in South Carolina, we shall wait until the subject is handled in a more cleanly manner.

Art. 26. *Two Chapters of the last Book of Chronicles; Six Letters to the good People of England; and several other Pieces, relative to the Dispute between Englishmen in Europe and in America. By an Old English Merchant.* 8vo. 1s. Almon, &c. 1774.

Collected from the news-papers, and prefaced by the Author of the most considerable of the Pieces contained in the Pamphlet, viz. the two new chapters of Chronicles; in which the style of the oriental Chronicles is pretty well imitated. This Old English merchant is a friend to New England, &c. He thus apologizes for the liberty taken with the style of the scriptures: 'It may be objected, that the scripture style ought not to be trifled with; but if it is considered that the public attention seemed to be in a lethargic state, that something seemed necessary to rouse it, and, also, that the subject is as consequential to a whole people, consisting of several millions, as that of the children of Israel in the days of old could be to them, the objection perhaps may appear greatly abated.' This is but indifferent writing; but the meaning may be made out.

P O L I T I C A L.

Art. 27. *The Substance of the Evidence delivered to a Committee of the Honorable House of Commons by the Merchants and Traders of London, concerned in the Trade to Germany and Holland, and of the Dealers in Foreign Linens, as summed up by Mr. Glover.* To which is annexed, his Speech, introductory to the Proposals laid before the Annuitants of Mess. Douglas, Heron, and Co. at the King's-Arms Tavern, Cornhill, on the 9th of February 1774. 8vo, 1s. 6d. Wilkie.

Mr. Glover has, at an advanced stage of life, exerted himself in a laudable manner, to investigate and explain the late complaints concerning the linen manufacture, and he has traced them up to a cause which a superficial observer would not have reached. His language is, indeed, rather too florid* for a subject relating to dry matters of fact. To this we may add, that the speech seems to have been transmitted to the press with all the imperfections incident to oral delivery, without those necessary corrections which it ought to have received before it was published. Mr. Glover's general opinion on this important subject, will appear in the following extract:

'In all commercial nations, whenever moderation and frugality have yielded to extravagance and ambition, wants have been created,

* Mr. Glover is no less eminent as a poet than as a merchant and politician; our Readers will, therefore, be the less apt to wonder at the declamatory and flowery style of his oration. See his *Equidas*, *Anducia*, &c.

which common profits could not supply; those wants have been the parents of projects, and a rash, aspiring spirit of enterprise has overborne the sober temper of regular trade. This restless and intemperate spirit has been predominant among one people, distinguished by a series and variety of recent projects concerted without knowledge, without forecast, without system, executed by rashness, terminating in ruin, almost total to themselves, and detriment almost general among their suffering neighbours. It is from this quarter, we have seen stupendous undertakings in buildings, in the cultivation of remote islands, in manufactures upon no other certainty, than an enormous and insupportable expence. It is from this quarter we have seen projects of avarice, of rapacity, productive of misery and depopulation under the mistaken name of improvements. It is from this quarter, that the great markets of trade have been glutted by wild commercial adventurers under the delusion of a temporary but false capital: but above all, the banking adventure is filled most with the marvellous. That part I shall not detail; merely to avoid an imputation readily thrown upon me, an imputation of amusing the committee with poetic fiction; but thus much I must say, in one period, that if a certain celebrated Spanish author could revive to exhibit his hero under the new character of a banker, he might spare his invention every kind of labour, as recent and indubitable facts in our own island could furnish incidents, every one at least upon a par with his windmills: yet, Sir, could that most sagacious person travel over that land of projects, and converse with its inhabitants, he would find amongst them erudition and science; jurisprudence, theology, history, oratory—in short, Sir, every sense but that common sort, upon which all worldly welfare, both public and private, depends, by a just application of the elements of trade; manufactures, money and credit to rational and practical improvements, a system yet to be learned by that scientific, lettered, and eloquent nation. Sir, I will now essay to excite your astonishment; these numerous undertakings, I think justly termed stupendous, were attempted, nearly at once in the same period, were carried on at the expence of sums incredible, and yet the projectors had no capital of their own. They had, Sir, I presume, a second sight of immense acquisitions, and one would think pursued their plan by some supernatural aid. Sir, what they did will not be credible to posterity; the universe never furnished a people that ever made such a gigantic attempt at the attribute of Omnipotence in creation; absolutely they created millions of money out of nothing; by a certain alchymy, which they possessed, they extracted millions of hard money out of the pliant purse of their neighbours, and at the same time ruined themselves. This operation, Sir, is called Paper Circulation.

‘My honourable hearers are above the want or use of such an operation; to suppose them therefore unacquainted with it, I mean a compliment to them and an apology for myself in giving some brief explanation of it.

‘A knot of projectors at one end of the island, send up immeasurable quantities of this enchanted paper to their brethren, their countrymen, projectors like themselves, settled at the other end. These, Sir, by their magical tip of the pen, called acceptance and indorsement,

indorsement, instantly converted this paper into money to any amount by what is called discount; the first produce was instantly absorbed by the projects in hand, a second must be provided equal to the first, to discharge the first set of bills when due; else the spell would be immediately broken: a second set was sent up and converted into money the same way, and applied to discharge the first. A third the second, a fourth the third, and so on.

Children in sport can make a circulation upon water by the cast of a stone, and by that repetition can keep it up for a while; but the child knows, he cannot make it everlasting: this was not known to the man of the North, whose insatiation adopted the chimera of the South-sea year, that credit was infinite. For example; Sir, one society only in the midst of all this desolation, which remains to be described, had drained a certain capital of six hundred thousand pounds in hard money, in exchange for a nominal value in paper; it cost them about nine per cent. to raise that sum, in order to be lent out at five: and there were among their managers, who looked upon this, Sir, as profit (nobody will dispute what I say upon this head) and that the more this paper was extended the better, a bubble, scarce to be matched in the 1720, of one country, and in despite of all experience then, or since, reserved to distinguish the other in 1772. In short, Sir, such was the inexplicable coincidence of circumstances, that what with the intrepid perseverance of one kingdom, in borrowing, and what with the torpid facility of the other, in lending, a chain of circulation was established, which comprehended both the capitals and most of the intermediate places; a chain growing in size weekly and daily, induring for the two whole years 1770 and 1771, down to June 1772, when one link gave way—the charm was instantly dissolved, leaving behind it consternation in the place of confidence, and imaginary affluence changed to real want and distress; a torrent of ruin from the North, forced a passage into your capital, into the most secret depositories of treasure; a run was felt by your bankers, successive falls of houses in trade, eminent at least for the wildness and immensity of their transactions, became the daily, the hourly news; an universal diffidence ensued; credit seemed withering to the root; a general stagnation prevailed in every branch of trade and manufacture; the commercial genius of your island languished in every part. For a single manufacture in that part, whence the evil took its rise, to have escaped, would have been a wonder bordering upon prodigy.

Mr. Glover is throughout very severe on Scots projectors, Scots bankers, and Scots smugglers. and has possessed himself of a variety of facts to support his representations: but these having been laid before parliament, and being long in the detail, we must refer our Readers to the pamphlet, for more particular satisfaction.

Art. 28. *A Letter to the Right Honourable Frederick Lord North.*
8vo. 1s. Bell, &c. 1774.

An high strained panegyric on the conduct of our premier. The Author declaims with rapture on the principal events of Lord North's administration; but no great satisfaction, we apprehend, can accrue to the reader from such promiscuous praise of a statesman; and little credit,

credit, therefore, can redound to either the Author or his patron, from this publication.

Art. 29. *Principles of Trade.* Freedom and Protection are its best Support: Industry, the only Means to render Manufactures cheap. Of Coins, Exchange, and Bountys; particularly the Bounty on Corn. By a Well-wisher * to his King and Country. With an Appendix. Containing Reflections on Gold, Silver, and Paper passing as Money. The second Edition corrected and enlarged. 4to, 2s. Brotherton and Sewell. 1774.

The first circumstance observable in this tract, is an affected uncouth singularity in spelling. This, in an individual, appears to be assuming an unwarrantable authority over language, which at least required an apology, with the reasons, if the writer really had any to offer, for thus disgusting, if not embarrassing, his readers.

If this gentleman had any system of orthography, some degree of consistency would be preserved in it; and at first sight we thought he aimed at accommodating his words to pronunciation, which, however it might debase our language, would be pursuing *some* end: but his antipathy to double letters, which is his most distinguishing prejudice, is gratified equally in defiance both of orthography and orthoëpy. Thus there being no offensive letters in the word *principles*, he condescends to write it like other people; but finding the word *endless* terminated by two consonants, he clips off one and reduces the word to *endles*: now by analogy, *endles* would be pronounced conformable to *angles*, or to his own acceptance of *principles*, the first word in his title; whereas the double *s*, indicates that the last syllable is to have its full sound terminating with a sharp or close. From hence it appears that our Author has an indisputable claim to originality, and is not, as we at first imagined, a serious dupe to some of Dean Swift's sportful pranks with the English language.

Passing from the manner to the matter, it will be sufficient to observe in general, that the principles here epitomised are such as are already well known and adopted. The Author indeed subscribes to an inhuman sophistical maxim that has become fashionable of late, which is, that cheapness of provisions causes the poor to be idle; therefore provisions must be dear to make them industrious. It is a much clearer maxim in politics, that as the natural consequence of oppression is to discourage population, plenty and cheapness of the necessaries of life will favour an increase of the people. If the means of living are easily acquired, the poor will not be frightened from matrimonial connexions; and their industry must keep pace with the increase of their families. On the other hand, if the natural propensities of mankind are checked by hardships they see no prospect of surmounting, their inclinations take a depraved turn, and they are rendered profligate by despair. But we have already insisted on this point, on former occasions.

It is a leading, and a good principle with our Author, that the success of trade depends on protection and freedom: that commerce

* This error of the Press certainly escaped the Attention of the Writer, who throughout the Tract, constantly writes *wel*.

ought to be protected, but left free from restraint to regulate itself. In his own proper dialect it would stand to this effect. *All I purpos to suggest in this little essay is, that les il wil follow from suffering comerce to pursu its fre cours, thau from abriging its freedom, and puting various and endles restraints to distres and cripple the endwers of the industries. I offer the discussion of these maters to lessen ths comon prejudices and passions of mankind, and poses them with a truth I am sollicitous they shon'd atend to, which is, that it is userly impossible for trafic to flourish hapily upon narrow principles.*

The style of the above imitation is indeed subservient to the purpose of introducing as large a specimen of the Author's mode of spelling, as could be exhibited in a small compass; and he will not tax us with injustice. After all, it is mortifying to observe the inconsistency and frailty of human nature! Here is for instance an honest well disposed gentleman, (as we really thought) who argues very properly for preserving a pure standard in our coin; but who nevertheless feels no compunction in filing and clipping our current words in broad day light; and who is openly convicted of adulterating the standard of the English tongue. So hard is it to acquire a thorough knowledge of the human heart, and so little are mankind to be trusted!

The title page of this whimsical tract, declares it to be a second edition; but we do not remember to have seen it before, and we should certainly have recollected it. From the peculiarities in which the Author indulges himself, we apprehend he is no common writer in any sense of the word: the first edition may therefore have consisted only of a few copies, and circulated among his private friends, without being advertised; or might have been soon called in to receive its present *improvements*. It is not easy to account for a second impression on the *common principles of trade*.

Art. 30. *The Chains of Slavery.* A Work wherein the *Claudine* and *Villainous Attempts* of *Princes* to ruin Liberty, are pointed out, and the dreadful Scenes of *Despotism* disclosed. To which is prefixed an Address to the Electors of Great Britain, in order to draw their Timely Attention to the Choice of Proper *Representatives* in the next *Parliament*. 4to. 32 s. sewed. Payne. 1774.

There are many important observations in this work, respecting the principles and practices of *Despotism*, by which nations are brought to slavery and ruin.

This performance is intended as an alarm-bell, to rouse and terrify us. The person who pulls the rope, tugs it with all his might, and puts himself into a violent heat; like a fiery, ill-broken steed, who prances, chafes, and frets, without making much progress on the road.

In plain language, the Author, though he possesses a considerable fund of knowledge relative to his subject, writes with too much intemperance, and too little regard to decency, to effect any great good by a publication; the very title-page of which is enough to prejudice all but the lowest of the vulgar against him: and we may, indeed, refer to it, as a sufficient specimen of the writer's manner of treating the lord's anointed, and the rulers of the people.

Art.

Art. 31. *The Liberty of the Press considered*; addressed to Lord Quickland, imploring his Protection. By Magna Charta in Weeds. 8vo. 1s. Bew. 1774.

Warm, rhapsodical declamation in behalf of liberty in general, and the liberty of the press in particular. We approve the patriot, but we cannot praise the writer, whose zeal outstrips his judgment, and sometimes even leaves both sense and grammar behind: as where he says—'If our present governors had any latent designs against the liberty of the press, they are in so much want of money, that there is no danger from them, because they well know the vast revenue arising from the sale of the news-papers, magazines, and *other free thoughts*, would be much lessened, &c.'

Possibly the *mistake* in the above passage may have proceeded from some accident of the press; and we the rather suspect that this is the case, because we find no other slip, of equal magnitude, in the pamphlet.

Art. 32. *The Report of the Lords Committees, appointed by the House of Lords to inquire into the several Proceedings in the Colony of Massachusetts Bay*, in opposition to the Sovereignty of his Majesty, in his Parliament of Great Britain, over that Province; and also what hath passed in this House relative thereto, from the first Day of January, 1754. 8vo. 2s. Bingley: 1774.

Be it known that we disclaim all critical jurisdiction over the house of Lords collectively; being content with shewing our power whenever we can catch a straggling peer sauntering alone in the fields of literature: where it is as presumptuous to carry a pen without a qualification, as it might be deemed for a lackland reviewer to carry a gun over any of their terrestrial manors.

Art. 33. *The Advantages of an Alliance with the Great Mogul*. In which are principally considered three Points of the highest importance to the British Nation. 1. The immediate Preservation, and future Prosperity of the East India Company. 2. The legal Acquisition of an immense Revenue to Great Britain. 3. The Promoting a vast Increase in the Exports of British Manufactures. By John Morrison, Esq; General, and Commander in Chief of the Great Mogul's Forces; Ambassador Extraordinary, and Plenipotentiary to his Majesty George III. King of Great Britain, France and Ireland, &c. 8vo. 1s. 6d. Cadell: 1774.

It is said that great wit to madness is allied. It may be said that madness seems, in a variety of cases, very nearly to border upon wit. There is something plausible and dazzling at first sight, in the reveries of this pompous and opinionated Commander in Chief, and Plenipotentiary; but our men of business of all parties have in general smiled at, and neglected them. We think the pamphlet, however, amusing; and should have read it with more pleasure, if it had been intitled the adventures of John Morrison, Esq; General, &c.

The enterprizing spirit of Mr. Morrison may be very proper in an officer; at least, one who is to advance himself in the East Indies; but his plan of an alliance is laid down on too large a scale for his political genius. He views things only in their first and immediate effects.

effects. One age would produce consequences, upon his own principles, which would destroy every end that he proposes. His proposal should have been, that the King of Great Britain, now governing a country become almost bankrupt; and having great trouble from the humours of an obstinate people, should set off with his council, parliament, army, and navy; settle on the banks of the Ganges; enter into an alliance with Shah Allum; play the devil with all the Soubahs, and Nabobs, and Rajahs; and establish a mighty empire in the East. We think this as practicable as General Morriſon's plan, and much more sublime and clever.

Art. 34. *A Collection of Letters and Essays in favour of Public Liberty*, first published in the News-papers, in the Years 1764, 65, 66, 67, 68, 69, and 1770. By an amicable Band of Well wishers to the Religious and Civil Rights of Mankind. 3 Vols. 12mo. 9s. bound. Wilkie. 1774.

It is well known there are many excellent essays occasionally to be met with in our numerous morning and evening papers, which merit preservation; the collection of which was the original, and best, idea of monthly magazines. If from this specimen, the fashion should succeed, of fugitive writers reprinting their scattered lucubrations, we shall quickly be as well furnished with volumes of temporary controversy, and miscellaneous essays, as we have, for some years past, been with novels: the only discouragement to such publications may be, that they will probably appear more interesting to the writers, than to the public; who may have been sufficiently gratified with their first appearance on the immediate occasions. Even the merit of the celebrated *Junius* will not long survive the memory of many little transient circumstances, so happily glanced at by a keen wit, the edge of which will be blunted, when the occasions are no longer understood.

The subjects of these letters are various, but chiefly consist of animadversions on the conduct of the English clergy, the late tenderness of the church toward papists, the appointment of a Romish Bishop over Quebec, the scheme of introducing episcopal government in the other colonies, the controversy concerning a reformation of the thirty-nine articles, the character of Abp. Secker, &c. We are told that the far greater part of these letters owed their existence to the accidental meeting of a few gentlemen, at a place of public resort in the summer, of the year 1764; who though unknown to each other before that time, were not long in mutually disclosing their common attachment to the principles of public liberty.

Art. 35. *An Essay concerning the Establishment of a National Bank in Ireland*. 8vo. 1s. Robinson. 1774.

This Author appears to understand his subject; but we think he writes rather unfeelingly, when speaking of the national funds, he says, 'Were the public debts annihilated, it may be alledged that seventeen thousand stock-holders would want subsistence; but more than seventeen thousand other subjects would then gain a livelihood; for I suppose the same taxes still to be raised and spent in the nation.'

The pamphlet is wholly political, and of such a nature as not easily to admit of extracts or abridgement; we shall therefore only lay

lay before our readers the Author's concluding passage: 'The establishment (of a national bank in Ireland) comprehends three great objects, the furnishing money to borrowers on more reasonable terms, the raising the grand pledge of land in Ireland one fourth or one third more, and the assuring to the whole community the never failing value of the small diminutive pledges that are daily passing from hand to hand, all of which would contribute greatly to advance the opulence, and consequently the power of the state. As the subject I have treated of is extremely intricate, I hope for indulgence, in case some part of my reasoning should not have that convincing evidence which I have studiously endeavoured to throw on all of it. Every thing tending to illustrate the nature of the circulation of the blood is yet far from being analyzed; nevertheless all the world are now convinced, that life depends on that circulation; and that it is much better for the body to have the veins filled with blood than with water.' The last sentence may possibly refer to the excess of paper money on private credit. But however hurtful or fraudulent that may have proved; nothing can be more unjust or vile than that destruction of the public funds, to which numbers have entrusted their whole fortunes, concerning which this Writer appears to speak so coolly in the paragraph above quoted.

Art. 36. *Additional Preface to a Pamphlet, entitled, an Appeal to the Public, on the Subject of the National Debt; containing Observations on the Present State of the Kingdom, with respect to its Trade, Debts, Taxes, and Paper Credit.* 8vo. 6d. Cadell. 1774.

We shall refer our readers for a particular account of Dr. Price's appeal to the 46th Volume of our Review, p. 402: and shall content ourselves with one extract from this preface to the 3d edition.

Ever since the revolution, (says the Author) '*Paper-credit and taxes have been increasing together.*—When moderate, these promote trade by quickening industry, supplying a medium of traffic, and producing improvements. But when excessive, they ruin trade, by rendering the means of subsistence too dear, distressing the poor, and raising the price of labour and manufactures. They are now among us in this state of excess: and, in conjunction with some other causes, have brought us into a situation which is, I think, unparalleled in the history of mankind.—Hanging on paper, and yet weighed down by heavy burdens. Trade necessary to enable us to support an enormous debt; and yet that debt, together with an excess of paper-money, working continually towards the destruction of trade.—Public spirit, independence and virtue undermined by luxury; and yet luxury necessary to our existence.—Other kingdoms have enacted sumptuary laws for suppressing luxury.—Were we to do this with any considerable effect, the consequence might prove fatal.—In short, were our people to avoid destroying themselves by intemperance, or only to leave off the use of one or two foreign weeds, the revenue would become deficient, and a public bankruptcy might ensue.—On such ground it is impossible that any kingdom should stand long.—A dreadful convulsion cannot be very distant. The next war will scarcely leave a chance for escaping it. But we are threatened with it sooner.—An open rupture with our colonies might bring it on immediately.'

MISCELLANEOUS.

Art. 37. *A Critical Enquiry into the Legality of Proceedings consequent of the late Gold Act: Reflections on the said Act; Explanations respecting Debasement: And casual Remarks on the Nature, per Value, and Apportionment of our Gold and Silver Coinage.* 8vo. 1s. Owen. 1774.

This enquiry, as far as it immediately concerns the late gold act, is founded on the following preliminary observations; viz. that a pound weight troy is 5760 grains, from which deducting $22\frac{1}{2}$ grains, there will remain $5737\frac{1}{2}$ grains, which produce $44\frac{1}{2}$ guineas, or 46 l. 14 s. 6 d; the one twelfth of which sum is 3 l. 17 s. 10 d. $\frac{1}{2}$; but this is not the twelfth part 5760 grains, or a full pound weight troy. And hence it is inferred, that 3 l. 17 s. 10 d. $\frac{1}{2}$ is not the true value of an ounce of coined gold, though it is the standard value of an ounce of bullion; and that those who sell light money ought to receive gold of equal weight: whereas the light money that is sold at the bank is only paid for in current guineas, so that the seller has not an ounce for an ounce, but 'is defrauded' of the difference; and if he is paid in full weight guineas, he loses the legal allowance of remedy or counterpoise, or one of them, as it may happen. Our Author likewise objects to the 'arbitrary determination' of the weight of current guineas; for he apprehends, that the diminution, which is at six grains to-day, may be at four to-morrow, and so on to the total annihilation of all he is worth. This, he harshly denominates a 'gross imposition on the public, first bearing down the market by forcing on it a flood of light guineas, then making it necessary to sell such guineas at the low market price, under intrinsic value.' In the prosecution of his enquiry he observes, that, 'if the government coin ten thousand pound weight of gold, and from each pound weight, deduct $22\frac{1}{2}$ grains, there is taken from the whole 38 lb. * 7 oz. 10 dwt. 20 gr. amounting to 1691 guineas, or 1775 l. 11 s. the which sum in every 10,000 pound weight coined, is so much proportionally lost to each individual, who sells or pays light gold at 3 l. 17 s. 10 d. $\frac{1}{2}$ the ounce; besides what they may lose in future, by taking of current guineas not wanting quite six grains, when ever the board of treasury shall please to dictate an allowance of a less number of grains in the guinea; a matter, for certain plain reasons, not far distant. And as the $22\frac{1}{2}$ grains is paid for and allowed by the public out of 15,000 l. raised on them by appropriate duties, it is evident, beyond contradiction, that tax is paid twice over; but into whose hands the benefit comes of the above difference, it is presumed the parliament will call in question:—'hence a question results, what becomes of the $22\frac{1}{2}$ grains counterpoise, deducted from each pound of coined gold? I can readily answer the question, in respect to the bank, the refiners, and other peddling purchasers of light guineas; but to whose account the $22\frac{1}{2}$ grains is placed,' by those who take light guineas in the receipt of taxes, at 3 l. 17 s. 10 d. $\frac{1}{2}$ the ounce, is not apparent: because, if that is not accounted for, the public pay the charge twice over, in the 15,000 l. and in

* The 7 oz. 10 dwt. 20 gr. is not included in this calculation: 29 l. 8 s. 5 d. $\frac{1}{2}$ is to be added.

the counterpoise; and if accounted for, is equally an injury to individuals; sunk, perhaps, into some private purse, by a very new project, very little to the honour of the treasury, or the *magis fecit quam vi* of the state: And very different from the reputation and repute of King William's ministry, who for the counterpoise in the receipt of taxes, allowed sixpence in the ounce: and to balance the deficiency of those who brought light silver into the mint, had two-pence the ounce, and the benefit of the counterpoise; that is to say, had weight for weight in coined money. But that ministry had a Newton and a Locke to consult, who were not only knowing, but impartial, and disdained to advise the pitiful sinking the deduction on the people.'

From these specimens our readers will form no very high opinion of this *critical enquirer's* talents as a writer; and probably no very favourable one of his abilities as a calculator and financier. Many of the reflections however that occur in the course of this enquiry are just and pertinent, though not always expressed with that decorum respect for men in public stations, nor with that grammatical propriety, which we might reasonably expect. There is an obscurity in our Author's reasoning, and an inaccuracy in his language, which the attentive and candid reader must condemn.

Art. 38. *A Discussion of some IMPORTANT and UNCERTAIN POINTS in Chronology, in a Series of Letters, addressed to the Reverend Dr. BLAIR, Prebendary of Westminster.* By John Kennedy, Author of the Complete System of Astronomical Chronology, unfolding the Scriptures. 8vo. 1s. Davis. 1773.

A series of calculations, pursued with great labour, in the view of ascertaining the true coincidence of the *Julian* with the *Egyptian* year, and consequently of discovering a very material error in the chronological computations of the famous Abp. Usher, by which our modern chronologers have been generally misled. A mistake of four years in estimating the age of the world, is a matter, in our view, of little consequence, as it bears a very small proportion to the whole interval of more than 5700 years from the æra of the creation, to the present times; yet it must necessarily affect many subordinate æras, and more especially that coincidence of events, which is marked out in our most approved chronological tables. Mr. Kennedy undertakes to point out and rectify this mistake; to determine, by means of this correction, the true year of the world, and to remove many difficulties which have hitherto perplexed the general system of chronology. How far he has succeeded, is submitted to the judgment of the public.

As Dr. Blair has followed Usher's computations in the construction of his elegant and useful tables, our Author addresses his enquiries and supposed discoveries more immediately to him.

In this intricate and laborious inquiry, he proposes to examine several lunar eclipses, recorded by Ptolemy in his *Almagest*, and to investigate, by a calculation of these eclipses from his data, the months and days of the *Julian* year, corresponding astronomically with the months and days of the *Egyptian* year, assigned in the *Almagest*. The first of these eclipses is related by Ptolemy, to have happened on the 29th of *Sisuthus*, in the year of Nabonassar 27, which our Author assigns

assigns to the year of the world 3287, whereas according to Abp. *Usher's* account, it coincides with 3283: so that in this instance, there is a difference of *four* years.

It would require more room than we can allot to an article, in which many of our readers will think themselves little interested, to present the public, through the medium of our journal, with the regular process of our Author's calculations, and to give them a fair opportunity of judging, how far we may rely on the principles which he adopts, and the method which he pursues. Dr. *Blair*, however, and some other astronomers to whom the province of *reviewing* these letters *primarily* belongs, and who are addressed by Mr. *K*— for this purpose, will, we apprehend, think it worth while to examine the justness of his computations and conclusions. It is unquestionably of great importance to trace the correspondence of the *Egyptian* to the *Julian* year; and Mr. *K*—'s attempt will on this account be *very favourably* received.

Art. 39. *An Historical Account of Coffee. With an Engraving and Botanical Description of the Tree. To which are added sundry Papers relative to its Culture and Use, as an Article of Diet and of Commerce.* Published by John Ellis. F. R. S. 4to. 3 s. 6 d. (With the Print coloured, 4 s. 6 d.) Dilly. 1774.

We have no account of coffee earlier than the 15th century: an Arabian manuscript informs us, that it was first introduced into *Aden*, a city of *Arabia Felix*, by mere accident. *Gomaleddin*, the mufti of this city, recollecting that he had seen it used by his countrymen in Persia, had recourse to it in an illness, and found great relief from it. Among other good effects he found that it prevented drowsiness without doing injury to the constitution; and on this account, he recommended it to the Dervises, to enable them to pass the night, with greater attention and zeal, in the exercises of devotion. His example gave it reputation, and it came into general use. Before this time, coffee was hardly known in Persia, and little used in Arabia, where the tree grew. From Aden it passed into several neighbouring towns, and was much used by the religious Mahometans. By degrees it was drank in great quantities at the public coffee-houses, where the people assembled and pursued a variety of amusements, which gave offence to the rigid Mahometans: and government was obliged occasionally to interfere, and to restrain the use of it. In the year 1554, coffee became known to the inhabitants of Constantinople, and was publicly sold in a coffee house, elegantly fitted for that purpose: and though it was condemned by the Mufti, in consequence of the clamours excited against the prevailing use of it, coffee was still drank in private houses; and the officers of the police allowed it to be sold, on paying a tax, and under certain restrictions. It was not long, however, before these restrictions were removed, and the sale of it became more general than it had ever been. It is reckoned that as much is spent by private families in the article of coffee at Constantinople, as in wine at Paris. The custom of drinking coffee is so general, that you are as much solicited there for money to drink coffee, as you are here for money to drink your health in wine or beer: and among the legal causes of divorce, the refusal to supply a wife with coffee is one. Coffee

was not introduced into the western parts of Europe, till about the middle of the 17th century: the Venetians were the first who imported it, and the custom of drinking it in France, (at Paris in particular) was established in the year 1669, during the stay of the Ambassador from Sultan Mahomet the fourth in that city. The first use of coffee in London, was earlier than at Paris: for in 1652, the Greek servant of a Turkey merchant opened a house for the sale of it in George Yard, Lombard-Street. The first mention that is made of it in the statute-books is, in the year 1660, when a duty of four-pence was laid on every gallon of coffee made and sold, to be paid by the maker: And in 1675, King Charles issued a proclamation, to shut up the coffee-houses, because they were seminaries of sedition. As to the culture of coffee, we shall only observe, that, in 1727, the French conveyed some plants to Martinico; from whence it most probably spread to the neighbouring islands: for, in the year 1732, it was cultivated in Jamaica, and an act passed to encourage its growth in that island. We shall conclude this article with a few observations; extracted from a letter written by Dr. Fothergill to the Author.

“In respect to real use, and as a part of our food, I have no evidence to induce me to think that coffee is inferior to tea. That, in respect to the national oeconomy, the benefit of our colonies, and the lives of the seamen, every circumstance concurs to give coffee the preference. It is raised by our fellow subjects, paid for by our manufactures, and the produce ultimately brought to Great Britain. That the great obstacle to a more general use of coffee is, the very high duty and excise.” (Not less than one shilling and ten-pence per pound weight.) “That lessening the duty would not lessen the revenue; smuggling would be discouraged, and an increased consumption would make up the deficiency to the treasury. The planters would be induced to cultivate coffee with more care, was there a better market for it. That, as little planters might be enabled to subsist by raising coffee, &c. their numbers would increase, and add to the strength of the several islands; as Europeans might endure the labour requisite for cultivation.”

Art. 40. *The Grammarian's Vade-mecum*, or Pocket companion: Disposed in Alphabetical order. Designed as an assistance to the Memory of young Beginners; and also as a ready Method of recovering a perfect Knowledge of Grammar, when it has been lost through inattention, or want of practice. By a private Tutor. 12mo. 1s. Bound. Brown. 1774.

Those persons who are unacquainted with the meaning of the terms of grammar, will find this little book to be of use, as it will furnish them easily with this knowledge. By having it continually with them, they will generally be enabled to understand terms of this kind, which may occur either in reading or conversation. The Author adds a very short dialogue toward the end of his performance, in which he directs the supposed young lady his pupil, to lay in a store of synonymous words, that she may not be obliged always to express the same idea just in the same manner, without attending to which, he says, a miserable barrenness or want of ingenuity, will manifest itself in conversation and in writing. He offers some instances to illu-

trate his observation, which on the whole is just : but it may at the same time be proper that pupils should be guarded against, a multiplicity of words, while there is a barrenness of ideas, and also against that great nicety and scrupulosity which produces a precise and formal manner of writing and conversing, much more disgusting than any little inaccuracies of expression.

Art. 41. *Familiar Letters*, on a Variety of important and interesting Subjects. From Lady Harriet Morley, and others. 8vo. 5 s. Cadell. 1774.

There is so much good sense in these letters, and such a variety of entertaining stories, sketches of characters, moral observations, &c. &c. that we are really sorry to see the language frequently disgraced by low phrases, and Scotticisms. Would the Writer procure, for a second edition, the corrections of some friend, who is a perfect master of the English, his book, we doubt not, might gain the approbation of the public, and contribute, with the better sort of the novel kind, to the instruction, as well as amusement of its readers.

Art. 42. *A Letter to the Solicitor-General*: being an Appendix to a Pamphlet lately published, entitled, *An Appeal to the Public, relative to a Cause lately determined in the Court of Chancery*; &c. Folio. 6 d. Wheble.

Mr. Mawhood's *appeal to the public* was the subject of Art. 35, in our last month's catalogue. In this supplementary letter he summons the Solicitor General, (who, he says, was his leading counsel) before the bar of the public, charging him with having occasioned the suppression, or misrepresentation, of certain *proofs* which were necessary to the support of his cause: to the great injury of this complainant.

MATHEMATICAL and PHILOSOPHICAL.

Art. 43. *Brief Remarks upon Mr. Jacob's Treatise on Wheel-Carriages*. By Daniel Bourn. 8vo. 1 s. Crowder. 1773.

An illiberal attack on Mr. Jacob, and on the committee of mechanics in the *Society of Arts*, &c. from which we can only learn, that Mr. B. seems to be very angry, and disposed to fall out with every body who comes in his way.

Art. 44. *Four introductory Lectures in Natural Philosophy* *. 12mo. 2 s. Printed at Dublin, and sold in London by Nourse. 1774.

These lectures contain a compendious abstract of the fundamental principles of philosophy. The several *Newtonian* rules of philosophizing, the properties of matter, the laws of motion, and the powers that produce it, are familiarly and intelligibly explained; and the whole is comprized within a very small compass. And though these sheets contain no new discovery, they furnish a very useful introduction to the student in philosophy, and not an unacceptable *wade mecum* to the more accomplished. They are by no means unworthy of that ingenious professor to whom, we suspect, they may be ascribed, but rather add to the reputation he has already acquired. He concludes his fourth lecture with the following paragraph: "From the increase of motion in elastic bodies, a reason may be drawn for the augmentation of sound in speaking trumpets; for as

* Supposed to be the work of Dr. Hamilton of Dublin.

the speaking trumpet is narrowest at the mouth-piece, and thence widens and enlarges continually to the extremity, the air within it, which is an elastic fluid, may be considered as divided into a great number of cylindrical bodies of very small but equal altitudes, the basis of the first being equal to the aperture of the trumpet to which the mouth is applied, and the basis of the rest increasing one above another as they are more and more removed from the mouth; upon which account the motion that is impressed by the force of the voice on the first cylindrical body of air, grows greater in the second, and greater still in the third, and so on, till at length, at the exit of the tube, it becomes so great as to magnify the sound very considerably.*

In page 80, lecture 3, there is a mistake, which has escaped either the transcriber or corrector of the press; for the excess of the equatorial diameter above that of the polar is stated at $17\frac{1}{2}$ miles, and not, as it should have been, at 34 miles.

NAVIGATION.

Art. 45. *A Treatise of Maritime Surveying*. In two Parts. With a prefatory Essay on Draughts and Surveys. By Murdoch Mackenzie, Senior, late Maritime Surveyor in his Majesty's Service. 4to. 6s. Dilly. 1774.

A very complete and useful treatise, in which no instructions are omitted that are either essentially or incidentally necessary to the business of *coast surveying*. And they have this considerable advantage to recommend them, that they are the dictates of experience. The surveyor in general, and the practical astronomer likewise, may derive many useful hints from this performance; though it is principally intended for the information of our nautical gentlemen.

In a country like ours, a subject of this kind deserves particular attention; and yet it is a subject which has been too generally neglected. It is no uncommon complaint, that many of our charts are notoriously defective and faulty; were the teachers of navigation to enlarge their plan, and to make this branch of practical geometry the object of their study and instruction, many errors might be corrected by the navigators themselves, and many inconveniences and dangers might be avoided.

RELIGIOUS and CONTROVERSIAL.

Art. 46. *The Book of Common Prayer reformed*, upon the Plan of the late Dr. Samuel Clarke: together with the Psalms of David; for the Use of the Chapel in Essex Street. 8vo. 4s. Johnson. 1774.

We cannot give a more satisfactory account of this specimen of a reformed liturgy, than that which Mr. Lindsey, the Author, has himself given, at the end of his sermon preached at the opening of the chapel in Essex-house, April 17th. See Rev. for April, p. 334.

When the design of a more scriptural form of worship was first proposed to be put in practice, upon the plan of the late Dr. Samuel Clarke, some friends advised to print the liturgy of the church of England, with his emendations, and to make use of it, exactly as he had left it. The same has been since much recommended by others. And it were to have been wished that this *reformed liturgy* might have come out quite sheltered under the name of that great man, and called intirely his,

* But it would have been, an injury to his memory, to have proposed that for a just model of public worship under his sanction, which he was very far from intending to be such.

† His principal attention and care seem to have been employed in rectifying the great errors concerning the *object* of religious worship, which obtained in the national church, of which he was member, and one of its greatest ornaments. In doing this, he nobly ventured to follow the leading of holy scripture, however contrary to the received doctrines; and *blotted out or changed such prayers and invocations as were addressed to Christ, or the holy spirit, and not to the One God, the Father.*

* In his examination of the book of Common Prayer, as he passed along, he also noted and changed many of the sentiments and expressions, which he judged improper or wrong.

† But it fell not within his purpose, to remark or censure such obvious imperfections of that book, which had been pointed out before by others, and could hardly escape the observation of any one, whenever it should come under a general review: I mean, the frequent return of the Lord's Prayer, and of the like requests in other prayers; the repetition of two Creeds, within a short space one after another; the confusion * occasioned by what were at first three distinct services, and repeated at different hours, being thrown all together, and blended into one †: from which it happens, that at the end of one part, we are dismissed with a concluding prayer, and solemn blessing, and immediately after begin the circle of our devotions again: faults these not of our ever honoured reformers, but of us, their less careful and more indolent successors. These blemishes therefore, were of necessity to be removed.

* Some passages retained by Dr. *Clarke*, have been omitted †; and some farther alterations and additions have been made: all which are submitted to the judgment of the serious and diligent reader of holy scripture. In the devotional part, wherever any change has been made, care has been taken not to lose that simplicity of sentiment, and easy flow of pious and natural eloquence, for which many parts of our antient liturgy are justly admired.

† The occasional prayers and thanksgivings have been for the present omitted. Perhaps it may not be amiss always to reserve to the officiating minister, the liberty of introducing suitable prayers of his own composing, on such emergencies as can with difficulty be provided for before hand.

* The observation of *Christmas day, Good Friday, Easter day, the Ascension, and Whitsunday*; still kept up, as being memorials of the principal facts concerning our Saviour Christ, and the establishment of his religion in the world. The *saints days*, as they are called, are fallen into almost universal neglect, and serve chiefly for civil purposes; save that now and then they help to bring back a Protestant

* The Morning Prayer was at first read at six in the morning: the Communion Service at nine, or soon after; and a little before that, the Litany.

† Thus, for example, the *Obsecrations*, as they are called, in the Litany, are left out: *By the holy incarnation, &c.* although Dr. *Clarke* changes them to be an address to God, and not to Christ,

to the bosom of Popery, by their too near affinity to that mother of superstition and idolatries. They are therefore intinely left out.

‘ The appointment of the Litany to be read only on such days as the Lord’s Supper is administred, corresponds with the order of the original compilers of the liturgy. For our ecclesiastical history informs us, that the Litany was designed to be a kind of preparation to the Communion, and to be read a little before that office began.

‘ The morning service, on the days that the Lord’s supper is administered, is somewhat shorter than at other times; and the introductory part of the Communion Service is laid aside as unnecessary; by which the whole is much abridged. And it is hoped, that all that join in the former, will attend the latter. For it is in itself most unreasonable, and wholly unprecedented in the Apostles times, that any should join in the devotions of the church, and not join in receiving the Lord’s Supper a part of those devotions; but not more sacred than the rest, nor requiring any different religious disposition of mind or preparation for it.

‘ Dr. Clarke made many alterations in the Baptismal office, which was much inebumbered with a continual reference to the abstruse metaphysical doctrines of *election and original sin*. But he does not appear to have sufficiently disentangled it. A strict adherence to holy scripture, and the simplicity of the institution, has been aimed at in the additional parts of this service.

‘ The promiscuous reading of the Psalms having been long matter of complaint; the appointment of these, and of the Lessons, seems properly left to the discretion of the minister.’

We cannot take leave of this article in fitter terms than those which Mr. Lindsey has chosen for the motto to his sermon above quoted, viz.

“ The true unity of Christians consists not in *unity of opinion* in the bond of *ignorance*, or *unity of practice* in the bond of *hypocrisy*, but in the *unity of the spirit in the bond of peace*.”

Dr. Clarke’s Sermons, vol. iii. p. 316.

Art. 47. *Religious Intolerance no part of the general Plan either of the Mosaic or Christian Dispensation.* Proved by scriptural Inferences and Deductions, after a Method entirely new. 8vo. 1s. Gloucester, printed by Raikes, and sold by Rivington in London. 1774.

It would have been of great advantage and honour to religion, if its advocates had generally possessed the spirit and temper of Doctor Tucker. Our religious tenets are probably much influenced by our natural dispositions; and every man whose temper is not so good as the Doctor’s, will be inclined to dispute his principle. We, however, think it a candid and noble one; and hating persecution of every species, and under every pretence, we readily assent to inferences and deductions. We fear there are not many of his brethren who will be pleased with his charity, or be properly affected and improved by such sentiments as the following:

‘ The upshot of the whole is this: Reason and persuade, intrest and importune as much as you can: preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine: but use no violence; and be content with those methods of propagating and preserving the gospel of Christ which he himself both prescribed and practised. The wrath of man worketh not the righteousness of God.’

We

We most sincerely recommend this excellent pamphlet to the perusal of all our contending divines.

Art. 48. *A brief and dispassionate View of the Difficulties attending the Trinitarian, Arian, and Socinian Systems.* Occasioned by the fierce Controversies now on foot in divers Parts of the Kingdom respecting those Subjects; and designed to assist the candid, humble, and modest Inquirers in their Searches after Gospel Truths. By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 3d. Gloucester printed, and sold by Rivington in London. 1774.

This little pamphlet breathes the same Christian temper which has generally marked the writings of the dean of Gloucester.

Art. 49. *An Address to Protestant Dissenters, on the Subject of giving the Lord's Supper to Children.* By Joseph Priestley, LL. D. F. R. S. 8vo. 1s. Johnson. 1773.

Dr. Priestley tells us, that the subject of his address was almost as new to himself, as it can be to any persons who meet with his publication. But having been more conversant with the ancient Christian writers, and also having met with Dr. Peirce's essay on the subject, he says, he is now, 'on mature consideration, fully satisfied, that *infant communion*, as well as *infant baptism*, was the most ancient custom in the Christian church, and therefore that the practice is of apostolical and consequently of divine authority.'

After endeavouring to shew that this was the ancient and early practice of the church, he inquires how it came to be laid aside; and he concludes, that the denial of the cup to the laity, and refusing the Lord's supper to infants, 'had their rise from the same cause, and took place about the same time, and not till the doctrine of transubstantiation was fully established, which was about the twelfth century.'

As children are early brought by considerate and serious parents or governors to attend public worship, by which means their minds are betimes impressed with a notion of its obligation and importance, their future attendance is secured, and their *rational* and *voluntary* attachment to it accelerated; the same advantages, the Doctor apprehends, must arise if they were early brought to the Lord's supper: Children, he supposes, would by this means become more the objects of attention both to their parents and the governors of churches; and young persons would probably be more established in the belief of christianity: 'Having been from their infancy constantly accustomed to bear their part in all the rites of it, they would be more firmly attached to it, and less easily desert it.—When the practice of every thing *external* belonging to christianity is become habitual, the obligation, says he, to what is *internal*, will be more constantly and more sensibly felt.'

Art. 50. *The Works of the late Reverend Mr. Robert Riccalton, Minister of the Gospel at Hobkirk.* 8vo. 3 Vols. 15s. bound. Edinburgh printed, and sold by Dilly in London. 1772.

The first of these volumes contains Essays on human Nature, and on several of the doctrines of Revelation. The second consists of a Treatise on the general plan of Revelation; and, the Christian Life, or a dissertation on Gal. ii. 20. The third contains Notes and Observations on the Epistle to the Galatians. A variety of subjects are treated

treated in these volumes. The doctrinal parts seem chiefly formed on the Calvinistical plan. There are several sensible observations, as well as pious and useful reflections, which will be attended to with pleasure by the well disposed reader.

L A W.

Art. 51. *Reflections on the Law of Arrests in Civil Actions:* Wherein is particularly considered the Case of Lieutenant-General Gansel; and a faithful Report contained of the Judgment of the Court of King's Bench, pronounced Jan. 27, 1774, upon the General's Motion. 4to. 1s. Wheble.

The case of the General above-named, having excited much attention, somebody has undertaken to furnish a pamphlet by controverting Lord Mansfield's opinion pronounced on his second arrest. But as the objector is the reporter, and who he is, nobody but his publisher knows; he may possibly buffet his man of straw at his pleasure, without any body concerning themselves in the quarrel.

CORRESPONDENCE.

WE have received P. A.'s Letter, dated from Newton, near Middlewich, Cheshire, and have read it with attention; but do not think that it requires any particular answer. Were we to enter into controversies with every Gentleman who may happen to differ from us in judgment, our Review would be employed in a manner very inconsistent with its real nature and design. With regard to the instance in which P. A. finds fault with us, we see no sufficient reason, at present, to retract our opinion. We recommend it to him to deliver his sentiments, on the subject of his letter, from the press. The matter will then come properly before us; and if he should convince us of the truth of the doctrine for which he contends, we shall not hesitate in making a public acknowledgment of such our conviction.

Through a mistake of the press, the lines intended to have been taken from Mr. Jerningham's poems, were imperfectly copied. It is justice, therefore, to the Author, whose 'poetical character' might suffer from such mutilation, we now give the verses entire:

EPITAPH, subjoined to Mr. Jerningham's poem, entitled, *The Nunnery*.

By Death's stern hand untimely snatch'd away,
A youth unknown to Fame these vaults infold:
He gave to Solitude the pensive day,
And Pity fram'd his bosom of her mould.

With lyre devoted to Compassion's ear,
Oft he bewail'd the veital's hapless doom,
Oft has yon altar caught his falling tear,
And for that generous tear he gain'd A Tomb.

The three lines and half printed in Italics, were all that we intended to transcribe in our last month's Review; as containing a characteristic sketch of the pensive Muse who usually presides over Mr. Jerningham's poetical amusements.

* See Review for last month, p. 408.

A P P E N D I X

TO THE

M O N T H L Y R E V I E W,

VOLUME the FIFTIETH.

F O R E I G N L I T E R A T U R E.

A R T. I.

De Gebelin's Monde Primitif;—or, Ancient World analysed, and compared with the Modern, continued from our last Appendix.

WE have already made our readers acquainted with those general principles which this Author had laid down for himself in the investigation of his great idea. We shall, therefore, after a brief account of his plan, proceed to what may be more generally interesting, and explanatory of the design,—a specimen of the execution.

The work, says M. De Gebelin, divides itself into two distinct parts or classes, the first relating to words, the second to things.

The treatises arising under the first class would be numerous, but, for the sake of being somewhat concise, are reduced to the ten following:

- I. The Principles of Language, or an Inquiry into the Origin of Languages and Letters.
- II. Universal Grammar.
- III. Dictionary of the primitive Language.
- IV. Comparative Dictionary of Languages.
- V. Etymological Dictionary of the Latin Language.
- VI. Etymological Dictionary of the French Language.
- VII. Etymological Dictionary of the Hebrew Language.
- VIII. Etymological Dictionary of the Greek Language.
- IX. Etymological Dictionary of proper Names of Places, Rivers, Mountains, &c.
- X. Etymological Library, or an Account of the Authors who have written on all these Subjects.

The second class, relative to things, is divided into two principal branches, the first on ancient allegory, the second on ancient history.

Under the first of these two general heads are the following dissertations :

- I. On the Symbolical and Allegorical Genius of Antiquity.
- II. Mythology and religious Fabling.
- III. Cosmogony and Theogony.
- IV. Symbolical Paintings and Heraldry.
- V. Symbolical Doctrine of Numbers.
- VI. History of Hieroglyphics, and of Emblems, with their Figures.

Under the second general division, relating to ancient history, are comprehended these subjects ;

- I. The Geography of the primitive World.
- II. Its Chronology.
- III. Its Traditions, or History.
- IV. Its Manners and Customs.
- V. Its Doctrines.
- VI. Its Agricultural Laws.
- VII. Its Calendar, Feasts, and Astronomy.
- VIII. Its Arts, amongst the rest, on the Origin of its Poetry.

Such are the grand outlines of this comprehensive and magnificent work, in which the solution of ancient allegory, and the comparison and investigation of the radicals of language appear to us to be two capital objects.

We shall give a specimen of the manner in which the ancient allegory is investigated and explained from the Author's observations on the history of Hercules by Diodorus.

‘ Hercules, says he, the hero of Greece, has been almost always looked upon as a person of real existence, whose history, in its traditional progress, had been mingled with fable. If some learned men have differed from this general opinion ; and could perceive nothing more than mere allegory in the story, these found but few abettors. Not that their opinions were unsupported by reason, but the time was not yet come when subjects of this kind were to be laid open by a severer disquisition, and illustrated by other discoveries.

‘ It must be owned, indeed, that the manner in which these allegorical explications have been hitherto conducted, has been injurious to their success. Those who published them, well knew that the subjects they treated could admit of no other interpretation, but they did not take in the *subtle* of the object before them ; their explications were *partial*, and what they left unexplained appeared to be an unanswerable objection to their system.

‘ It is to avoid this inconvenience, that, after having endeavoured to demonstrate, in the history of Saturn, and in that of Mercury, the perfect agreement that runs through all their circumstances taken allegorically, I now proceed to explain, upon the same principles, the history of Hercules. I mean to shew that every thing relative to that hero, from his birth to his death, is absolutely allegorical, and that not one of his labours, not one of the personages introduced

duced in the narrative of those labours, but was necessary to the beauty and completion of that entire allegory which the whole history of Hercules comprehends. Nay, even the arrangement of the labours is of importance here: for, by displacing one, you destroy the harmony of the whole, and lose the sense of the allegory itself. By this method we shall not only find that the history of Hercules presents us with a finished allegory, but further we shall discover the propriety of his being called the general of Osiris or Saturn, and the companion of Thot or Mercury, all these allegories referring to the same origin, or being, properly speaking, so many parts of the whole.

It is by no means surprising that mankind should lose sight of the sense of these allegories, and even of the allegorical objects themselves. Originating in the East from the highest antiquity, and still appearing under the form and features of real history, related in a language that sunk out of the general knowledge of men, in process of time they came to be received under no other idea than that of history, and the memory of their origin was well nigh lost.

Thus, by the same degradation, which made Saturn considered only as a prince distinguished for his brutal and unnatural cruelties, Hercules, in his origin prior to the Greeks, the chief of the eastern deities, the emblem of the omnipotent, the soul of vegetation, who had first his temples among the Phœnicians, was considered by the Greeks merely as the son of Alcmena, the first of heroes, and the lowest of the gods.

And as, even to this day, we have seen only with the eyes of the Greeks, our predecessors and masters, it was hardly possible that Hercules should be reinstated in his primary character by us.

It was to the East then that men must have had recourse to discover the origin of things of this nature, but the general obscurity in which its ancient learning and language were involved, rendered the search almost desperate.

Nothing can be more opposite than the ideas which several learned moderns have formed of Hercules and his labours.

Vossius, in his learned work on idolatry, has employed a whole chapter to demonstrate that Hercules was the sun, and that his twelve labours sprung from the division of the Zodiac into twelve signs.

CUPERUS adopted the same idea; Hercules, according to him, is the sun. His club denoted the obliquity of the ecliptic, his lion's skin, the power and force of the sun in the sign of Leo, the golden apples which he stole, the stars disappearing under the sun's brightness; and the twelve labours the twelve signs.

Thus both these writers adopted the ideas of the scholiast of Hesiod, of Macrobius, and Porphyry, &c. who were all of the same opinion, and allowed the fables of antiquity to be allegories pregnant with sense and instruction.

ALEXANDER the younger had followed the same ideas in his explication of the Heliac table.

But as these writers entered not into any systematical detail, what they advanced on the subject appeared rather ingenious than solid.

Thus the learned Le Clerc did not believe their doctrine. He rejected all these allegories, as having no foundation; and, in order

to prove it, he published a dissertation, wherein he metamorphosed Hercules into a Phœnician merchant, who had done great things, established great settlements, made great voyages, and carried on great commerce.

This long dissertation was neither worthy of the Author nor of the subject. Without critical taste, uninteresting and insipid, it served only to make the reader disgusted with mythology in general: nor should we be surprised at this. By detaching the several parts of the fable, and not comprehending the whole, it was impossible he should see it in its original magnificence, or rise to the allegorical meaning, so complicated and so diversified. The harmony of the several parts alone could have directed him to the sense; but what could appear more destitute of such harmony than mythological fables?

The Abbé BANIER, a great advocate for the historical sense, looks upon Hercules as a hero, who was certainly born at Thebes, and who had rendered great services to Greece by his exploits; he sets aside none of his labours on a suspicion of fable: it is true, he distinguishes five or six of the name of Hercules, an Egyptian, a Phœnician, an Indian, &c. and allows that the exploits of the whole may have been ascribed to one.

In later times we have returned to the allegorical sense. The Author of the history of Heaven has set us the example. Agreeably to his favourite system, he changes Hercules into an ensign, on which was painted HORUS, with a club in his hand, and which was constantly exhibited in public, on the commencement of a military expedition.

We must not omit to mention here, that a learned modern, explaining the shield of Hercules, in Hesiod, has entered into a large detail, to demonstrate that Hercules was not a man; but that by this appellation was meant any mound, dyke, or dam, for conveying, stopping, or turning off water.

These remarks make part of a work which the learned writer has published on the origin of the Gods. The work is new, and but little known.

The principles on which the allegorical sense of mythology is established are well investigated and properly deduced; and if the Author, with respect to Hercules, has had only a partial view of the allegory, if he has left the sense too limited, and has been thereby frequently reduced to the application of etymological proofs, it is not because his principles were false, but it is owing to the effect of those narrow bounds to which he confined himself. Having made the necessary comparisons in a partial manner, the result was of course imperfect. One great proof of the goodness of his principles, is that he has advanced nothing contrary to truth, in considering the labours of Hercules relatively to the construction of dykes for the purpose of containing and conveying water: for this is one of the first operations necessary for the clearing of lands, and putting them in a state of cultivation.

Mr. BRYANT, a learned Englishman, already known by his profound researches in antiquity, published in French the preface to a considerable work on mythology and the origin of mankind, which was

to follow, soon after *; and in which he declares strongly for the allegorical sense of the ancient fables, persuaded that the heroes of mythology, such as Hercules, never existed.

Here he treads in the steps of his countryman Blackwell, of whom more hereafter.

On these attempts to discover the concealed sense of mythology, the pretended historical sense which could never have been countenanced but for want of better explications, will be abolished for ever.

M. De Gebelin now proceeds to his arguments in proof that the Allegory of Hercules relates to agriculture.

It will no doubt, says he, occasion some surprise that we should refer to agriculture the history of Hercules, that hero, who was considered as the subduer of monsters, the redresser of wrongs, the demolisher of giants; for what have the labours of husbandry to do with exploits to which they have, seemingly, no relation?

However, if we consider, in the first place, that it is impossible the life of Hercules should be a real history; that no hero could ever execute what has been attributed to him; that the several parts of the history are too closely connected to leave us room to believe that it has been altered imperceptibly, or that it is not now what it was originally; that Hercules indenticates with Saturn or Osiris, and that the contour of his life, exhibited in a manner so singular, must have had its precise archetype in nature, which gave birth to all the illusions his history imposes upon us; if, above all, we consider the number XII. to which his labours are limited, as corresponding with the months of the year, and with the rural operations; that none of the explications hitherto given of this history could possibly be supported;—it may be suggested that we may possibly be in the right, and that we have some claim to attention.

With this view, we promise strictly to adhere to the letter: not to lead the reader through a series of etymologies, in which, however happy they might appear, he would place but little confidence; nor to give ourselves up to any of those extravagances of imagination, into which the mere pursuit of systematic ideas is but too apt to betray us.

Whatever explications we offer shall be drawn from the subject itself: following the order of the achievements as it stands in the fable, our illustrations will carry nothing arbitrary along with them, and we flatter ourselves they will be found secure from any essential objection.

Agriculture having been invented by Saturn, Chronus, or Osiris, and the calendar having been regulated by Thot, Hermes, or Mercury, in favour of agriculture, the first object was to encourage the pursuit of those arts among the people, who were to profit so greatly by such precious discoveries.

The people, at the same time, were too sensible of the advantages they should derive, to be inattentive to the pursuit. Obedient to the benevolent voice that instructed them, they applied themselves immediately to enjoy its good effects,

* See Review for June, 1774.

' The earth, however, was not yet in a proper state for the exercise of the agricultural arts. The low grounds were covered with morasses, and immense lakes, whose waters confined by rocks, overgrown woods and hills, had no outlet. The uplands left to all the activity of nature, who in her productions had never been tamed or restrained by art, yielded nothing but the briary race, deep, dark woods which the light of the day never penetrated, the haunts of vast multitudes of ferocious and destructive animals.

' Man conceived that the earth was intended for his use, but he had little advantage from it. Every thing seemed to dispute with him the possession of it.

' The subjection, therefore, of that earth which was the allotted habitation of man, was the first object. A place of horror was now to become a happy abode; but this was to be effected at the price of human labour, and that labour, without associated efforts, would have been ineffectual.

' Above all it was necessary to disembarrass the course of the waters, to dry the morasses, to carry off the lakes, to dig canals, make dykes, clear the woodlands, and destroy or banish the noxious animals.

' These were the first efforts of men, and of the heads of society: efforts by which the earth itself was subdued, which formed the most illustrious of all heroes, the benevolent friends of human kind, the only objects worthy of immortal glory, worthy to be recorded in the annals of the muses.'

' Hercules is represented as the general of Osiris, the conqueror of the lion; and armed with a club. He is represented as conqueror of the lion, because, in cultivating the ground, he banished the ferocious animals. He is armed with a knotty club, the first and simplest of sceptres, to signify that by agriculture, he reigns over the earth and the animals; that he is thus virtually the governor of the world, which yields to his power; and that through him mankind are civilized.'

' Amongst the oriental nations, Hercules was the name of the sun, whom that people, devoted to Sabeism, or the worship of the heavenly bodies, considered as the divinity of agriculture, as the principle of all vegetation, the soul of the world.

' It is no wonder, therefore, that his name became the basis of allegory, relative to the improvement and cultivation of the earth, which, without him, would have been nothing. It is no wonder that his name was transferred to those heroes, whose achievements owed their success to his primary influence; or that those achievements were limited to the number twelve, as the sun makes his annual revolution through the twelve signs, which regulate the calendar of the husbandman, and direct his operations.'

' The proofs that Hercules originally signified the sun, are chiefly these:

The Phœnicians worshipped this universal divinity originally under that title,

' The

• The sacred writers have not disdained to admit this symbol of divinity : God, say they, hath set his tabernacle in the sun.' Jesus Christ is called ' the day spring from on high,' ' the sun of righteousness.'

• In process of time, the symbol took place of the being it represented ; the sun was then the physical God of the universe, because he was the principle of heat and life. Hence the origin of Sabeism ! that first system of idolatry, which literally signifies *the worship of the Sun*.

• Thus names were given him correspondent to the ideas that were entertained of him :

SAB, the exalted.

ADAD, the only.

BEL, the shining.

ADONIS, the Lord.

MELCARTE, or MELICERTE ; the king of the earth ; or simply, MELCH-CHARTE the king of the city.

• Towns too were ambitious of being called from him. Hence so many cities of the names of Herculea, Herculanenum, Heraclea, &c. &c. so called not because they were built by Hercules, or because they honoured Hercules the hero of Greece, but because the colonies that founded them worshipped the sun under that name.

• We find from MACROBIUS that the Egyptians called Hercules, *Helion*, or the Sun, *which is in all, and for all*, and this name equally signified, originally, the Supreme Being.

• PLUTARCH in his treatise on Isis and Osiris, tells us that, according to the Egyptians, Hercules placed in the sun made with that luminary the tour of the universe.

• This idea Apollodorus expresses poetically, saying that Hercules arrived at the extremities of the world in a vessel of the Sun.

• This was an Egyptian expression, which deceived Le Clerc, and wresting it from its proper sense, he thought he had discovered an excellent proof of his system, which was that Hercules was nothing more than a merchant, who was said to sail in the sun's vessel, either because his ship was called the Sun, or because he carried the figure of the sun for a flag.

• How could it escape him, that this was perfectly conformable to the Egyptian Theology, which constantly placed the sun and the moon in ships, as the pilots of the universe ?

• The hymns of antiquity, addressed to the sun, ordinarily represented him under the title and attributes of Hercules. This proof of the identity of the two personages is so striking, that it is astonishing it should hitherto have escaped those who have employed themselves in studies and researches of this nature.

• We shall produce two instances of this kind, one taken from the Dionysiacs of Nonnus, the other from the Hymns of Orpheus.

• The first is an invocation of Bacchus to the sun, in which he calls him Hercules, with reference to the destinies of Tyre, the country of the ancestors of Bacchus.

Thus it begins,

ΑΓΡΟΧΥΤΩΝ ΗΡΑΚΛΕΕΣ, ἀναξ πυρός, ὀρχαμὲ κοσμοῦ, that is, " O star-mantled Hercules, king of fire, ruler of the world !"

The hymn of Orpheus thus :

ΗΡΑΚΛΕΣ ὀρμηθεύς, μαγιστὴς, Ἀλαμέ Τιταν, that is, "O potent, magnanimous Hercules, mighty Titan!"

This hymn is exceedingly sublime.

O high-soul'd Hercules, O mighty Titan!—
Whose arm is everlasting strength, whose toil
In combat endless,—still invincible!
Father of time eternal! changing oft
In aspect, not in glory; amiable,
And evermore desired, and powerful ever!
Thine the unconquer'd breast, the conquering bow.
And prophecy divine!—consuming all,
And all-producing, all-commanding—aiding!
By thee repose the human world enjoys,
And genial Peace by thee—of inborn might,
Unwearied, unsubdued; by thee the earth
Bears her best blessings, for the first of men,
By thee she bore them—thy unchanging power
Leads the fair morning, leads the mantled night,
And twelve long toils sustains, from east to west
Extending—friend of mortals and immortals,
Bring thy blest aid; thy hand that flings the rose
O'er the pale cheek of sickness, thy kind hand,
That bears the healing branch—O let it far,
Far from the haunts of human life remove
Adversity and pain!————

M. De Gebelin has properly enough remarked that this hymn, addressed to a mortal being would be extravagant and absurd; but, addressing Hercules in the character of the sun, it abounds with beauty and propriety.

'The titles and the feasts of Hercules, moreover, (continues our Author) evince that he represents the sun.

The Romans celebrated the eve of the calends of July, the last day of June, as the feast of *Hercules Musagetes*, that is, *the leader of the muses*. This singular title given to a hero, who was never imagined to have the least commerce or connection with the muses, but which the Thebans had, nevertheless, given to Hercules long before the time of the Romans, shews how futile the general idea hitherto formed of him has been, and that he was to the Phœnicians what Apollo was afterwards to the Greeks.

'The same conclusion may be drawn from the fable, which says that Hercules disputed with Apollo the right of the tripod. This tripod, over which Apollo presided, was no ordinary tripod. It was the year divided into three seasons, according to the oriental calendar, and which was thus said to march upon three feet. Thus calendars were made with three legs, which proceeded from the same center, and formed a kind of wheel. On each leg stood the account of one season or four months; the like are to be seen on Runic monuments.

'This again proves that Apollo was substituted by the Greeks for the Phœnician Hercules; and from hence the primary idea of the latter sunk out of remembrance.

The last-mentioned circumstances gave birth to a supposition that Hercules was more celebrated for science than for valour, and that he was a great Philosopher. But this mistake was pardonable on account of that obscurity in which the history of this hero was involved.

If the Romans celebrated the feast of Hercules a little after the summer solstice, the Sabines in like manner kept it in the same month, the fifth of June. It was undoubtedly the same with other nations.

This celebration of this Divinity appropriated to that season, affords a new proof that the sun in his full force in the sign of Leo, was the genuine Hercules who triumphed over such formidable Beings, and whose course nothing could obstruct.

With regard to THE FIRST LABOUR OF HERCULES, the CONQUEST OF THE NEMEAN LION, our Author observes that the Lion tamed was an emblem of the earth cultivated, and answered to the toils of the labourer. The Ancients themselves tell us this. The tame lions that followed Rhea, says Varro in a remarkable passage, teach men that there is no soil which may not be subdued and rendered useful.

Thus we find the car of Rhea or Cybele drawn by lions, for the same reason. It is true, it is sometimes drawn by tigers; but the reason our Author assigns for this is, in our opinion, puerile and unworthy of him:—He says it is to represent the different colours of the earth, more variegated than the skin of the tiger.

This first labour, then, alludes to the first labours of the husbandman, those rude and toilsome labours which alone can bring the earth into a state of cultivation.

Our Readers must be contented with these imperfect sketches of this learned and laborious work; as our limits will not allow of further quotations.

A R T. II.

Les Loixirs du Chevalier D'Eon, &c.—The literary Amusements of the Chevalier D'Eon de Beaumont, late Minister Plenipotentiary from the Court of France, on divers important Subjects during his Residence in England. 8vo. 14 Vols. Amsterdam: 1774. Sold by Becket, &c. in London.

OF the first and second of these volumes, which were published a few years ago, we have already taken some cursory notice; [See Rev. vol. xliii. p. 237.] but this large and important collection of what may be called *National Materials*, deserves a more serious and more respectful attention. A man of letters, spirit, and taste, a man of political sagacity and partly knowledge, conversant in the negotiations, and the interests of Princes, even though he were disqualified for the latter by a soul too ingenious for low intrigue, must yet be extremely

extremely entertaining, extremely interesting, and instructive in the closet.

This copious publication may therefore be considered as a kind of library of the knowledge of the modern world.

The first volume contains a description of Poland, and historical inquiries concerning the Province of Alsace.

The second is a review of the kingdom of Naples and Sicily.

The third contains a chronological abridgment of the records of the Old Testament, and a compendium of Ecclesiastical History.

The fourth consists of observations general and particular on Commerce, observations on Commerce and Navigation in general, reflections on the means of obtaining a knowledge of the situation or balance of Commerce, &c. observations on the Roads in France, on Silks, on Public Credit, &c. &c.

The fifth is a dissertation on the Laws and Commerce of Russia.

In the first of these dissertations, after describing the barbarous and deplorable situation of the Russian laws, in which a man might, without impunity, oblige his wife to put on a shift steeped in brandy, and then set fire to it, and let her perish in the flames, the Author proceeds to the happier era of Peter the Great:

Such, says he, was the situation of Russia when Peter the First ascended the throne. He passed the early part of his reign in cultivating, as much as circumstances would permit, the Sciences, for which he had a natural taste. He then travelled into foreign countries, and, on his return, he found sufficient employment in the war between his own State and the Kingdoms of Sweden and Poland.

This rupture laid him under the necessity of attending to military business and making soldiers, and to this he applied himself altogether.

Well knowing that the example of a Prince is the best lesson for his subjects, he not only attended his army in person, but went to effectually about the business of regulating military discipline, that he submitted to it himself. Such regulations and such a conduct could not but produce the happiest effects. He had soon the satisfaction of seeing emulation diffuse itself through the Nobility, and of finding himself followed by his Nobles to those wars which they had formerly left to the decision of their vassals.

It is matter of surprise, that in the midst of those establishments which required such a variety of attention, this creative genius did nothing towards effecting those changes, which he found indispensably necessary in the political department, and in the administration of justice. This Monarch, who with all the qualities of the hero united the most profound policy and sagacity, though inwardly convinced, that the evils which injustice brings upon a State are much more to be dreaded than those of the most sanguinary war, saw with regret that he must wait for a proper time to rectify his Courts of Justice.

Justice, if he would not do it at the hazard of his kingdom. After triumphing over his enemies, after enlarging his empire, after filling the world with the glory of his name and arms, this great Prince considered himself only as in the midst of his career to that immortality after which he aspired; and to the title of the CONQUEROR, his first ambition was to add that of LEGISLATOR.

‘ In 1698, he shewed his influence with the people by engaging them to adopt the custom, prevalent in other European nations, of beginning the year with the month of January, which, with them, had usually commenced in September. But this was an inconsiderable reform. In 1711, he shewed both his power and his wisdom more effectually by striking at the vices of legislation.

‘ He constituted a Senate, over which he presided himself, and which, in his absence, was charged with the administration both of public and private business, of which an account was to be rendered at his return. Sensible that the new dispositions he wanted to make in this department of administration would meet with great difficulties, instead of lessening the power of the Court of Boyards, he abolished it entirely, and composed a new tribunal of men of knowledge and integrity, on whom he could depend, without any regard to rank or birth, which had been the objects of all his Predecessors.

‘ After the year 1714 excellent laws were established through all the departments of government, among which were several that he had either written or dictated himself; particularly on the administration of justice, on military discipline, and the education of youth.

‘ Whatever defects he found in the *Oulogeny*, whilst he was desirous at once to put an end to disorder, he allowed it all its rights by premising that the constitution of his Predecessors, or the arrears of Sovereign Courts, which had since intervened, deserved to be attended to no farther than they were conformable to the original code published by Alexis. This was the ready way to abolish all the abuses which arbitrary power might introduce into the Courts of Justice. He declared for a new edition of the *Oulogeny*, in which the subsequent decisions of cases should be annexed to each article to make a more complete code, at least one that should serve as a rule, till time would permit the obvious defects to be rectified. This work was accomplished in 1720, but remained in M. S. under the title of *Svednos Oulogenie*, or the Concordance of the Laws.

‘ As he had too much penetration to be ignorant that the compilation of a Code, such as he wished it to be, required a good deal of time, and the assistance of men conversant in the practice of the laws to attend the execution of it, he availed himself of the interval which the dispositions he had taken allowed, to publish divers ordinances relative to the great end he proposed to accomplish.

‘ He instituted the Office of Attorney General, and appointed him four Assistants for the business of government; also a certain number of subordinate officers of the same denomination, to be settled in the several governments and even in the towns. These had orders to lodge informations of all crimes and misdemeanors that might happen in their department, either contrary to the laws, or prejudicial to the State.

‘ He

• He regulated the successions of families, and as he had much heart their preservation, he made use of the means which he had seen practised in England, to keep his Nobility in their genuine lustre and purity. He ordained that the real estates of the deceased parents should not be divided in equal portions among their children, but that they should descend to one of the sons, or, in default of such, to one of the daughters: leaving to the father or the mother, or the survivor of these, the right of choosing, among the boys, if there were more than one, or among the daughters, if there were no sons, him or her whom they should think proper to appoint the heir. And, if the parents died without making these dispositions, the right of seniority regulated the inheritance.

• This Ordinance had another end, which was to oblige the younger sons, or those who were not called to the succession, to devote themselves entirely to the military life, or to make their fortunes by applying themselves to politics or commerce. Afterwards, by the regulation of the sale of estates, it is said that the younger children, or those who were excluded from succession, could not purchase their family-estates, till after a limited time of military service, and that those who had indolently refused to bear arms, could not be admitted.

• To perpetuate the great families, he ordained that when the last heir male should be without issue, he might convey his fortune to a person of the other sex, provided she were of the same family, but on condition that the husband should take upon him the name of the family, from which the estate descended, that it might not be extinct. We have seen several instances in the branches of Golowin, Romandanowsky, Balck, Polet, and others. There was reason to foresee that this measure would produce the effect the great Monarch had promised himself. But that general liberty which parents had in choosing their successors indifferently, occasioned, afterwards, such confusion and cabals, that the Empress Ann was persuaded in the year 1731 to put the order of succession on the ancient footing.

• The Ordinance which Peter I. caused to be published the 24th of December 1714 against the corruption of the Judges, is one of those that merit the highest attention. The different Constitutions made after the publication of the Oulogeny had opened to the Judges a large field for the gratification of their avarice: And this evil, so dangerous to the State, had gained imperceptibly on all manner of business, insomuch that the greatest part of it was transacted entirely by the spirit of Party, and it was well known that justice would be knocked down to the best bidder. The Prince, desirous to strike at the root of a custom at once so scandalous and so pernicious, forbade the Judges and all others who were in any official capacity to take the least consideration from the client on any pretext whatever: he likewise forbade the client to attempt to corrupt the Judge, and the pains and penalties on the person convicted either of giving or receiving a bribe, were death and confiscation of goods. The Judges were to content themselves with the emoluments which the Prince had been pleased to annex to their appointments; and that none of those, who came of course and as their turn to the Judicial Office, might excuse himself through ignorance of that regulation, it was ordained

ordained that no person should be admitted to any Place in a Court of Judicature, who had not signed that Ordinance with his own hand. In 1716 he took new precautions against this abuse, by forbidding the Judges to determine any affair in their own chambers, requiring that every thing of this kind should be transacted in the Courts of Judicature publicly, and in the presence of those who composed them.

Peter comprehended every thing in his plan, and nothing escaped his attention. It would be endless to specify all the edicts he published within the space of seven years, on the detention of criminals, on the means of taking highwaymen, on the measures to be taken with those who were accused of the crime of *lese Majesty*, on speculation, on the manner of announcing in full Senate the Idiots of either sex, who were declared incapable of succession or contracting marriage, on compulsory marriages of children and servants, and on the attention to be paid by the Judges to the reformation of criminal justice.

All these edicts shewed how zealous the Monarch was to have the administration of justice in his dominions conformed to the plan of other European Nations; but as these various regulations served only to pave the way to the great object he proposed, I pass them slightly over to see him march with hasty steps, possibly too ardent for the purpose, towards its execution.

In the year 1718, Peter being, after the maturest reflections, determined to adopt the model of the Swedish Government in preference to others, ordered a collection to be made at Stockholm of all the regulations and all the edicts, which he thought might be of any service to him. For the ancient Courts of Justice, which they called *Pirakts*, he substituted Colleges, which he distinguished by the names of those several affairs, whereof they had the respective cognizance; for instance, the College of Foreign Affairs, of War, of the Admiralty, of the Finances, of Justice, of Commerce, of Mines and Manufactures, to which he afterwards added the Exchequer, the Synod, and the Magistracy.

He determined what cases should belong to the department of each College, ascertained the number of Members of which each should be composed; and for fear the new Judges should pass the bounds of the authority reposed in them, he published what was called a general regulation, which entered minutely into the duties of their respective charges.

More than this, he sent several persons of credit into Germany, and to other European Courts, in order to engage men of learning and abilities, whom they should find worthy of filling Places in these new Colleges; and he allowed the Swedish prisoners who were in his dominions to be Candidates, provided they understood the language of the country.

It was an object with this wonderful man to have in Place a mixture of strangers and natives; persuaded that the latter by modelling themselves upon the former, would acquire the civility and intelligence which they wanted, and that the others, by conforming themselves to the customs of the country, would fall habitually into the character and idea of Citizens.

• To

* To engage the young Nobility to apply to business, he ordered a fixed number to be taken into each Court, to pass through the employments of the lower offices, in order to rise to the higher Departments of Judicature. He took care, indeed, that people of low birth in general should have no Place in the Courts of Justice, unless their particular talents claimed an exception in their favour.

He likewise instituted Judges of Assize in the country, who had the right of giving judgment in the first instance, with orders to lay their decisions before Government. The appeal was carried from the Governor to the Court of Justice, and from thence to the Senate, as the *Dernier Recours*. To render this last mentioned Tribunal more respectable, he published an edict forbidding all persons whatever to carry any complaints to the Sovereign on cases that had been heard before the established Courts, being desirous that every one should abide by the determination of the Senate. The edict added, if, notwithstanding, any one should have the presumption to appeal from the Senate to the Sovereign, and should not be able to support his allegations, he should suffer death, because his conduct should be considered as an impeachment of the honour and dignity of a Tribunal, over which the Sovereign presided.

As matters of appeal might arise on which the Statute was silent, the Senate could determine nothing without knowing the resolution of the Czar, and was to pronounce only according to the orders it should receive from him. That this measure might not expose the parties to too long delay, a Master General of the Requests was appointed, whose office, duly executed, was to procure prompt justice on complaints against the lower Courts. This measure, wise as it was, had its enemies; and certain memorials appeared charging with inhumanity the prohibiting appeals to the Monarch upon pain of death. But if we consider the multitude of business with which this Prince was overwhelmed for the general interest of Society, wherein every institute was directed by himself, one cannot be surprised that he exempted himself from hearing complaints, which might be, for the most part, ill-founded.*

Peter's only object hitherto had been a strict attention to the Oulogony, to the explication of obscure parts, or the addition of new decisions on cases neglected, or omitted. But as he more and more observed the little advantage he derived from these applications, he set himself seriously about forming a new Code.

* Such is the apology which the Chevalier D'Eon makes for an unpardonable fault in the great Prince whose legislation he describes; the only palliation, indeed, which appears to suggest itself, but which is very insufficient to invalidate the charge. To debar the subject from appealing, in very uncommon and extraordinary instances, to the justice or humanity of his Prince, and this on pain of death, is not only an infringement of that eternal natural relation which subsists between the governor and the governed, but replete with a degree of barbarity that stained not even the annals of the East. Pyrrhus, no less arbitrary than Peter, and much more ferocious, refused not to receive the petitions of his people, whatever regard he paid to them afterwards.

* The

* The method he proposed was this. With regard to the Oulogeny and the Constitutions made afterwards, to arrange the whole in distinct articles, and, opposite to each article, on the margin, to set down the sense of the Swedish laws on the respective heads, in matters civil and criminal, and the purport of the Livonian and Esthonian laws, in matters concerning fiefs.

* For this purpose he appointed a Commission consisting of a certain number of persons from different Courts, who, under the direction of the Senate, were to examine and select what should be found most suitable to the present situation of Russia; after which, each article was to be presented by the Committee to the Senate, who were to give their opinion thereupon to the Sovereign; and thus he flattered himself that, in a short time, he should go through this great work.

* They applied to it without delay, and the Prince neglected nothing that might promote the zeal and second the endeavours of the Commissioners. He was continually laying before them new matters that required their attention, or instructing them in the manner of clearing up former disputes. In 1721 he published a new form of judiciary proceedings, which is followed in all the Courts of Justice at this day. Its brevity, I acknowledge, obliges them frequently to have recourse to the ancient code, which I have myself charged with insufficiency; but it is to be observed that he was now only to give the Commission a sketch for their guide, and that they were to extend and compleat it.

* In 1722 the Emperor forbade, upon pain of death, any Judge to put an *interpretation* upon the Laws or Constitutions, in order that they might be *literally* adhered to. Nevertheless he left the Chief Justices at liberty to explain to the Senate any doubts that might accidentally arise; but they were obliged to wait the decision, and likewise the approbation of the Emperor. And, that no one might escape this law, he ordered that it should be pasted upon a small board and lie on the table during the sessions, that they might have their eyes continually upon it; and this is still customary in all the Courts of the Empire.

* To establish better order in the Senate and in the other departments of Justice, he appointed for the use of the former an Attorney General, whose office it was to assist at their sessions; to see that business was conducted according to the laws and constitutions of the empire; to attend to the due and speedy execution of the orders of the Court, and forthwith to enter in the registers every obstacle. This Officer had orders to observe the zeal and attention with which every Senator discharged the duties of his office. If he was found deficient he had a right to reprehend him publicly, and if his remonstrances proved ineffectual, he might suspend the course of business, and address the Emperor, who should take cognizance of the offenders, and compel them to return to their duty.

* This new Officer had also the superintendency of the Chancery, and of all that belonged to it. The Solicitor of the Treasury himself was obliged to lodge informations with him of all public delinquencies. So wide an official range being not easily filled by one man, the Emperor associated with him in office the Solicitor General,

ral, who was to assist him when present, and to supply his place, when absent. Both these Officers had it in strict charge to examine such laws and constitutions, as were capable of a two-fold interpretation, and to propose to the Sovereign the means of removing the ambiguity.

That the Magistrates, charged with such important functions, might be treated with the greatest veneration and respect, he ordered that, as to what appertained to the execution of their office, they should be dependent on no one but himself; and in every subaltern Court, he appointed persons who, under the title of Attorneys, should represent the Attorney General; to whom they were to give an account of any thing that passed in their respective Courts, contrary to the constitutions, in order that he might rectify it by the authority of the Senate.

From such institutions, such care, pains and application, what would one not have hoped? Nevertheless, in the year 1723, the Commissioners appointed to digest the new Code, found that, after an application of five years, the first measures had been so ill taken, that there were no other means of coming at the end proposed, but beginning entirely upon a new plan. They represented to the Emperor that the ancient Code, the model of which they had followed, was so very unsystematic, and the matter so vilely arranged, that there was no possibility of confining themselves to it, without leaving in the new one that confusion, which would be extremely prejudicial to public business, and that, therefore, they thought it necessary to give it some other form.

Concerned to find that so much labour had been ineffectual, but resolved to surmount all difficulties, Peter allowed the Commissioners in future to dispense with the usual adherence to the plan of the *Cologeny*, and permitted them to take for their model the Code of Denmark, provided they were particularly careful to insert those Statutes of the ancient Russian Code, which were suitable to the manners and customs of the times.

For this purpose he caused to be printed in several small volumes all the laws that, in his wisdom, he had given to his people, as proper materials for the conduct of the new work. But at the time when, wholly intent upon his project, this great Prince had reason to hope for the most certain success; Providence, unsearchable in all its purposes, cut him off in the midst of the most glorious career that ever Monarch maintained or pursued.

His last moments were devoted to the indulgence of that sincere desire he always had of giving to his people an impartial administration of justice: witness the last edict, which he published a few days before his death, wherein, not contented with having endeavoured to prevent the bribery of the Judges, he forbade all the people of the Court, of whatever condition, to pay any attention to the solicitations of those who had suits at law, to support their pretensions, or solicit the favour of the Judges.

After the death of this incomparable Prince, his successors, it is reasonable to suppose, would shew the same zeal, for accomplishing a work so necessary for the welfare of the empire; but one cannot be surprised if their efforts were unsuccessful, when it is considered what

what must have been the situation of Russia during the space of sixteen years, governed as it was by four Sovereigns, who either found themselves unsettled on the Throne, or acceded to it in consequence of some revolution.

‘ It is not in times of such uncertainty that men of abilities will apply themselves to any important work, while they are to depend for the sole reward of their merit and their labours on the gratitude of the Prince. The Members of the Commission, which still subsisted, thought it sufficient, on their parts, to order the Secretaries to continue their business. But as these subalterns knew nothing but the common run of business, were neither skilled in the laws, nor had studied their constitution, their labours were unlikely to produce any valuable effect.

‘ The peaceable revolution which brought Elizabeth to the Throne of her father restored the hopes of the people, when, in the year 1754, a new Commission for the purpose of forming a new Code was established, composed of men who had attended the different Courts of Justice, it was not to be wondered that the Commission presented a plan to the Senate which promised to be perfect in its kind. The abolition of capital punishments alone is sufficient to characterise the humanity that would have distinguished the work of this new Legislature. During the whole of her glorious reign, however unfavourable to the business of rectifying the laws the part which Russia took in the troubles of Germany might be thought, there were still the fairest hopes of bringing the work to perfection. The three first parts, it is said, were finished by the Commissioners, and approved by the Senate, when the death of the Sovereign, before she had confirmed them, gave the scepter to Peter III. Grandson of the Founder of Russia.

‘ No sooner was he declared Sovereign than he trod professedly in the steps of his grandfather. He not only invited foreigners to settle in his dominions, but, the more strongly to induce them, he abrogated a law which, when once they had entered, forbade them to return. He did more. He permitted his own Nobility to visit foreign countries in order to cultivate their understanding and manners. To give these new regulations all the extent his predecessors had been desirous of, he proposed to form a new Code, and took for his model that of Frederic King of Prussia, which he caused to be translated into the Russian language, that, combining with the customary regulations of the Empire, a body of just and permanent laws might be the result.

‘ Seeing, and lamenting the ignorance under which his subjects groaned, in concert with the Archbishop of Novogorod he founded public schools; and, to introduce order into the military, he gave uniforms to the troops, and caused the regiments to be called after the name of their Colonels.

‘ Such were the alterations that Peter III. made, during a reign of six or seven months, at the end of which a revolution placed his wife on the Throne. On the twenty-eighth of June, 1762, the Russians thought proper to dethrone a Monarch, to whom, a few months before, they had thought of erecting statues.

‘ It enters not into my design to inquire by what secret means Providence placed Catharine II. on the throne of all the Russias. I consider only the advantages which the empire may have derived from its sovereigns, without dwelling upon the evils attendant on its revolutions.’

Such is the Chevalier D'Eon's account of the progressive state of the laws in Russia; the more curious, as whatever relates to the conduct or memory of Peter the First, the greatest Prince of modern times at least, must be extremely interesting to every reader of sentiment. The sequel of the fifth volume, gives us a memoir on the commerce of Russia.

The sixth volume contains, amongst other subjects, the history of Eudoxia Fœderowna, first wife of Peter the Great. This article is too entertaining to be omitted, and too long to be inserted here; we therefore promise our Readers the substance of it in the next Appendix. At the same time we are sensible that the attention we have already paid to this publication is sufficient to convince the Public, that the very ingenious Author has done honour both to himself and to the Republic of Letters.

A R T. III.

Fragments sur l'Inde, &c.—Fragments concerning India, General Lally, and the Count de Morangies. 8vo. 2s. 6d. Printed in London, by Nourse. 1773.

IN these detached pieces, which are said to be written by Voltaire, we find incidental observations on the commerce and history of the Indies, with some topographical accounts of the coasts, and remarks on the military operations and fate of General Lally. From these we shall select two short articles, on the manners and customs of the Gentoos and Bramins.

‘ Of those ancient Indians, whom we call Gentoos, there are in the Mogul's country, according to Mr. Scrafton's account, about a hundred millions. This multitude is a fatal proof that a great number may be subdued by a small one. Yet these innumerable herds of pacific Gentoos, though they would give up their liberty to any band of robbers, would never part with their religion and customs. They have still retained their ancient worship of Brama. The reason of this, it has been said, is, that the Mahometans, content with being their masters, never gave themselves any trouble about the directions of their souls.

‘ Their four ancient orders still subsist in all the rigour of the law which separates them one from another, and in all the force of first prejudices fortified by time. The first order is that of the Bramins, who once governed the empire; the second that of the military; the third of the husbandmen, and the fourth of the merchants. We do not include the *Hallacores*, or *Parias*, who do the menial offices; they are considered as unclean; they consider themselves as such, and would

would by no means presume to eat with a man of another tribe, not even to touch or come near him.

' It is probable that the institution of these four classes was imitated by the Egyptians; because it is, in fact, very probable, or rather certain, that Egypt was but indifferently peopled, or policed, till long after India. It was a work of ages to subdue the Nile, to divide it into distinct channels, and construct buildings above its inundations; whilst India enjoyed, in the mean time, every thing that was necessary to the subsistence of life.

' We find all the greatness and all the weakness of the human mind exhibited in the ancient Brachmans, and in the Bramins their successors. On one hand, the most obstinate virtue supported by the severest abstinence; a sublime though fantastic philosophy, under the veil of ingenious allegories; an abhorrence of bloodshed, and an invariable charity to mankind and the animal creation.—On the other hand, superstition, the most contemptible in its kind; that calm but atrocious fanaticism which has taught them, through innumerable ages, to encourage the voluntary murder of so many young widows who have thrown themselves into the burning piles of their deceased husbands. This horrid extravagance of religion and magnanimity still subsists with that famous maxim of the Bramin faith, *that God requires nothing from us but charity and good works*. But the whole world is governed by contradictions.

' Mr. Scrafton adds, They are persuaded, it is the pleasure of the Supreme Being that different nations should have different modes of worship. Such a persuasion might seem to promote indifference; nevertheless they have as much enthusiasm in their religion, as if they thought it the only true one, the only one that had been instituted by the deity.

' The greater part of them live in a kind of effeminate apathy. Their great axiom, taken from their ancient books, is, *that it is better to sit than to walk, to lie than to sit, to sleep than to wake, and to die than to live*. Yet we see many of them on the coast of Coromandel, who rise out of this lethargy into active life. Some of them take part with the French, others with the English. They learn their language, and serve them as interpreters and brokers. There is not a merchant of any consideration upon the coast who has not his Bramin. They are in general faithful, but sly and cunning. Those who have had no commerce with strangers, preserve the ancient virtue and simplicity of their ancestors.

' Mr. Scrafton and others have seen in the hands of some Bramins, *ephemerides* of their own composition, in which eclipses were calculated for many thousands of years. They have good mathematicians and astronomers; yet they retain the absurdities of astrology, and carry that extravagance as far as the Chinese and the Persians. At this, however, we have no reason to be surprised. It is not two centuries since our own Princes had the same follies, and our astronomers the same quackery. The Bramins, who possessed these *ephemerides*, must have been men of science at least. They are philosophers and priests, like the Brachmans of old. The people, they say, ought to be deceived and kept in ignorance. In consequence, they give out that the nodes of the moon, in which the eclipses happen, and

which the first Brachmans expressed by the hieroglyphics of the head and tail of a dragon, are the actual efforts of a dragon who attacks the sun and the moon. The same silly notion is adopted in China. In India, you see thousands of men and women plunging into the Ganges during the continuance of an eclipse, or making a prodigious noise with instruments of various kinds, to release the captive luminaries from the clutches of the dragon. Upon such principles as these the whole world has been governed, [the Author adds] in every respect.

* Many Bramins have treated with missionaries concerning the interests of the India Companies; but religion was never in the question. Yet many missionaries there have been who, the moment they arrived in India, were industrious in writing to their respective societies, that the Bramins undoubtedly worshipped the devil, but that they would all shortly be converted to the faith. Nevertheless it is asserted, that no European monk ever once attempted to convert a Bramin, and that no Indian ever worshipped the devil, of whose existence they are wholly ignorant. The rigid Bramins have conceived an inexpressible aversion to the monks, on account of their obvious indulgence in the contents of the shambles and the cellar, and of their taking young girls upon their laps during confession. Our practices appeared to them to be crimes, though theirs have been considered only as ridiculous idolatries.

* One of the most considerable missionary jesuits, whose name was Lalane, wrote in 1709, "there is no doubt but the Bramins are real idolaters, because they are worshippers of strange gods." (*Lectures Edifiantes*, tom. x. p. 14.) And he says, p. 15. "the following is one of their prayers, which I have translated literally.

"I worship that Being who is exposed to no inquietude, and subject to no change; that Being, who in his nature is indivisible, in his spiritual essence incapable of compounded qualities; that Being who is the origin and the cause of existence, and who, in excellence, surpasses all that does exist; that Being who is the support of the universe, and the source of power."

* This is what the missionary calls idolatry!

* What is really astonishing is, that we can neither in the books of the ancient Bramins, nor in those of the Chinese, nor in the fragments of Sanconiathon, nor in those of Berosus, nor in the Egyptian of Manethon, nor among the Greeks, nor the Tuscans, find the least trace of that sacred Jewish history which is our sacred history. Not a single word of Noah, whom we look upon as the restorer of the human race; not a word of Adam, the father of that race, nor of any of his first descendants. How came it to pass that all nations lost the names of this great family; that no one has transmitted to posterity a single action, a single name, of these his ancestors? How came all the ancient world to be ignorant of this? And how came a little upstart generation alone to know it? This extraordinary circumstance might seem to merit attention, if one could possibly come at the bottom of it. All India, China, Japan, Tartary, and three parts of Africa, have ever been ignorant of the existence of such men as Cain, Jared, and Methuselah, who, nevertheless, lived almost a thousand years. And other nations were unacquainted with their names till after the time of Constantine. But those

those questions which arise in the department of philosophy, have nothing to do with history.'

Nothing more easy than to refute this bagatelle, and to prove that those very nations have had their Adam and their Noah, whom the Author represents as ignorant of their existence. But we have no time to enter into controversies of this kind.

Since writing the above article, we have met with an English translation of this book, which appears to be sufficiently faithful and correct.

ART. IV.

L'Évangile Du Jour.—The Gospel of the Day. Vol. X*. London: 1773.

WERE it not owing to that wonderful zeal and attachment which Mr. Voltaire professes for every thing that has the air of religion, this volume had never come by its Christian name; for with as much propriety might it have been called the Gardener's Calendar, or the Complete Country Housewife, or a Dissertation on Clear-starching.—Passing the title, however, which, like the number affixed to the front of your house, serves only to distinguish it from your neighbour's, the first article that presents itself is a new old tragedy, called *THE LAWS OF MINOS*. This, Mr. V—— tells us, appeared in such a miserable trim, patched as it was, and stitched and taylored all over by a knave of a bookseller, that, in justice to himself, and in compassion to his offspring, he thought proper to send it into the world in its present form.

The purport of the tragedy is to prove, that it is necessary to abolish laws when they are unjust; and the laws of Minos enjoined human sacrifices.

Ancient history (that is to say fable) informs us, that this great lawgiver, Minos, the son of Jupiter, on whom the divine Plato has lavished such high encomiums, certainly instituted such sacrifices.

This wise legislator sacrificed annually seven young Athenians; at least so Virgil says,

*In foribus Lethum Androgeo tum pendere Pænas
Cecropidæ jussi, miserum septena quotannis
Corpora natorum,*

These sacrifices are rather uncommon with us now-a-days, and the reason, no doubt, is, that variety of opinions which the sage commentators have entertained respecting the exact number

* For our accounts of the former volumes, see Appendixes for several years past.

of victims, and the time of the year when they were offered to the Cretan monster, called the Minotaur.

Whatever might be the origin of this fable, it is more than probable, from many circumstances, that human sacrifices were used in Crete as well as in other countries. Sanchoniathon, quoted by Eusebius in his *Gospel Preparation*, says, that this religious act had subsisted time immemorial. Now, Sanchoniathon flourished long before the epocha at which we place Moses, and eight hundred years after *Thot*, one of the legislators of Egypt, whom the Greeks afterwards called Mercury. *Vide Mæthi Primitif, &c.* par M. Court de Gebelin.

The passage from Sanchoniathon, translated by Philo, is as follows :

" Amongst the ancients it was usual, in great public calamities, to purchase the general safety, by sacrificing to the avenging deities the dearest of their children. Ilous (or, according to the Greeks, Chænos, or Saturn, whom the Phœnicians called Israël, and afterwards deified) sacrificed his own son in a case of public danger. This son was named Jeûd, which signifies the first born." This is the first offering to the Supreme Being on human record, and this offering was parricide.

It is difficult to ascertain precisely whether the Bramins had this custom prior to the Phœnicians and Syrians. But it is unhappily true that, in India, these sacrifices are of the highest antiquity, and that they are not even now abolished, notwithstanding all the efforts of the Mahometans.

The English, the Dutch, the French, who go to traffic and cut their throats in these precious climates, have frequently seen rich, handsome young widows throw themselves headlong into the funeral piles of their husbands, regardless of the imploring hands and cries of their children entreating them to live for their protection. It is not long since the lady of Admiral Ruffer was a spectator of this horrid scene on the banks of the Ganges.

Tantum religio potuit suadere malorum.

The Egyptians would very ceremoniously throw a daughter into the Nile, if they were apprehensive that the river would not rise to the requisite height.

This execrable custom continued till the reign of Ptolemy Lagus, and it was, probably, as ancient as their religion and their temples. We mention not these customs of antiquity for the parade of learning; we sigh to think that they appear something like instinct in human nature, and (see the indispensable necessity of the exercise and interposition of reason,

Lycaon and Tantalus, who served up their children to the gods, were two superstitious fathers, who committed parricide out of piety; and the doctrine of the mythologists, that the

gods,

gods, instead of being pleased with the oblation, punished them for their crime, did honour to their reason.

If there be any real dependence to be placed on ancient history, the Jews were not altogether exempt from this crime. Adopting the language, the customs and ceremonies of their neighbours, they not only sacrificed their enemies to the different divinities whom they worshipped, even so low down as their return from Babylon, but even their children. And this may be believed, for, to say the truth, they themselves acknowledge it.

In the *Essai sur l'Histoire de l'Esprit, et des Mœurs des Nations*, we find that the Gauls and Teutons, those Teutons of whose native honesty and simplicity Tacitus speaks so tenderly, had these execrable sacrifices very common.

This detestable superstition of offering up human victims, seems to be so natural to the savage part of our species, that Procopius tells us, one Theodebert, grandson of Clovis, offered human sacrifices for his success upon a marauding expedition into Lombardy.

These sacrifices of Theodebert were, probably, a remnant of the ancient superstition of the Franks, his ancestors. We know but too well to what a pitch this execrable custom prevailed amongst the ancient *Welchis*, whom we call Gauls, when the Druids offered their diabolical infant sacrifices.

The savages on the banks of the Rhine had a kind of Druidesses, religious hags, whose devotion consisted in solemnly cutting the throats of little boys and girls in large basins of stone, some of which are in being at this day, and drawings of which may be seen in Professor Scheflin's *Alsatia Illustrata*. Such are the monuments of this part of the world! such are our antiquities! A Phidias, a Praxiteles, a Scopas, and a Miron, have left us monuments of a different kind.

When Julius Cæsar had conquered these savages, he sought to civilize them. He forbade the Druids to exercise their acts of devotion upon pain of being burnt themselves, and cut down the forests where these religious murders had been perpetrated. But the priests persisted in their rites. They sacrificed children in private, saying, that it was better to obey God than men; that Cæsar was high priest no where but at Rome; that Druidism was the only true religion, and that there was no such thing as salvation without burning or cutting the throats of children.

Our savage ancestors having left in these regions the remembrance of such customs, the Inquisition found the less difficulty in renewing them. The piles it lighted were for real human sacrifices. The most magnificent ceremonies of religion, pro-

cessions, altars, benedictions, incense, prayers, choral hymns, all were employed on the occasion.

The last mentioned sacrifice had no connection with human jurisprudence. For, certainly, to eat a lamb in your own house, dressed with bitter herbs, the doors being first *ritually* made fast, on the 14th day of March, could be no offence against civil society. No man could be hurt by it; but then it were a sin against God, who, by the new Covenant, had abolished that ancient ceremony.

It was to revenge the cause of God, then, that the Jews were publicly burnt before the altar of the Inquisition! Surely Spain will have reason to bless, through all posterity, the man who snatched the knife from the hands of the holy russians! But possibly the time may come, when she will hardly believe that such an institution as the Inquisition ever existed!

Most of the moralists have considered the lives of John Hus, and Jerome of Prague, as the most magnificent and solemn of all human sacrifices.

The two victims were conducted to the awful pile by an Elector Palatine, and by an Elector of Brandenburg; twenty-four princes or lords of the empire assisted. The Emperor Sigismund shone in the midst of them, according to the expression of a learned German prelate, *like the sun in the midst of the stars*. The cardinals clad in their long trained robes of purple and ermin, covered with an immense hat of purple likewise, from which hung fifteen tassels of gold, sat in the same line with the Emperor, above all the Princes. A crowd of Bishops and Abbots sat below, in lofty mitres sparkling with precious stones. Four hundred Doctors on a lower bench sat with books in their hands. Opposite were seventeen Ambassadors from all the courts in Europe, with their retinue. The places appointed for the reception of the curious of all denominations, were filled with sixteen thousand gentlemen.

In the area of this vast circus were placed five hundred musicians, who alternately played and sung psalms. Eighteen thousand priests from all the countries in Europe were present at the concert; and seven hundred and eighteen, some say eighteen hundred, courtezans, magnificently dressed, and placed among the rest, formed one of the finest spectacles that it is possible to imagine.

It was in the midst of this august assembly that John and Jerome were burnt in honour of Jesus Christ; that Jesus who brought back the lost sheep upon his shoulders: and the flames, as they ascended, says an author of those days, made the vault of heaven rejoice!

It must be owned, after such a spectacle, that when the Picard, John Calvin, burnt the Spaniard Michael Servetus upon a pile of green faggots, it was only like a puppet shew after a play.

All those who have thus sacrificed others for a difference of opinions, could certainly mean only to sacrifice them to God.

When Polieuctus and Nearchus, impelled by indiscreet zeal, disturbed the feast that was celebrated for the prosperity of the Emperor; when they broke the altars and the statues, and women and children were crushed by the ruins, their offence was of a civil nature. It was a breach of the laws of society, of the laws of men; who might therefore justly pass sentence upon them, and put them to death. This was an act of human justice: but when for erroneous doctrines, or ill grounded propositions, when the humour hits to punish for these, it is a sacrifice to God. The massacre of St. Bartholomew, the anniversary of which was lately celebrated in the centurial year 1772, might have been deemed a sacrifice, had it been conducted in better order, and with more form and dignity in the execution.

Was not the death of Anne Dubourg, priest and counsellor of parliament, and equally well respected in those capacities, a genuine sacrifice? Have not the hearts of half the sensible and intelligent people in Europe swelled with indignation against other and even *more* atrocious barbarities? Have not we seen two children, who deserved only paternal correction, exposed to the most cruel death and torture? If the perpetrators of this horrid deed had children, if they allowed themselves a moment for reflection, if the reproaches which from every quarter assailed their ears were able to reach their hearts, possibly they might shed a tear while they looked upon this page. The curses of mankind, however, are due to them, and the curses of mankind be upon their heads! *Vide note after the tragedy.*

This tragedy, which may now be esteemed one of Voltaire's best and most useful dramas, has the finest moral tendency that can be conceived. It ends happily with the abolition of human sacrifices in Crete, and with the preservation of Asteria, the King's daughter, who, by the laws, was to have been sacrificed. To give the story a greater interest, she has a lover, in whose arms the poet leaves her.

The tragedy is followed by several poems, of which that called *La Loi Naturelle*, the Law of Nature, written about twenty years ago, and addressed to the King of Prussia, seems to be the best. It has wit, sense, and spirit, and is much in the manner of Pope's Essay on Man.

We are next presented with a *Jeu-d'Esprit* on the Crusades, occasioned by a late panegyric on St. Lewis, read before the Academy at Paris.

On reading the panegyric of St. Lewis, from the Author, delivered by M. Mauri before our illustrious Academy, I expected under the article *Crusades* to have found Peter the Hermit metamorphosed into a Demosthenes, or a Cicero. It really makes one envy the Crusade. I own I should not be sorry to see one set on foot against the Turk. I love the Greek church, because it is the mother of the Latin church. I dare say there are princes who, on occasion, would raise up (not on high, but on his legs, at least) the patriarch of Constantinople, who was demolished by the Musli. I should like much to see fair Greece, the country of Alcibiades and Anacreon, rescued from its long slavery. It would be an high entertainment to see in the free city of Athens with Aspasia and Pericles, after coming from one of the plays of Sophocles.

But, to go and bear arms in the neighbourhood of Imaïs and Chorasim, I own, I do not much relish that.

All the former historians of the Crusades, seem to have been bit by the same tarantulas with the Crusées themselves. For, in their opinion, men were essentially serving God in abandoning the cultivation of the most fertile lands in the West, in carrying gold and silver into a region of sterility, in visiting the Holy Land with their mistresses on horseback behind them, and in having their throats cut by the Turks and Saracens, eighteen hundred leagues from their own country.

As to right, they had no pretence. What then could be the occasion of this epidemic madness, which lasted above two centuries, and which was signalized by every species of cruelty, every degree of perfidy, debauchery, and outrage, which could disgrace human nature?

— *L'Arme piteuse et capitaine,*

Che grand sepulchre libéré de Christs,

— *Cel jenne a com la mayo.*

may do very well in an epic poem; but is by no means conformable to the genius of history, such as the *Senno* of this day expects to find it.

I would venture to say with submission, and, possibly, I may be deceived, that the Popes conceived this bold and hardy enterprise of carrying the arms of Europe into Asia. Pilgrimages were much in fashion. They began at Mecca, where the wise men of the East pretended that Abraham and Ishmael were interred. These temporary migrations were imitated in Europe. People went to Rome to visit the sepulchres of St. Peter and St. Paul, whose bodies were buried in that city, according to the wise men of the West. But the opinion propagated a long time amongst Christians, that the world drew near to its dissolution, had for near a century turned the faithful from pilgrimages to Rome to pilgrimages to Jerusalem. The tomb of Jesus Christ was naturally more an object of their devotion than the tombs of his disciples. Though, after all, there was no more demonstrative proof of the identical spot where he was buried, than of the precise place where Abraham was interred.

The world not coming to an end, as was expected, and the Turks, masters of Jerusalem, treating the pilgrims with extortion, those of the Latin church complained not only of their being obliged to pay too dear for their devotion, but also of the depredation of the

Arabs.

Arabs, and particularly of the conduct of the Greek Christians, who did not assist them on their return by Constantinople. These unfortunate men entertained a higher resentment against their brethren for not relieving them, than against their enemies for plundering them.

The first who thought of arming the West against the East, under the pretext of assisting the pilgrims, and rescuing the Holy Land, was Pope Gregory VII. that audacious monk, at once a fanatic and a knave, at once whimsical and dangerous, that enemy professed to kings, who established the chair of St. Peter on the ruins of subverted crowns. It appears from his letters, that he proposed to publish a Crusade against the Turks; but this Crusade was necessarily directed against the Christian empire of Constantinople. It was impossible to establish the Latin church in Asia but on the ruins of the Greek, its inveterate rival; and the Greek church could not be abolished but by taking Constantinople.

Urban the Second had the same design; that Urban who promoted the persecution begun by Gregory VII. against the great and unfortunate Henry IV. He it was who armed the son against the father, and sanctified the crime; he, who a natural subject of Philip I. King of France, had the audaciousness to excommunicate his Sovereign even in France itself, where he preached the Crusade.

The design of taking Constantinople was so thoroughly adopted, that Bishop Monteil, the Pope's legate, and a soldier, determined absolutely to begin the expedition with the siege of that capital, and to exterminate the Greek Christians before he engaged with the Turks. The Count Bohemondo, who was in the secret, was of the same opinion. Hugh, brother to the King of France, who had neither troops nor money, but who supported this project in a high tone, had the indiscretion to pay a visit to the Emperor Alexis Comnenius, who put him under arrest, but had afterwards the generosity to set him at liberty. In a word, Godfrey, who was by no means the chief of the Crusées, as is generally understood, attacked the suburbs of the Imperial city *col Senno e con la Mano*, and this was his first exploit. But fortunately making peace with the Emperor, he obtained permission to go to Jerusalem, the way to which was opened for him by the Count de Thoulouse and the Prince of Farentum, who had taken Antioch by surprise. In short, the reduction of the Greek empire was so wholly the object of this Crusade, that the Crusées carried it in 1204, and continued masters of it 50 years.

Whether all this was just or otherwise, I refer to Grotius *de Jure Belli & Pacis*.

The Popes then found themselves raised to that pitch of grandeur from which the Caliphs fell. These Caliphs began with carrying the sword and the censor. The Popes, who began with the censor, soon availed themselves of the swords of Princes. Had they personally attended in the field, they might possibly, favoured by the fanaticism of the times, have brought under their subjection the empires of the East and the West, and have treated their sovereigns as they treated Henry IV. Frederic Barbarossa, and Frederic II. But they lay still in Rome, and fought only with their bulls.

It is well known how the Greeks banished the Latins, and recovered their unfortunate empire. It is well known how the Mussulmen exterminated almost all the Crusées in Asia Minor, and in Syria. Of the multitudes of these barbarous emigrants, there remained only a few orders of religious, who had made a vow to the God of peace to shed human blood.

‘It was in these circumstances that St. Lewis had the ill luck to make the same vow upon the attack of a fever, during which he thought he heard a voice from Heaven commanding him to undertake a Crusade. He had better have hearkened to a real voice from Heaven, that is the voice of reason, which would have ordered him to stay at home, to continue to encourage the agriculture and commerce of his country, protect the laws, and prove himself the father of his people. This glory he enjoyed; and if he wanted the honours of a conqueror, he might more properly have sought them in the recovery of Guyenne, than by going himself to be taken in Egypt, whilst he was impoverishing and dispeopling his kingdom.’

‘He followed, it is said, the prejudices of his time: but it is the property of great minds to rise above prejudices. He ought to have reformed the age. He had already set the example in resisting the enterpriser of the court of Rome. Wherefore could he not resist the madness of the Crusades? He who considered the welfare of his people as his first duty!—What had France to do with Jerusalem? What interest, what cause, what treaty called him into Egypt? Had there been any French slaves in that country, the sensible old monarch who solicited peace would have restored them for a thousand and a thousand times less money than his fatal expedition cost him. He was not pressed by any nation to carry war into Egypt, which must have ruined him, even though it had been successful. On the contrary, all the nations in Europe, even Rome itself, were weary of the ridiculous and troublesome business of the Crusades.

‘We are reproached in the present age with not condemning his Crusade any otherwise than as he was a saint: we will venture to say, however, that as a saint, he ought not to have undertaken it. Undoubtedly he engaged in it as a saint and as a hero; but if he had employed his great virtues in a different way, he would both have been a better saint, and a more respectable hero.

‘It is because we have an affectionate reverence for his memory, that we mourn over him when he had rendered himself the most unfortunate of men; that we lament his wife lying in in an Egyptian prison, and in continual apprehensions of death; that we bewail his son, who perished in this fatal expedition; that we grieve for his brother the Count D’Artois, whose head the conquerors carried upon a lance; for the flower of his cavalry cut to pieces before his eyes, and for fifteen thousand French, who perished in this disastrous enterpriser!

‘Let us cherish his memory; but let us not withhold our esteem from his conqueror Almoadan, who cured him of the plague, and remitted two hundred thousand *besans* of gold of his ransom. We know it to be true, and we may as well own it, that the people of the East were then the people of knowledge and civility, and that we were the barbarians.’

The following extract of a letter from Mr. Voltaire to the King of Prussia, at once furnishes us with a record of the age and wonderful spirit of this inexhaustible Writer.

"SIRE,

Ferney, 1st February 1773.

"I thank you for your porcelain. The King my master has no finer. But I thank you much more for what you have taken from me than for what you have given me. In your last letter you have cut off nine whole years from my age. Never did our Contrôller General of the Finances make a more extraordinary alteration. Your Majesty has the goodness to compliment me on my attaining the age of seventy. You see how Kings are always deceived. I am seventy-nine, if you please, and upon the stroke of eighty. Thus shall I never see, what I have so passionately wished for, the destruction of those rogues, the Turks, who shut up the women, and do not cultivate the fine arts."

Letter from the present Empress of Russia, to Mr. de Voltaire.

"SIR,

"The brightness of the northern star is a mere Aurora Borealis. It is nothing more than giving of one's superfluity something to one's neighbour; but to be the advocate of humankind, the defender of oppressed innocence, that is, indeed, the way to immortalise you. The two causes of Calas and Sirven, have given you the veneration due to such miracles. You have combated the united enemies of mankind, superstition, fanaticism, ignorance, chicane, bad judges, and the power reposed in them altogether. To surmount such obstacles, required both talents and virtue. You have shewn the world that you possessed both. You have carried your point. You desire, Sir, some small relief for the Sirven family. Can I possibly refuse it? Or should you praise me for the action, would there be the least room for it? I own to you that I should be much better pleased if my bill of exchange could pass unknown. Nevertheless, if you think that my name, unharmonious as it is, may be of any use to those victims of the spirit of persecution, I leave it to your discretion, and you may announce me, provided it be no way prejudicial to the parties.

"The misfortune of the Bishop of Rostoff has been publicly talked of; and you, Sir, may communicate the memorial at your pleasure, as a piece of intelligence you came by honestly.

"I have read with a good deal of attention the book that accompanied your letter. It is difficult to reduce the principles it contains to practice. Unfortunately, the majority will long be against it. It is possible, nevertheless, to shake the foundation of those opinions which tend to the destruction of mankind. What follows, is, word for word, what I have inserted, amongst other matters, in my instructions to the committee for rectifying and republishing our system of laws.

"In a great empire, which extends its dominions over as many different people as there are different religions in the world, the fault most pernicious to the repose and tranquillity of the subject would be the intolerance of different sects. Nothing but a wise toleration, equally consistent with right religion and sound policy, can bring home the wandering sheep to the fold of the faithful. Persecution irritates

irritates the minds of men; toleration softens them, and renders them less reluctant to settle those disputes which are injurious either to the repose of government, or to the union of the citizens."

"After this follows a summary view of the spirit of the laws concerning forcery, &c. which would be too long to recite in a letter. In this every thing is laid down that could be suggested, to preserve the people, on one hand, from the evils which such accusations might bring upon them, without disturbing, on the other hand, the quiet of their credulity, or giving offence to the consciences of easy believers. I thought the only practicable way to introduce the law of reason, was to make it perfectly consistent in its operations with the public tranquillity, of which every individual finds the necessity and the use.

"The little Count Schouvaloff, on his return to his country, told me the interest you take in every thing that concerns me. I conclude with every sentiment of gratitude, &c."

This letter is at once a proof of evident vanity and of great parts in the royal writer. Our limits allow no farther extracts.

A R T. V.

Mes Voyages, Poeme en Cinq Chants.—My Travels, a Poem, in Five Cantos. By M. Carra, Author of a great Number of Articles in the Supplements of the Encyclopædia of Paris, of *Odazir a Philosophical Romance*, of the Poem, entitled the *True Philosopher*, and many other Compositions and Translations in Prose and Verse. 8vo. 1s. 6d. London. Heydinger. 1774.

ARRAH! Monf. Carra! you be a mighty great writer indeed, and a marvellous poet! no less, *en verité*, than the great, great grandson of your own Malherbe, of *Thunder-and-Lightning Memory*!

Mark how the battle burns!

*Je monte une colline, et mes yeux éloignés
Parcourent les deux camps sur leurs plans allignés.
Déjà chaque brigad en bel ordre s'avance.
Les ennemis sont face. . . On se trouve en présence.
Un silence profond regne quelques instans . . .
Le coup part: et la mort vole dans tous les rangs.
A ce bruit, le canon accorde son tonnerre.
Des files de soldats sont renversés par terre.
D'autres son emportés le poignard à la main.
Et l'herbe, en un clin d'œil, se teint de sang humain.
L'air s'enflame, et rougit; le champ fume. On se trouble.
La bayonnette donne, et la rage redouble.
Sur des morceaux de corps, les escadrons poudreux,
Font passer au galop leurs coursiers vigoureux.
Au travers des boulets, de la flamme et des armes,
Chacun donne et reçoit de mortelles allarmes.
On entend d'un côté d'horribles juremens;
De l'autre les soupirs et les cris des mourans.*

Translated by a descendant from Sir Richard Blackmore.

High on a mountain's cloud-crown'd head I rise;
 And on the camps beneath me cast mine eyes.
 Now each brigade in beauteous form advances,
 And with old England, face to face, old France is.
 'Tis silence now—and, now, morbleu! 'tis pop!
 Off go the muskets, down the deadmen drop.
 Now the loud cannon belches fire and ball;
 Bump on their backs whole files of soldiers fall.
 Now push the glittering poinards, hand o'er head,
 And in a twink, they make the green grass red.
 The air all fire, the field all smoke and troubles!
 Have at the bayonets, and rage redoubles!
 The dusty squadrons o'er the dead men gallop!
 Flames, arms, and balls in death's full cauldron warlop!
 Killing, and kill'd, their cries confound the air;
 And, hark!—Good Lord! how horribly they swear!

[ADVERTISEMENT.]

'The same Author announces for next spring, a new work of his pen, intitled, *The Spirit of Morals and Philosophy*. He has begun a grand poem, which is called, *The Four Quarters of the World*: but this poem will not be printed, unless by subscription.' Look here, ye poor English grubs! look upon the magnificent Monf. Carra!

And blush to be outdone in never blushing!

A R T. VI.

Elémens d'histoire Générale, Seconde Partie. The Second Part of the Elements of General History. By Abbé Millot. 12mo. 5 Vols. Paris. 1773.

OF the first part of this valuable work, which comprehended ancient history, we gave an account in the Appendix to our 48th volume. The second part, comprehending modern history, is now before us, and does no less honour than the first, to the judgment and abilities of its Author. It is not intended for the use of children, tho' even to them a judicious Master may render several parts of it extremely useful, but for those who have made some progress in their studies, and for persons engaged in the active scenes of life, who are desirous of acquiring some general historic knowledge, but have little time to bestow upon study. To the perusal of such persons we recommend it with pleasure: we know of no historical work, indeed, which, in so narrow a compass, contains so much useful knowledge, or that is better calculated to inspire a love of virtue and liberty, and to form useful members of a community. The Author's principles are enlarged, liberal, and manly; he places the most interesting objects before his Readers often in a new, and almost always in a very striking point of view; and his style,

style, tho' sometimes declamatory, is generally clear, concise, and elegant.

In this second part of his work, he confines himself almost entirely to the history of Europe, and relates such events only as are necessary to be known by his Readers, in order to enable them to direct themselves in studying the history of particular countries. The early ages he passes over very rapidly, without a servile attention to chronology, looking upon the order of things, and their relation to the interests of society, as preferable to the order of time; truth and utility being his principal objects.

Let us (says he) reason upon history, in order to draw practical consequences from it, and just notions in regard to whatever is interesting to society. Every thing in history ought to lead the Reader to reflections or maxims; ought to enlighten the understanding or form the heart.

Wisdom would be natural to men, and would scarce require either study or effort, if it had generally prevailed among them. But such, on the contrary, is the frailty and imbecility of human nature, that general history places continually before our eyes the melancholy spectacle of follies and calamities, and teaches as useful lessons much more by the errors and misfortunes of our ancestors, than by examples worthy of commendation. Accordingly, the imperfections of ancient forms of government are the best political lessons to the moderns, as the frailties and errors of the clergy of former times, are the best lessons, in point of discipline and morals, to those of the present.

I shall conceal, therefore, none of those errors, follies, or vices, that were attended with pernicious consequences, not even those which are, with so much severity, charged upon the Priesthood. It is incumbent upon me to shew, that in ages of ignorance and superstition, the conduct of the Clergy was the source of great part of the evils of humanity. It is one of the triumphs of the Church, however, that it subsisted in the midst of so many scandalous abuses. The Infidel charges them upon religion itself, but in vain; the Christian finds in them an additional motive for adoring the wisdom of Providence.

Besides, every impartial person will allow that, if the abuse of the sacred office has frequently occasioned great calamities, the daily exercise of it has ever been attended with great advantages. The evil is known by public and striking effects; the good is faintly and indistinctly perceived by reason of its regular and uniform appearance. The former, unfortunately, fills the historic page, whilst the latter follows the habitual course of society.

This is part of what our Author advances in a very candid and judicious Preface.—His first volume is introduced with some preliminary observations concerning the settlement of the Barbarians in the Roman empire.

Of the many bloody revolutions, says he, which have changed the face of this globe, there is not one which better deserves the attention

attention of the Politician, and even of the Philosopher, than that which overturned the Roman Empire, and raised the Monarchies of Europe on its ruins. The glory, the grandeur, the strength, the knowledge of that great, that celebrated Empire, all perished in an instant. Barbarians, unknown or despised, destroy the work of ages, the work of numberless heroes and immortal geniuses. They triumph over Rome, take possession of her provinces, convert them into independent States, and together with their power, establish their own laws and prejudices. The causes and effects of so memorable an event might furnish matter for many volumes; I shall endeavour to unite them in one view, confining myself to some useful reflections, and taking nothing from history but what is calculated to enlighten reason and inspire wisdom.

The very name of Rome dazzles our eyes. We almost weep over the ruins of that mighty Empire, and look with abhorrence upon those who destroyed it, as monsters no less contemptible than detestable. But should the Colossus, which crushed all other nations, and formed itself upon their ruins, interest us more than the people whose blood flows in our veins? Is an Honorius, an Arcadius, together with the heirs of their cowardice and stupidity, more worthy of our admiration than an Alaric, a Clovis, an Odoacer, a Theodoric, a Totila, &c.? In a word, ought not we to look upon the victories and the establishment of the Barbarians as the consequences of moral causes, the influence of which, sooner or later, occasions the rise and fall of Empires? For the truth of this let us have recourse to history, and let us recollect, for a moment, some important reflections scattered up and down the first part of this work; they are the seeds of those consequences which are now to be laid before our Readers.

It is to her manners, as much as to her policy and her arms, that Rome was indebted for her fortune. Her noble sentiments, her love of liberty, her passion for glory, her invincible constancy, her contempt of dangers and of death, her obedience to the laws, and, above all, her military discipline, extended and cemented her conquests. Her acts of injustice were even clothed with a kind of splendid majesty, which made tyranny itself be respected.

Riches produced at Rome what they have produced every where; luxury corrupted manners, and the ambition of the great bought the suffrages of the multitude; liberty no longer animated the breasts of Roman citizens; civil wars did not cease till Rome received a master; interest made courtiers, and force made slaves; the legions became the instruments of despotism, and thought they had a right to dispose of the Sovereignty; the Pretorian Bands, which always sold themselves to the best bidder, sported with the lives of Princes and with the laws of the State; in a word, under their ancient forms of government the most horrid crimes and abuses prevailed. A degenerate senate, Magistrates without honour or authority, troops without discipline or controul, a cowardly, oppressed, and insolent people, abandoned themselves to all manner of extravagance and disorder; the very air of the court was sufficient to infect the whole nation; lebauchery, voluptuousness, and almost every species of vice generally filled the throne.

' Some great men, indeed, possessed of the virtues of ancient times, occasionally appeared, and Rome seemed to revive, but, like persons brought back from the brink of the grave, and restored to some degree of health, with the seeds of disease still remaining, she relapsed, and the distemper raged with greater violence, as soon as the sources of corruption were opened again.

' The army created Emperors in order to extort from them immense largesses, and butchered them in order to extort the same sums from their successors; and such was their licentiousness, that the very mention of discipline was a signal for revolt. They were no longer soldiers, they were the oppressors of their country; they were no longer citizens armed for the common defence, they were lawless and insatiable robbers. Nay, a great number of those very Barbarians, whose brethren and countrymen had so very lately invaded the Roman provinces, were enlisted among them, so that the enemy found, even in the Roman legions, men eager to receive them.

' Whilst a dangerous soldiery guarded or ruined the frontiers, the inhabitants of the capital, at a distance from war, which they were totally unacquainted with, were almost equal strangers to labour, which is so necessary to the support of manners. Indigent and idle, they drew their subsistence from those largesses and distributions, which a wretched policy had established in order to gain their suffrages, and they were ready to revolt as often as the State was unable to pay them this tribute. Italy, changed into a garden by Asiatic pomp and luxury, could no longer maintain its inhabitants. When it had no supplies from Africa or Sicily, as was frequently the case in the time of wars and civil commotions, the people breathed nothing but sedition. When an enemy appeared at the gates of the capital, they could neither fight nor obey; for Rome now had not a single ROMAN to defend her.

' When Constantine had founded his new capital, and, by an ill-judged pride, had conveyed thither almost all the riches of the State, the West being exhausted fell into a kind of annihilation. It is confidently asserted, however, that when Rome was taken by Alaric, the revenue of several families amounted to upwards of four millions of our money. Now supposing this account to be greatly exaggerated, it is still an evident proof that the riches of the nation were swallowed up by a few, that luxury multiplied crimes incessantly, and that the provinces were a prey to courtiers and financiers.'

Our Author draws a very just and striking but melancholy picture of the manners and principles of those times, and then proceeds;

' Undoubtedly,' says he, ' those northern nations that took up arms against the Romans, deserved the name of Barbarians. Breathing nothing but war and rapine, they were in quest of a finer climate, and of more fertile countries, than their own mountains and forests. The right of the sword was their only title, and this right they exercised without remorse, as if it had been a natural right. But should I am far from being disposed to be their Panegyrist, how formidable were they, and how far superior to those civilized nations which they attacked! Their simple and austere manners were strangers even

to the name of effeminacy; their wants were few, and very easily satisfied; their bodies inured to labour and toil seemed inaccessible to pain; war being, as it were, their very element, they sported with dangers, and smiled upon death; tho' free and enemies to constraint, they were nevertheless attached to their Chiefs, because they made choice of the most deserving to be their Commanders. A ferocious valour, whatever may be said to the contrary, was not their only merit. We have a picture of German manners drawn by a Philosophical Historian; and this picture presents to our view a generous hospitality, an inviolable regard to the sacred ties of marriage, an abhorrence of effeminacy, several striking instances of wisdom; in a word, nothing was wanting to make them a people of real, substantial virtue, but the cultivation of reason, which leads to the true principles of social life. Does not history assure us that even the Huns, those savage robbers, kept their word inviolably? Nay the Franks, the Goths, and several other Barbarians, had, by fighting against the Romans, or being in their service, acquired ideas and some degree of knowledge; and their contempt for a people from whom they received tribute, is a sufficient proof what advantages they had over them. Their conquering Princes were great men; these great men attacked a feeble and an effeminate enemy with formidable forces; the courage and the policy of the conquerors, the effeminacy and the cowardice of the conquered, explain the Revolution.

One is shocked with the account of the barbarities committed in Gaul, and afterwards on the other side of the Pyrenees by the Vandals and the Suevi, the first Conquerors of Spain. No sooner, however, are they masters of the country, than they are seen to soften their ferocity, to apply themselves to agriculture, to quiet the fears and apprehensions of the inhabitants, and, by their reputation for justice and clemency, bring back those whom fear had obliged to betray themselves to flight. Some years after, we see Genseric, King of the Vandals, preferring a still more useful conquest to that of Spain, and depriving the Romans of Africa as much by his prudence as his valour. We see him, all at once, form a powerful marine, tho' at first he had not a single ship; support himself like an able Politician; negotiate and fight with equal success; in a word, triumph over the empire till his death, by those very means which Rome, in its early days, had employed with so much success.

The conduct of Alaric, King of the Visigoths, in Italy, deserves still greater applause. The numberless perfidious acts of the Court of Honorius provoke him, without being able to make him either perfidious or cruel. He claims the faith of treaties, and avenges himself like a hero whose conduct is regulated by the principles of honour. Twice he spurs Rome; and when forced at last to take it in 476, he does every thing in his power to lessen the horrors of vengeance; gives strict orders to offer no violence to women or churches, to be sparing of the blood of the conquered, and saves the lives of a great number of Romans.

This is part of what our Author has advanced concerning that wonderful revolution which overturned the Roman Empire, the effects of which, with regard to laws, government,

manners and religion, he points out in a very judicious and instructive manner.

His preliminary observations are followed by a translation of what Mr. Ferguson advances concerning *rude nations*, under the *impressions of poverty and interest*, in the second part of his ingenious Essay on the History of Civil Society.

Abbé Millot divides his work into fifteen epochs; the first contains the history of about three centuries, reaching from CLOVIS to CHARLEMAGNE. This history is very short, and scarcely fills forty small pages; but it is clear, judicious, and distinct, and concludes with some excellent general observations.

'The ancient Gauls,' says he, 'the Germans, the Bretons, the Scandinavians, and, in general, all the Celtic Nations that were spread over the face of Europe, had a strong resemblance to each other in regard to government, manners, and opinions. This resemblance is very striking in all the States that were formed by the Barbarians, when they dismembered the vast empire of Rome. Liberty and war were their prevailing passions. Being convinced that power gives right, and that victory is a certain proof of justice, they were no less careful to avoid being subject to the arbitrary will and pleasure of an individual, than they were ambitious to conquer and plunder their enemies. Their original form of government was a kind of military democracy, under a Commander who had generally the title of King. This dignity could not be hereditary. They had no thought but for the present, and only wanted a chief who was capable of heading an army, and inspiring obedience; if they did not find him such, they instantly deprived him of the power wherewith they had invested him. When a warrior distinguished himself by eminent qualities, several others attached themselves to him, and a mutual engagement obliged them to fight for each other. Every one considered it as his duty to die for his Chief, and it was looked upon as cowardice to survive him. These associations seem to have been the first seeds of the feudal government.

'All affairs of importance were determined in national assemblies, in which these armed warriors, sensible of their power, and abhorring all manner of constraint, yielded to nothing but a firm conviction of the utility of what was proposed to them. This national assembly was first called, in France, the *Champ de Mars*, because it was held in the open plain in the month of March; afterwards, it was called the *Champ de Mai*, because the use of cavalry having become common, Pepin put off this assembly till a season when they could be supplied with forage.

'When the Barbarians had fixed settlements, the democracy was quickly changed into a military aristocracy. The grandees, being in possession of lands and riches, were enabled to reduce the people to dependance. They assumed to themselves the power which the national body had enjoyed. The people were neglected and despised; the King and the grandees acted as they pleased, and the inequality of fortune introduced a new order of things. In France, however, under the two first races, the people or free-men had always a share
of

of the legislative power: laws, according to the expression of the *Capitulars*, were made *with the consent of the people*. But this consent, it is more than probable, became a mere matter of form. The *Maires du Palais* would never have dared, nay, would never have been able to suppress the national assemblies, if the ancient Constitution had not been essentially violated.

As all authority has a tendency to aggrandize itself, that of Kings, especially in the French Monarchy, soon gained ground; and this was the effect of conquest and circumstances. On the one hand, the conquered nations, accustomed to the yoke of the Emperors, and trained by christianity to constant obedience, had principles very favourable to the authority of Princes. As they mixed with the Conquerors, they must necessarily have had a considerable influence over their opinions, especially as the same religion was become common to both, and as the Bishops, who were all Romans, had great power over their understandings and their hearts. On the other hand, the Kings, being in possession of vast *Domains*, gave part of them to the *grandeers*, under the title of *Beneficia*, when they wanted to gain them over to their interest, and took them back when they thought proper; and thus hope and fear, the two great springs of the human heart, became favourable to their political views.

Laws shew the genius of nations, and are mild in proportion to the degree of liberty which they enjoy. Treachery and cowardice were, in general, the only unpardonable crimes among the Barbarians. There was no public punishment for murder, for these northern nations, being always at war, were particularly careful to avoid capital punishments, and established pecuniary ones in their stead.

It is not at all surprising that they should appoint duels, in order to supply the want of judicial proofs. It was the common opinion that victory proves justice; in their system and in their language, it was *the judgment of God*; duelling was the shortest way that Barbarians could think of for terminating their differences; it animated and supported that warlike spirit, which they looked upon as the greatest of all virtues; and it was likewise, upon some occasions, a preservative against the violation of an oath.

What is said of duels may be applied to those absurd and ridiculous trials by which persons charged with being guilty of crimes might clear themselves. Opinion established them, and opinion, for a long time, supported them. From the earliest ages, the elements were supposed to have a kind of miraculous virtue, and to be animated by some intelligent principle, which always directed their action, and made them subservient to the triumph of justice and equity. It was the general opinion that fire would not burn an innocent person, that he might, without any danger, handle red hot iron, dip his hands in boiling water, &c. Such trials in some countries were named *Ordeal*, and Christianity could not put an end to them, because the Barbarians made it bend to their prejudices, instead of subjecting their prejudices to its principles. Superstition did not fail to find texts of Scripture to authorize a practice so repugnant to good sense. Accordingly, these trials became religious ceremonies, which the Clergy had an interest in supporting. Not to

mention other advantages which they derived from them, they evidently rendered them arbiters of many great and important causes. The cross, the holy water, and even the Eucharist became trials. Priests and Monks, nay some of the Laity, too, occasionally, when accused of crimes, cleared themselves by taking the communion, and councils authorized the abuse.

Christianity would, undoubtedly, have changed the Barbarians into other men, if it had not been soon infected with superstitious practices, equally absurd and pernicious. Its divine and benevolent morals were covered over, as it were, with a savage kind of rust, that concealed its genuine purity; and this too was an unavoidable effect of circumstances. The Druids had formerly an absolute power over the Gauls, and the German Priests had no less authority. The northern nations, when they changed their religion, were still equally subject to the Priesthood. Unfortunately, the Clergy at that time had neither knowledge enough to enable them to act a proper part, nor virtue enough to make a proper use of their power. How, indeed, without a miracle, could they possibly have resisted the torrent of public manners? Especially when Barbarians were made Bishops, and brought their vices and their ignorance along with them. In such a situation, every thing must necessarily have degenerated.

The Christian Emperors had enriched the Church, and, with great profusion, bestowed privileges and immunities upon her; and such tempting advantages contributed not a little to the relaxation of discipline, and to the production of a variety of abuses and disorders, which altered the genius and spirit of the sacred ministry. Under the domination of Barbarians, the evil spread with prodigious rapidity. Being persuaded that all crimes were redeemed with money, and that, by giving to the church, they gained the kingdom of heaven, the more they indulged their brutal passions, the more they abounded in this kind of good works. *One would have imagined, says Abbé Mably, that avarice was the first attribute of the Deity, and that the Saints made a traffic of their credit and protection.*—*Observ. on the History of France, c. 4.*

The Bishops, having purchased large estates, and adding the influence of fortune to that credit and consideration which they derived from religion, were frequently the Arbiters of States and Kingdoms. They extended their privileges, disposed of thrones, and were Legislators in Spain, in France, and in other countries; and this, indeed, could not possibly have happened otherwise. There was a necessity of consulting the Clergy on many occasions, as they were the only persons who knew any thing; they generally spoke in the name of God, and they were but men.

As the interest of the Laity was contrary to theirs, this opposition gave rise to new disorders. The Clergy employed artful measures against powerful adversaries; invented fables to frighten and subject them; consecrated spiritual arms for the defence of temporal goods; converted the gentle language of charity into horrid anathemas, and made religion breathe nothing but terror. Even general councils were frequently less attentive to matters of discipline, than to the establishment or preservation of lucrative rights and privileges. Nor was this all, the Bishops had frequently recourse to the sword

sword to support their measures. Being warriors both by inclination and habit, they fought in defence of their domains, took by arms to usurp the possessions of others, and sometimes to resist their Sovereign. History presents us with a thousand instances of such conduct. The violent and outrageous behaviour of the Laity was, no doubt, the original cause of all this; but the enmity of the two orders alone is sufficient to shew that there were strange abuses, and that these abuses were deeply rooted.

When a numerous class of Citizens is exempted from common burdens and taxes, when it commands opinion, looks upon its privileges as of divine right, and when ignorance and superstition favour its views, it may undertake any thing, when it is once governed by interest and ambition. The authority of the Prelates, 'tis true, was, upon some occasions, a restraint against crimes, and then it was of real utility; but as, according to the usual course of human affairs, interest necessarily corrupted the exercise of this authority, it frequently became extremely dangerous.

The great number of monastic institutions had likewise prodigious influence upon the lot and condition of the people. From time immemorial, the East had seen a great number of men devote themselves to a solitary and contemplative life, to which they were easily excited by a warm climate, and a lively imagination. The Essenians among the Jews had set the example to the Christians, who followed it with so much the greater ardor, as their religion set them more above earthly things. Egypt especially was peopled with Monks. In the fourth century, there were ten thousand of them, and twenty thousand Nuns, in the town of Oxyrynchus alone, where there were more monasteries than private houses. And yet very few persons are called by Providence to a state so repugnant to the natural order of society, and which requires virtues so superior to human strength. A relaxation of discipline, and debauchery, therefore, could not fail of being introduced among the Monks. A vast multitude of them, vagabonds, fanatical and seditious, overwhelmed the East, disturbed the peace of the Church, and shook the throne. The Emperor Valens, in the year 376, made a law that they should serve in the armies, thinking it impossible, by any other means, to reduce them to obedience. But such laws are seldom put in execution, and the remedy increases the disease.

The christianity of the Barbarians produced scarcely any other effects than founding monasteries at a great expence, and enriching them by donations. The Monks had a considerable portion of the lands, some of which they cultivated, and this was at least an advantage to the countries which they inhabited. But as they became rich and numerous, they gradually lost sight of the sanctity of their institution; they were covetous, vain, ambitious, Warriors, Lords, &c. like the secular Clergy; they contracted the vices of the age; debauchery and the most licentious practices were found in the very sanctuary of religious austerity. The State, accordingly, lost a great many subjects, and gained few good examples. People were dazzled at first, with fair and promising beginnings, and never looked forward to consequences, though the experience of the past might have taught

taught them very useful lessons in regard to the future. But nations are governed by habits and prejudices!

"We must now, for the present, take our leave of this judicious and instructive Writer, tho' we do it with regret. The specimen we have given is sufficient, we doubt not, to tempt our Readers to have recourse to the work itself, which will abundantly repay the pains of an attentive and repeated perusal. They will find Abbé Millot not only an elegant and well-informed, but, with few, very few exceptions, indeed, a candid and impartial Historian.

His history is brought down to the treaty at Aix-la-Chapelle in 1748, and concludes with a short view of the principal revolutions which, in modern times, have happened in Asia.

A R T. VII.

Histoire de l'Academie Royale des Sciences, &c.—The History of the Royal Academy of Sciences at Paris; together with the Mathematical and Physical Memoirs for the Year 1770. 4to. Paris, 1773.

GENERAL PHYSICS.

MEMOIRS I. and II. *On the Nature of Water, and on the Experiments that have been produced to prove the Possibility of its Transmutation into Earth.* By M. Lavoisier.

THESE Memoirs contain a very singular solution of a problem that has long engaged the attention of Chemists and Philosophers; some of whom have maintained the transmutability of water into earth, in consequence of certain Chemical and Botanical experiments, that seemed strongly to favour that assertion. We have lately pretty largely discussed this matter, in reviewing M. Le Roi's dissertation on the subject, in the Memoirs of this Academy for the year 1767; to our account of which we refer such of our Readers as are unacquainted with the state of the question, and the circumstances and reasonings relating to it*. We shall here only observe that M. Le Roi maintained the immutability of water, and that we endeavoured to strengthen his opinion by such observations as occurred to us on the subject.

If the present Author's experiments, which indeed appear to have been made with sufficient accuracy, are to be depended upon, they shew that the principal part of the earth, which has been collected from water after repeated distillations in glass or other vessels, did not previously exist in that fluid; but that it proceeded from the retort itself, or the vessel in which the distillation was performed. This manner of accounting for the phenomenon is so singular and new, that we doubt not but that our philosophic Readers will be gratified by our giving them the following abstract of the Author's experiments.

* See Appendix to our xlv. volume, 1771, page 515.

To abridge the operation, and to avoid the inconveniences attending repeated distillations, M. Lavoisier used the simple expedient of *cobbling* the water, by means of a *pelican*; that is, a glass alembic consisting of one piece, or sometimes of a body, with a head closely luted to it, in which there is a small aperture, which after the introduction of the liquor is accurately closed with a glass stopple. From this head proceed two curved spouts, that enter into the belly of the alembic, and reconvey into it the vapours which successively arise, and are condensed during the distillation; so as to produce a continued circulation of the distilling liquor, without interruption, or the necessity of luting and unluting the vessels.

Into an instrument of this kind perfectly clean and dry, which accurately weighed 1 pound, 10 ounces, 7 drachms, and 21 grains $\frac{1}{2}$, he introduced some pure rain water, which had previously undergone eight successive distillations. The pelican with its contents was found, by an accurate pair of scales that would turn with less than a grain, to weigh 5 lb. 9 oz. 4 dr. 41 $\frac{1}{2}$ gr; so that the quantity of water contained in it was equal to 3 lb. 14 oz. 5 dr. 20 gr. We omit the relation of some preparatory steps taken by the Author, to prevent accidents that might arise from the dilatation of the air, on the first heating of the vessel. The two last mentioned weights were taken after the pelican and the water had been heated sufficiently to enable him safely to close up the aperture in the head with a glass stopple, which was immediately and accurately luted, so as to prevent any possible evaporation of the water.

A constant and pretty equable heat, varying only between 60 or 70 degrees of a Reaumur's thermometer (in which the point of boiling water was marked at 85) was regularly kept up, by means of a sand bath heated by six lamps, during the space of 101 days. The process was begun on the 24th of October.

Near a month passed before the Author perceived any remarkable appearance; so that he began to despair of the success of his experiment. On the 20th of December however, he perceived some minute particles moving through the water in various directions, which, on examining them with a magnifier, he found to be thin *laminae* or plates of a greyish coloured earth, of an irregular figure. On the following days, though they did not apparently increase in number, they grew evidently larger: so that some of them were by estimation near two lines square, though they still continued prodigiously thin. During the whole month of the month of January, the number of these *minerae* floating in the water sensibly diminished. Having acquired a greater specific gravity they successively sunk to the bottom of the cucurbit; while the remainder intirely lined the

sides of the vessel, so as not to give the water, which was seen through this thin earthy coating, a turbid appearance, though it was in reality transparent.

At length, on the 1st of February, the Author perceiving that there was a considerable quantity of earth collected, and fearing least some unlucky accident should deprive him of the fruits of his labour, thought proper to put an end to the process. He therefore extinguished his lamps, and as soon as his pelican was sufficiently cool, he carefully removed the luting that closed the aperture, and with one small degree of impatience brought the pelican and its contents to the test of the balance.

On trial he found the whole to weigh 5th. 190th. & dr. 44gr. 75. of $\frac{1}{2}$, that is, $\frac{1}{4}$ of a grain more than at the commencement of the process. This slight difference is of no consequence, and ought to be attributed to a slight inaccuracy in the balance, or other circumstances; and it may safely be concluded, in the first place, that water neither acquires or loses weight by a continued cohobation during the space of 100 days. It follows likewise, as there was no sensible increase of weight, that the earth perceived in the pelican did not owe its existence to the matter of fire, or to any other extraneous substance, which might be supposed to have penetrated the glass. This earth therefore must either have been previously contained in, and now separated from, the water; or a part of the water must have been actually transmuted into earth; or the earth must have been furnished by the glass in which the operation was performed. In any of these cases, either the pelican, or the water, must have lost as much of its weight, as was equal to that of the earth produced in the operation.

For obvious reasons the Author did not endeavour to determine this question by weighing the water. It was sufficient to examine accurately the weight of the pelican. Having therefore poured out into another glass all the water and earth contained in it, and made it perfectly dry, he found that it had lost no less than 75 grains and $\frac{1}{2}$ ths of its weight. From hence he naturally concluded that the earth obtained in this process had actually been a part of the substance of the glass vessel employed in it, abraded from its surface, or dissolved by the water. He next examined the weight of the earth which had subsided to the bottom of the water: but this, when perfectly dried, weighed only 2 grains and parts. Suspecting however, that the remainder of the substance which the pelican had evidently lost, was still contained in the water, in a state of solution; he first inquired into the justice of this suspicion, by means of a very exact hydrometer, and found a weight of 15 grains necessary to be added to that instrument, to make it sink as low in this cohobated water, as it did in some water of the

Seine that had been distilled, and which was of the same temper-
ature. Not content however with this trial, the distilled water
in a glass alembic till it was reduced to a small quantity,
which he afterwards evaporated to dryness. By this process he
obtained from it 15 grains and $\frac{1}{4}$ of the same kind of earth with
that above mentioned.

The results of these two processes gave him about 20 grains
and $\frac{1}{4}$ of earth; that is, an excess of 3 grains above the loss of
weight sustained by the pelican, which, the Reader will recol-
lect, was equal to 17 grains and $\frac{1}{4}$. For this excess the Au-
thor endeavours to account by attributing it to a first dissolu-
tion of the substance of the two vessels, which had been em-
ployed in the operations subsequent to the cohobation. The
cause assigned however scarce seems equal to the effect, when
we consider that the water was only once poured into a glass
vessel, and afterwards once distilled in a glass alembic. The
presence of this superabundant earth may in our opinion be
more justly accounted for, by attributing it to the causes
assigned in our Review of M. Le Roi's memoir above referred
to. The Author has not yet had an opportunity to ascertain
exactly the nature of this earth. From the few experiments he
has yet made he was justly surprised to find that, though it was
procured from glass, it was not of the vitrescible kind: at least
it resisted degrees of heat more than sufficient to melt the hardest
and most refractory glass. He proposes to repeat the experi-
ment, and inquire further into the nature of this substance.

Having thus accounted, seemingly in a satisfactory manner,
for the appearance of the large quantities of earth obtained on
the distillation of water, and on which the opinion of the trans-
mutability of this element into earth was principally founded,
the Author next considers the *Botanical* experiments by which
this opinion has been further supported. But we need not
bridge his observations on this subject, as we have formerly
anticipated the arguments which he produces on this point, in
our Review of M. Le Roi's Memoir above referred to. *Vegetables*, as we have there hinted, principally consist of water
or phlegm, and facitious air, and evidently derive a consider-
able part of these and their other constituent principles from the
atmosphere. The air, says the ingenious Bonnet, is a
fruitful soil, in which the leaves of vegetables collect a copious
nourishment of every kind. Nature has given an extensive sur-
face to these aerial *veins*, in order that they may extract more
abundantly from the air the various exhalations and vapours
that are contained in it.

We have been particular in our account of these memoirs; both as the experiments related in them seem decisively to determine this long agitated question; and as they present us with a singular phenomenon;—the solubility of glass in water, under particular circumstances. We shall only further observe that it is somewhat surprising that M. Lavoisier does not on this occasion take notice of an observation of M. Cadet, a Brother Academician, which renders his solution of the present problem more plausible than it may appear to be at first sight. In the Memoirs of this Academy for the year 1769, that gentleman mentions a process by which he declares that he has dissolved glass in water, by means of each of the three mineral acids.—A short account of this process has been given in our Appendix above referred to †.

MEMOIR III. *On the Variation of the Magnetic Needle, at Paris.*
By M. Le Monnier.

In this Memoir M. Le Monnier has collected the observations that have been made of the magnetical variation at Paris; from which it appears, that from the year 1666, when the needle pointed precisely to the north, its annual variation to the west has increased till a certain period; and that the velocity of this change was greatest about the year 1684;—that the needle afterwards moved more slowly to the westward; and that there are reasons to conjecture that the time is not very distant when it will become stationary.

MEMOIRS IV. and V. *On the Petroleum of Parma, and on the inflammable Vapours that arise from the Earth in some Parts of Italy.* By M. Fougereux de Bondaroy.

The first of these Memoirs contains many particulars relating to the manner in which the light mineral oil, called *Petroleum*, is collected in wells dug for that purpose, at the distance of a few leagues from Parma. In the second, M. F. describes the phenomena attending a vapour which rises from the surface of the earth in some parts of Italy, and which catches fire on applying a lighted candle to it. The flame however is so weak that though it will speedily consume pieces of paper, or other light inflammable substances thrown into it, it will not kindle them. From many circumstances, and particularly from the fact of the earth from which this vapour proceeds, the Author attributes the phenomenon to the Petroleum with which he supposes it to be impregnated. He confirms this solution by an experiment made with some of the earth taken out of one of the *Petroleum* wells near Parma; which exhibited the same phenomenon in miniature.

† See Appendix, vol. 45, page 522.

MEMOIR VI. *On the Metallic Rods designed to preserve Buildings from the Effects of Lightning; and on the Method of constructing them, &c.* By M. Le Roi.

Not a single Conductor, as we learn from this Memoir, has yet been erected in France: This disinclination in our neighbours to adopt a beneficial improvement, may, we apprehend, in a great measure be attributed to the late Abbé Nollet, who strenuously and repeatedly reasoned and declaimed against the practical application of Dr. Franklin's discovery to the securing edifices from the dangers of lightning. In this Memoir M. Le Roi first takes pains to clear up the doubts which, it seems, some of his countrymen even yet entertain, of the identity of lightning and artificial electricity, and consequently of the identity of their effects. He then describes the most proper method of constructing Conductors; and terminates the Memoir by answering two objections which may and have been made to the adoption of them. Some have objected that they are useless or inefficacious; and others, that they are dangerous. The first of these objections does not deserve an answer. And further, the fixing of a metallic Conductor to a house is a matter attended with so little difficulty, and with so small an expence, when compared with the value of the building, that it is not an object of consideration. Viewing even the erection of a Conductor as a mere work of supererogation, on account of the comparatively small number of houses that are injured by lightning; the expence cannot be ill bestowed upon a building, if it even answered no other purpose than that of quieting the apprehensions of its inhabitants.

As to the danger to be apprehended from an apparatus of this kind, on a supposition that it may attract the lightning, M. Le Roi justly observes that if it does attract it, it is undoubtedly qualified to transmit it to the earth, if the Conductor be of a sufficient thickness; and if it does not attract it, it can at least do no harm.—But it is needless to dwell any longer on this subject, in this country, where the utility and safety of metallic Conductors, and the best method of constructing these preservatives are so well understood.

MEMOIR VII. *Reflections on Hydrometers.* By M. Le Roi.

Without repeating what we have formerly said on this subject, in our account of M. de Montigny's Memoir on the Hydrometer (in the Appendix to our 46th volume, page 687) we shall only observe that M. Le Roi's principal object in this Memoir is to propose such a construction of these instruments, as may give them the advantage of being comparable with each other; so that a workman, after having constructed one after his principles, may make others all similar to each other, and which

which shall indicate the same degree on the scale, on being immersed in the same liquor, supposing its temperature to remain the same.

Of the three remaining Memoirs of this class, one contains some miscellaneous observations on the sulphureous waters in some parts of Italy, by M. Fougereux. In the next, the true nature of jet seems to be ascertained, by the discovery of a piece of fossil wood that was found at a considerable depth in the body of a mountain near St. Germain en Laye, and which in all its sensible qualities appeared to resemble that substance. The last contains the usual botanical and meteorological observations annually presented to the Academy by M. Du Hamel.

A N A T O M Y.

The first paper in this class contains some observations on the female organs of generation, by M. Portal. In the second, the same gentleman presents the Academy with some remarks on the structure of the thoracic duct, and *receptaculum* *visi*; and in a third Memoir he communicates some miscellaneous observations on various points of anatomy.

The fourth and last article of this class contains some observations collected by M. Morand, on that particular species of monstrous conformation, to which M. Maupertuis, we believe, first gave the name of *Sexdigitism*; the first instance of which on record occurs in sacred writ, where [2 Samuel, chap. xxi. v. 20.] we read 'And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four-and-twenty in number.'

At the reading of this Memoir, M. Morand shewed the Academy the foot of a person which had eight toes: but the most remarkable of the family of the *Polydactili* was a man, a drawing of whose skeleton is given in Kerkringius's *Spinigium*, who had seven fingers to each hand, eight toes on the right foot, and nine on the left. These supernumerary toes and fingers however cost their unfortunate proprietor his life; for he was drowned in the river Ya, near Amsterdam, in conformity to an ancient law against monsters.

From the instances collected by the Author it appears that *Polydactilism* is frequently, though not constantly, transmitted, both by the father and mother, to their immediate as well as more distant posterity. It appears likewise that this peculiarity of conformation has not shewn itself in some of the children of a *Sexdigitist*, yet has re-appeared in the next generation. The most whimsical of the freaks of Dame Nature, in the mysterious process of generation, supposing the mother to have been honest, is that of a young girl lately shewn to the Academy, who had

fix fingers on her right hand, and seven on her left; while to her sister Nature had penuriously, on one of her hands, bestowed only a thumb, without any fingers.

The fifth and last Memoir contains only a few observations on the structure of some parts of the sea-calf, by M. Portai.

C H E M I S T R Y.

In the first Memoir that occurs in this class, M. Jars gives the result of his inquiries, and large experience in the Metallurgic Art; and particularly describes a new and advantageous method of separating silver from an admixture of copper and litharge. On exposing these matters, mixed with powdered charcoal, to a moderate fire, the litharge is revived into lead; and as that metal flows with a heat much inferior, so that requisite to melt the copper, it runs into a basin and carries with it the silver which it has separated from the copper. The silver thus united only with the lead is easily separated from it by the usual practice of cupellation. The copper however still contains some silver, though in a small quantity; but this may easily be separated from it, on adding more lead, and repeating the preceding process; or still better, by adding a mixture of lead and martial spirit. By this ingenious combination, which has been likewise practised by the celebrated M. Cramer at the works at Blakenbourg, and which is founded on a scientific application of the doctrine of the chemical affinities of the subjects employed, the product is increased, and the operation is greatly facilitated and rendered less expensive.—But for the philosophical theory of this and other improvements in the doctrinastic art, contained in this Memoir, we must necessarily refer those who are interested in this branch of knowledge, to the article itself.

In a second Memoir, the same ingenious Metallurgist, who seems to have visited nearly all the mines in Europe, and who intended to have given a description of them, accompanied with remarks on the methods of working them, describes the Tin Mines in Cornwall: and in a third, he gives an account of the method used in the two great works in Derbyshire, of converting lead into minium. By the death of this active and zealous Academician the Public are deprived of a great number of valuable materials relating to Metallurgy, which he had collected in the course of his travels.

The last Memoir of this Class contains some observations made by M. Le Sage, on the history and chemical analysis of the Lapis Calaminaris, found in the County of Somerset, and in Nottinghamshire.

G E O M E T R Y.

This Class contains only three Memoirs, on differential equations, by the Marquis de Condorcet.

A S T R O N O M Y.

ASTRONOMY.

MEMOIR I. *On the true Diameter of the Sun.* By M. De la Lande.

MEMOIR II. *On the dark Protuberance observed on the Disk of the Sun, during the Transits of Venus.* By the same.

Astronomers have suspected for some time past that the sun's diameter appears to be relatively diminished, in proportion as it is viewed through telescopes of a greater magnifying power. This appearance, it is supposed, proceeds from an augmentation of the apparent diameter of the sun, produced by a luminous circle or crown surrounding his real disk, and depending on the aberration of the solar rays; the effect of which aberration is necessarily diminished in long telescopes, because in them the convexity of the object glass is less, and because the image is larger.

After an examination of the different observations of the late Transits of Venus, particularly of the internal contacts at the ingress and egress, M. de la Lande has been confirmed in the idea which he had entertained concerning the cause of this optical augmentation of the sun's disk; and upon the whole he concludes that the diameter of the sun, which he had determined, in his astronomical tables, to be $31' 31''$ in the apogee, ought to be diminished about 6 seconds and $\frac{1}{2}$; by which quantity therefore the duration of the Transits of Mercury and Venus over his surface ought to be diminished.

In the second Memoir M. de la Lande attempts to account, by means of this *crown of aberration*, for the appearance of the protuberance, or dark *ligament*, as it has been called, that was observed about the times of the internal contacts, in the two late Transits of Venus in 1761 and 1769. It is difficult to give his explanation of this phenomenon, without the figure accompanying it. Perhaps however the following account of it may afford the Reader some idea of his solution.

The crown or circle of aberration abovementioned is only an *apparent* extension of the *real* circumference of the solar disk; or, is only a luminous but *unsubstantial* ring, formed by rays scattered on all sides from the real limb. When Venus actually touches the true limb of the sun, she intercepts from our eyes the rays which come from this border; as they are emanations proceeding from a part of the disk which is intercepted from our view. Thus the whole of this part of the luminous crown ought to appear dark, like the body of Venus; and this ligament or black protuberance ought to extend as far as the circumference of the adventitious luminous border. It ought to become smaller in proportion as the segment of the sun's disk, concealed by the body of Venus, becomes less: and as soon as a single point of the sun's real circumference becomes visible,

the

the intire crown of aberration ought to appear, and the limb of Venus ought to appear within that of the sun, by a quantity equal to the whole breadth of this luminous ring.

As to the white luminous ring, observed by some to surround the planet while she was on the sun's disk, M. de la Lande is of opinion that if it was not an optical illusion, or did not proceed from some defect in the telescopes, the cause of it is to be sought for, in the proper atmosphere of Venus.—Without meaning to contest the existence of an atmosphere round Venus, the *phenomenon*, we still think, may be satisfactorily accounted for, independent of that supposition, by the cause which we suggested in our 42d volume; (May 1770, page 399.) where we proposed an experiment that illustrates and confirms our solution. To explain this matter further, we shall add that after having long and attentively viewed a black circle placed on a light ground, or the dark body of Venus on the sun's disk, those parts of the *Retina* on which the dark circular image had been thus long received, and which had thereby been guarded against the light, are rendered more peculiarly sensible to its impressions than any other part of that membrane. Accordingly, on the least designed motion, or even unperceived and unavoidable wandering, of the eye, over the disk of the planet; those more irritable parts of the *Retina* that are within, and near, the circumference of the dark image, will be exposed to the forcible impressions of the light, reflected from the white ground immediately *circumscribing* the dark body, and must consequently convey to the mind the idea of a luminous border surrounding the dark circle. To the foregoing solution it may be objected that the luminous ring will *constantly* appear to *every one* who tries the experiment, with due perseverance, on paper; whereas the *phenomenon* of the luminous border round Venus was not observed by *all* those who viewed the transit. But this difference may justly be attributed to various circumstances, the principal of which are—that some observers may have viewed the sun's disk through too dark a glass;—or may not have kept the eye invariably fixed on the planet a sufficient time to produce the effect;—or lastly, not having expected, they may not have attended to, the *phenomenon*.

MEMOIR III. *On the Quantity of the Sun's Parallax, as deduced from the Transit of Venus in 1769.* By M. De la Lande.

MEMOIRS IV. and V. *On the Observation of the Transit made by the late Abbé Chappe, in California.* By M. Cassini de Thury, and M. De la Lande.

MEMOIR VI. *A Critical Examen of the Observations of the Transit of Venus in 1769, and of the Consequences which may be deduced from them.* By M. Pingré.

Out of the great number of observations of the late Transit of Venus, M. de la Lande, in the third Memoir, selects two,

in each of which both the ingress and egress of Venus, or the two contacts, had been observed. According to the method employed by him, which does not require any precise knowledge of the longitude of the two places, but which depends on the chord described by Venus's path over the sun's disk, he concludes the sun's horizontal parallax to be about eight seconds, instead of ten, which had been formerly supposed.

In the fourth Memoir, M. Cassini gives a circumstantial account of the late Abbé Chappé's observations relative to the sun's parallax, made in California; where, as we have formerly at large related ², the latter fell a martyr to his zeal for the determining of this important element. In the fifth Memoir these valuable and accurate observations are examined by M. de la Lande, who on comparing them with those of other Observers, by the method abovementioned, concludes that all of them concur in giving the parallax within very narrow limits; so that we may, without any sensible error, fix it at 8 seconds and $\frac{1}{2}$. Employing this parallax, M. de la Lande has calculated the respective distances of all the planets, their diameters, masses, densities, and the velocities of falling bodies at their surfaces; and has given, if the expression may be allowed, a plan and elevation of the intire structure of the solar system, in a table which terminates this Memoir.

In the sixth Memoir, M. Pingré, after an examination of all the capital observations, including those made at Otaheite, infers the sun's parallax on the 3d of June to have been $8'' 75$, and concludes it to be, at the sun's mean distance, equal to $8'' 88$.

The remaining articles of this Class are, a Memoir of M. Cassini the younger, on the theory of the Comet which appeared in August 1769: a continuation of M. Du Séjour's profound investigation of the doctrine of Eclipses; being his eighth Memoir on the subject: some remarks on the longitude of Cape François; and a supplement to some ancient observations of the longitude of the moon, compared with the tables.

DIOPTRICS.

MEMOIR. *A Determination of the Refractive and Dispersive Powers of Crown Glass and Flint Glass, &c* By M. Jeaurat.

We have in many of the late volumes of our journal successively given an account of the attempts of the different Members of the Royal Academies of Paris and Berlin, to ascertain the principles, and improve the construction of that excellent invention, the Achromatic Telescope. In this Memoir, M. Jeaurat gives the result of his experiments and calculations on this subject, in eight different tables, for the advantage of artists who may not be qualified to prosecute those delicate ex-

² See Appendix to our 48th vol. page 560.

periments and calculations which this curious and difficult subject requires.

M. Jeaurat proceeds on this principle; that as it is impossible totally to annihilate both the aberration proceeding from the spherical figure, and that caused by the different refrangibility of the rays of light; it is of the greatest importance to destroy that particular aberration which is the greatest and the most prejudicial, viz. the aberration of refrangibility. It happens fortunately that by the same combination of lenses, formed of different kinds of glass, and of different and contrary figures, alternately disposed, by which the aberration of refrangibility is destroyed; that of sphericity is at the same time diminished. For these and some other reasons he turns his whole attention to annihilate the aberration of refrangibility.

M. D'Alembert has indeed affirmed that if this last aberration is to be intirely annihilated, the curvature of the combined lenses must be so considerable, that it will be impossible to give the object glass of a telescope constructed for this purpose a sufficiently large aperture; so that this essential advantage, peculiar to the achromatic telescope, will be thereby lost. To this objection M. Jeaurat answers, that if, instead of the refractions which M. D'Alembert used in his *formula*, he had been possessed of, and had employed, those which are here given, and which he believes to be exact, he would have found that the total destruction of the aberration of refrangibility does not require such considerable curvatures, nor such a diminution of the aperture as is apprehended. The remedy to the inconvenience is to be found by increasing the number of the lenses, and thereby being enabled to diminish the curvatures.

In conformity to the Author's second table or system, where there are constructions proposed, from a compound object glass of 2 inches focus, to one of twenty feet, he has executed a telescope. the compound object glass of which is composed of four lenses, formed alternately of crown glass and flint glass, and which has a focus of 5 inches 10 lines. This object-glass, he observes, bears an aperture of eighteen lines; whereas the best English achromatic telescopes of six inches, carry an aperture of only fifteen lines.

As no achromatic object-glasses have hitherto, as M. Jeaurat supposes, been constructed of four or five lenses, and as it is natural to apprehend that the number of the glasses may greatly diminish the quantity of light; he observes that in the foregoing construction the loss of light sustained, in consequence of the number of the lenses, is more than compensated for by the diminution of the curvatures, and by the enlargement of the aperture owing to that circumstance. M. Jeaurat terminates his Memoir with some useful practical remarks and directions, relative to the grinding and polishing of lenses.

HYDROGRAPHY.

One article only is contained in this Class, in which M. Pingré gives an account of some nautical and astronomical observations made during a voyage to and from the West Indies, in the *Iris*, one of the King's frigates, expressly fitted out in order to make a trial of the methods proposed for the discovery of the longitude at sea; and more particularly to examine the going of two marine clocks made by M. Berthoud †, which on trial were never found to have erred above two minutes of time in the space of six weeks.

MECHANICS.

This Class likewise contains only one Memoir, in which that celebrated Mechanician, M. de Vaucanson, describes and illustrates, in several plates, the improvements which he has made in the Machine constructed by him for the use of the Royal Silk Manufactory at Aubenas.

The *Histories of the Arts* published this year are, I. That of the Organ Builder, 2d and 3d parts, by Dom. Bedos de Celles, a Benedictine. II. That of the Joiner, part 2d. by the Sieur Ronbo. III. The art of making Indigo, by M. de Beauvais-Rafcau. And IV. That of the Embroiderer.

Among the inventions presented to and approved of by the Academy, we particularly observe a proposed improvement of Reaumur's Spirit Thermometer, by the Abbé Soumille. On account of its inconvenient and unavoidable bulk, and in order that the degrees on its scale may be enlarged, he has divided it into four smaller distinct Thermometers; the first of which has its highest degree marked at the freezing point, and the scale continued 20 degrees below that point. The scale of the second Thermometer commences below, where the former terminates above; beginning at the freezing point, and proceeding to 20 degrees above it. The third and fourth are constructed on similar principles; so that the last carries the scale up to 60°. At the top of each tube there is a reservoir to receive the spirit, whenever it is exposed to a heat greater than that to which its scale extends. By this *ingenious contrivance*, says the Historian of the Academy, the instrument is rendered more portable, and the intervals on the scale greatly enlarged.

Without meaning to detract from the undoubted merit of M. Reaumur, in having been one of the first who constructed a *comparable* Thermometer; the account of this ingenious device, we think, exhibits a pleasant instance of national partiality in favour of an inconvenient and defective instrument. To correct one of its many imperfections, an apparatus is to be constructed, consisting of a quadripartite assemblage of tubes and

† See the ensuing Article.

balls; all the purposes of which are, and have long been, effectually answered by a single *mercurial* Thermometer, equally portable, with a sufficient range and extent of intervals, and much more sensible and accurate.

The remaining contents of the present volume are—a Memoir presented by the Academy at Montpellier, on the heat of wine in the first stage of fermentation; and the Eloges of the Abbé Nollet, M. Rouelle, and the Earl of Morton.

A R T. VIII.

Traité des Horloges marines, &c.—A Treatise of marine Clocks; containing the Theory, the Construction, and the Execution of these Machines; with the Method of trying them, in order (by means of such Clocks) to rectify the Charts, and determine the Longitude at Sea. With Copper Plates. By M. Ferdinand Berthoud, Clock-Maker to the King, &c. and Fellow of the Royal Society of London. 4to. 590 Pages. Paris. 1773.

MR. B. begins his introduction to this work, with explaining the nature of that famous problem which has employed both the scholars and the artisans of several ages, *viz.* to find the longitude at sea. He observes, that all the methods of solving it may be reduced to two; either by astronomical observations, or by machines capable of measuring time at sea. It is this last method only that the Author considers; being by far the most simple, and what is within the reach of every seaman both to comprehend and practise*.

Mr. B. recounts the several attempts made in France, and says, that himself is the first after Sully (in 1726) that has attempted it again†. Being employed by the Public, Mr. B. thought it his duty to publish, without reserve, all his discoveries. He has, accordingly, in this work, not only explained the construction of his marine clocks, and given drawings of them, but also set down the dimensions of every part, the experiments he made, and the reasoning that led him to every determination in a work of twenty years labour and application. Eleven different clocks for measuring time at sea are here describ-

* Mr. B. takes notice that one single astronomical observation is necessary in every method, namely the finding the altitude of the sun, or a star, by Hadley's octant, in order to get the ship's time. The use of that instrument in taking altitudes at sea, being necessary for finding the latitude, is now become familiar to every seaman.

† Mr. Henry Sully, an English watchmaker, settled at Versailles in 1718, where he established a manufactory of watches, under the patronage of the regent *Duc de Orleans*. After two years he returned to England, but soon after went back and established another manufactory at St. Germain. In 1726 he published an account of a longitude clock he had invented, and from which he expected great things; but soon found himself disappointed. He died in 1728.

ed, which may be ranged into three classes. 1. Those in which no attention was paid either to their bulk or expence. 2. Those in which Mr. B. endeavoured to reduce the bulk, so as to make them less cumbersome in the ship. 3. Those in which he has endeavoured to reduce the bulk and also the expence — So far Mr. B. in his Introduction.

The work itself is divided into four parts. 1. The theory on which these marine clocks are constructed. 2. The construction of each particular clock. 3. The execution of these machines, with an account of the more considerable and uncommon tools. 4. The method of examining these marine clocks, and correcting their defects. The appendix contains certificates and authentic documents relative to the trial of such of them as have been sent to sea. To this is added a short supplement; being some matters omitted in the course of the work. Each of these parts is divided into chapters. The heads of those in the first part (on the Theory) are, 1. The degree of accuracy required in a marine clock, and the difficulties to be overcome to make clocks useful at sea. 2. Preliminary rules in constructing marine clocks, serving as a theory of their construction. 3. Of friction, and the effects of oil. 4. Of the regulating power of marine clocks. 5. Of the escapement. 6. Of the wheel-work. 7. Of the first mover. 8. Of the suspension of the clock. Mr. B. is very short upon the three first of these, but is diffusive on the next, which he subdivides into three articles. 1. Of the balance. 2. Of the isochronism of the vibrations by the spiral spring. 3. Of the machinery for compensating the effects of heat and cold.

There runs through the whole of what Mr. B. calls *theory*, a great want of clear and precise ideas, and an utter ignorance of just and logical reasoning. Loose discourses, tricked out with the parade of mathematical terms and algebraic symbols, are put off for real demonstrations. Mr. B. is continually laying down proportions between quantities not capable of mathematical comparison; such as have not in themselves a natural measure of their own magnitude, and for which no artificial one is established: a very common case with those who having a smattering of mathematics, will pretend to reason on physical subjects †. It is a well-known theorem, that if a body be acted upon by a force which is as the distance of that body from a given center, its time of descent (to that center) will

† Of this sort is the rule for determining the mathematical proportion of the *goodness* or advantage of one regulator to another. We may as well go about to determine the mathematical proportion of the *goodness* or virtue of one man to another; or the *ratio* of the whiteness of two pieces of paper,

be the same from whatever point the body falls. From this it follows, that if a balance be made to vibrate by means of a spring whose force is as its compression or expansion, all vibrations of that balance will be performed in the same time. Let the Reader compare the proof of this physical proposition in *Newton*, *Cotes*, or *MacLaurin*, with article 141, and he will be convinced how far this article is from being a real demonstration.—We shall, however, take notice of the principal propositions in this theory, without inquiring whether they be strictly demonstrated *à priori* or not.

Mr. B. lays it down as a rule, and mentions it often, that a time-piece will be the more perfect the longer its regulator (whether pendulum or balance) will continue to vibrate when discharged from the wheel-work; and speaks of a pendulum which described an arch of 10 degrees, so nicely hung upon an edge like a knife, that it kept its motion two days.—No doubt the long continuance of this motion, is a mark that the friction was very small; but we are not to expect, *that* clock will always go the truest, whose pendulum is so suspended as to preserve its motion longest when left to itself. The suspension upon two points only, is more delicate than that upon an edge. How very susceptible of every the least impression such a pendulum is, appears by the experiments of the late Mr. Ellicott (related in the *Philosophical Transactions*) which were made on two pendulums so suspended; notwithstanding which, Mr. Ellicott himself, and all experienced clock-makers, have ever preferred the suspension on a spring.

Another rule Mr. B. lays down is, that the greater number of vibrations a balance makes in a given time, the less it is susceptible of any disturbance.—The disturbance Mr. B. has particularly in view, is what arises from giving the whole machine a circular motion round the axis of the balance. Now the effect of this circular motion of the whole machine, whether concurring with, or opposing that of the balance, manifestly depends on the relative proportion of the circular velocity of the whole machine to the circular velocity of the balance. If the former be very small, its addition to or diminution from the latter, will make the variation of the whole quantity of the latter but little. The effect of this disturbing force, will therefore depend on the velocity of the balance. Now the velocity of the balance does by no means depend wholly on the number of vibrations made in a given time, but on the arch described in each vibration, and (if the absolute velocity be meant) on the diameter of the balance. Mr. *Harrison* estimates this matter rightly, when he accounts it a great advantage his time-keeper had over common watches, that, in a common watch,

the balance goes through but about six inches in a second, but in his time-keeper it goes through 24 inches §.

Another maxim laid down is, that when a long and tender spiral spring is applied to a balance, its greater vibrations take up more time than the lesser ones; the contrary when a short spring is used. Mr. B. concludes, that there is a particular length of spring that will render all vibrations isochronous. This is an important point, but the attempt to demonstrate it in the paragraph numbered 142 is absurd enough. It is indeed no other than the supposition of a *particular* case from which a *general* conclusion is to be drawn. And it is a *supposition* only; for the case can never really exist, if the force of the spring be accurately as its compression or expansion. If there be any such difference between a long spring and a short one, it must be owing to the elastic force not following the law before mentioned; but its variation from that law must be determined by experiment, not by argument ¶.

Mr.

§ Principles of Mr. Harrison's time-keeper, page 21.

¶ To make all the vibrations of the balance isochronous Mr. Harrison used, in his last time-piece, an invention very ingenious and perfectly original. Between the stud (*le pignon*) to which the outer end of the balance spring was fastened, and the notch through which the spring passed (*le pince spiral*) was about an inch. Every time the balance in vibrating winds up the spiral spring, the spring will press against the inner face of the notch. The notch being fixed (as a *fulcrum*) the part of the spring between the notch and the stud will bow outwards, and will retire again inwards when the spring unwinds. Over against the middle of the bow on the concave side was placed a pin, on which the spring rested some little time, when it retired inwards in the alternate vibrations. While the spring continues to press upon the pin, it has its force increased. According to Mr. H. the spring leaving the pin for a longer time in the larger vibrations than the smaller ones, has its force less increased, and of course the return of the balance is less accelerated in the former case than in the latter. The pin could be set farther from or closer to the spring, to augment its effect more or less. This is what Mr. H. calls his *artificial cycloid*, from the share it has in making the vibrations isochronous.

It should be observed here, that Mr. H.'s method of *compensation* or thermometer, and his cycloid, do not permit the *pince-spiral* to lay hold of a different part of the spring, sufficiently distant, to alter the rate of the going of the watch. Such a change would require both thermometer and cycloid to be re-adjusted. Mr. H.'s time-keeper cannot be adjusted to keep mean time. This was once intended, but laid aside (see plate X. fig. 15, of Mr. H.'s Principles, &c.) Nor is this material: if the instrument keeps its rate of going according to any fixed and known rule, it is sufficient for the purpose of

Mr. B. directs the balance spring to be made of the finest cast steel, and to be left of a much higher temper than the main spring; as high as may be, so that it can but be coiled up. The balance spring not being so violently compressed as the main spring, may be left much higher without danger of breaking in doing its office. Our Author then lays down the grounds on which he builds his method of coiling up these springs; which is by coiling them by degrees first wider and then closer, and warming the springs at each operation. This process is described very circumstantially in the third book.

Mr. B. afterwards gives a variety of curious and interesting experiments relating to the force of spiral springs. In one of these, No. 206, a spiral spring being coiled up wide, so as to make 3 turns, and 15 lines in diameter, had its force when compressed, greater than in the ratio of its compression. The same spring coiled up closer, so as to make 5 turns and 8 lines in diameter, had a force very nearly as its compression in all moderate degrees of compression, but in one extreme degree its force was less than in the ratio of the compression. We say when *compressed*, but we gather this only from the drawing of the machine by which the force of this spring was tried. It is a great defect that in giving an account of such a number of experiments on spiral springs, it should not be specified in each case, whether the force to be measured arose from the compression or expansion of the spring, and that Mr. B. should neglect to try whether if the same spiral spring be equally compressed or expanded, the elastic force will also be equal or not. Nor does Mr. B. always inform his reader before-hand, whether the spring on which an experiment is to be tried, be tempered or not. We are left to collect from what he afterwards says, No. 224, that the springs were not always tempered by being heated and then quenched*, but had force only as far as *drawing* or hammering could give them elasticity†.

of finding the longitude, whatever that rate be; nay it is not necessary the rate should be uniform. The rate of going may be in any manner accelerated or retarded, provided that *manner* be known.

* The French express this whole process of tempering by one circumstance, the dipping. *Tremper* is to dip, and also to temper.

† It would be useful also to make experiments not only to find the force of springs when compressed or expanded; but also to find out the effect of moderate degrees of heat and cold, not only in altering their force proportionably, but in occasioning them to lose a part of their elasticity, so as when bent not to return perfectly to their first form but continue bent. In this case the spring is said to *set*, in French *se rendre*. It would be proper also to try the effect of keeping a spiral spring a long time, in a state of moderate compression or expansion.

Under the article of making compensation for the effects of heat and cold, Mr. B. considers two effects; the alteration in the size of the balance, and the alteration both of the length and the strength of the spring, that is the alteration both of the law and the degree of its force; the former of which he supposes to vary with the length of the spring, as was said before. For the particulars of this machinery, Mr. B. refers us to the description of his marine clocks in the next part. The whole of it consists in applying, in various ways, the well known combination of brass and steel rods in the form of a *grid-iron**. We shall only add that in inquiring what are the most proper materials of which to make the balance, Mr. B. reckons gold the best, only too expensive, the balances of his machines being very large. He rejects steel as being subject to rust, and to become magnetical, even by the process of forming it into a balance; and fixes upon brass.

In the chapter of escapements, Mr. B. utterly rejects all those palets where the force of the clock is opposed to the motion of the pendulum in any part of the vibration; that is all those palets where the escapement wheel has a recoil, or retrograde motion†. After the wheel has given an impulse to the pendulum, he would then have the pendulum left to itself, and not checked in its motion. There are those who think it an advantage to have the motion of the pendulum checked and controuled by the palets. They think it *gages* the arch of vibration, and keeps the pendulum from flying out; that a force opposing the pendulum near the end of its ascent, and aiding it in the beginning of its descent, co-operates with the force of gravity, and tends to make the vibrations isochronous. For the force of gravity on a pendulum vibrating in a circular arch,

* Mr. B. is displeased with M. *Le Roy* for saying that Mr. B. made use of the gridiron of Mr. Harrison. Mr. B. in reply says, the gridiron was not employed in the marine watch of Mr. Harrison, and that he invented his method of compensation 20 years ago, before he knew the name of Harrison, and that his frame of compensation differed from Harrison's. See *Reponse au Precis de M. Le Roy*, p. 38. We shall observe on this controversy, that the only difference between Mr. Harrison's gridiron and Mr. B.'s frame of compensation is, that in the former the bars or rods were round, in the latter square: and though Mr. Harrison did not use this frame of compensation in his last-made time-keeper, yet he employed it in every one of his first great machines. Mr. Harrison's gridiron (as it was called) was publicly shown by him in 1746, and, some time after, imitated by an itinerant teacher of experimental philosophy, who exhibited it in his public course of lectures.

† The *balance wheel* is that which immediately acts upon the balance. The *swing wheel* is that which acts upon the pendulum. We want a word for the general idea including both. The French term is *La roue de rencontre*, or *La roue d'echappement*.

is too little towards the end of the arch, and requires an addition to give it that force which produces isochronous vibrations. We will not affirm these are Mr. Harrison's sentiments in the case of pendulums, but from some expressions in the very concise account of his principles, we are inclined to think so. The case of balances moved by a spiral spring is very different †.

Mr. B. recounts some particular escapements. He mentions first the dead escapement of Mr. Graham, (*L' échappement à repos*) which has the essential condition he requires of leaving the pendulum at liberty at the end of the vibration; but he dislikes it on account of friction, and for other reasons.

The next escapement is that of Mr. Cumming §; which Mr. B. says, in spite of the seeming advantages, had sufficient friction and difficulties in the execution, to deter him from making use of it.

Mr. B. then mentions Mr. Harrison's escapement, made use of in his three first machines, and by which, as Mr. B. says, the whole force of the escapement wheel is communicated to

† The escapement of Mr. H.'s last time-piece is a very unusual one. The crown wheel and its teeth are of the common form, only the straight side of the tooth is quite upright. As soon as one tooth has escaped, the upright face of the opposite tooth meets the edge of the other palet. The balance at that time has passed its point of rest, and is going on to the extremity of its vibration. The edge of the palet therefore goes up the face of the tooth till it arrives at the point of the tooth. The point of the tooth then goes round the edge of the palet, and acts against the back of the palet (which is circular or *bump-backed*) to the end of the vibration. While the tooth thus acts against the back of the palet (which it does near the extremity of each vibration) the force of the crown wheel assists the balance in going forwards, and *retards* its return. The force of the wheel in most other escapements has either a contrary effect at the extremity of the vibrations, or none at all. In other parts of the vibration, the force of the wheel on the balance is nearly the same as in the very common crown wheel escapement.

§ *Cumming's Elements of Clock and Watch-work*, page 75. Mr. B. does not tell us that Mr. Cumming had published a description and drawing of these pallets, nor does he tell us that the former escapement was Mr. Graham's, nor the next Mr. Harrison's; for the last escapement he mentions (that of free vibrations) he does indeed say Mr. Mudge showed him one of that sort in 1766 that had been made a long time. An escapement of this kind was also in the hands of the late Mr. Ellicott about the year 1746.—It is possible that ingenious men may hit on the same invention. We have here four inventions, every one of which has been made by Englishmen, and published to the world long ago.

the

the regulator ¶ : but he rejects this escapement as having a recoil, also being complicated and difficult to execute.

The last escapement he mentions, and which he prefers to all others, is that in which the pendulum receives a push, or rather a blow in the middle of its vibration, and is then left to itself for the remaining part of that vibration, and also for the subsequent returning vibration, so that this impulse is given only every other vibration. Between one impulse and the next, the escapement wheel is locked up by a detent, and is unlocked by the pendulum just before the next impulse*. The pendulum being thus at liberty to swing out at the end of each vibration, he calls in the *escapement of free vibrations*. Notwithstanding a long encomium upon this, Mr. B. says he is so little satisfied with the trial of *all* these inventions, that he is now employed in improving the common dead escapement by means of *ruby* palets, and a wheel of steel made perfectly hard; but laments greatly the indispensable necessity of using oil in such a construction †.

There is nothing in the chapter on the wheel-work but what is common; our author recommends high numbers, and directs stopping the pivot holes with pot brass.

The 7th chapter is on the first mover of the clock. Mr. B. makes a comparison between the advantages of using a weight or a spring; and is against using a spring even for marine time

¶ This will or will not be, according as the several centers of motion are placed. Upon the placing of these centers it likewise depends, whether the force of the escapement wheel on the regulator shall be uniform, increasing or decreasing during the time of the action of the wheel on the palets.

* The manner of doing this is circumstantially described part ii. chapter xii.

† Mr. H. in his three first machines, endeavoured to avoid the necessity of using oil, by lessening as much as possible the relative motion of those parts which touched each other. In the action of the balance wheel on the palets the relative motion of the tooth and palet was wholly taken away, and the palet was made of wood. In his last time-keeper (sent to the West Indies) the use of oil was absolutely necessary, but no peculiar provision made against its effects. Indeed all the contrivances to procure isochronous vibrations, even though the force should vary, may be considered as one remedy; and the making the balance-wheel of steel and hard, and the palets of *diamond* as another. It was remarkable that though this time-piece had been in constant going for a long while, and the nature of the escapement such as occasioned a great relative motion of the tooth and palet, yet there was not in 1765 the least trace or mark of the palet having worn the tooth,—it was not to be expected the tooth should make any impression on the palet.

pieces.

pieces. His objections are, that a spring is liable to break, that it changes its force by heat and cold, that it is apt to *set*, and that the coils should always be kept oiled.—Experience shows we need not fear the first of these objections. The others are all obviated by applying a very tender spring to the escapement wheel, to give to that wheel its force. When this spring has unrolled itself a little way, it is then to be wound up by the force of the main-spring. This little spring in Mr. Harrison's time-piece is wound up eight times in a minute †.

Our Author, has at the end of this chapter, a short article on the proportion the moving force of the clock ought to have to that of the regulator. We did expect he would have considered this at the beginning of his theory. What he says in this place is loose and confused; he here, and in many other places, uses the words *force* and *motion* as synonymous terms, and standing for precisely the same idea.

The last chapter in this part, is on the suspension of marine clocks, that is, the manner of supporting or carrying them at sea. He lays down two principles, one that the clock should be so suspended, as to keep its position always horizontal, without partaking of the motion of the ship, the other that the suspension should have (with this freedom in yielding to the motion of the ship) great firmness and solidity.—Such a solidity that the balance may not set in motion the case by which the time-keeper is defended from the external air. Our Author recommends *Cardan's* method of suspension §; he would have the clock kept in a sort of closet to defend it from the sea-air, and placed as near as conveniently may be to the center of gravity of the ship. He also uses spiral springs to break the force of sudden shocks ||.

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† The machinery for doing this is called a *Remontoir*; sometimes the machinery for keeping a clock in going while it is wound up, is also called (but improperly) a *remontoir*.

§ *Cardan's* method of suspension is that of the sea-compass, called by seamen *Gimbals*; it is the same with the mechanism of the rolling lamp in *Desaguliers's* Lectures, page 57.—This contrivance seems to be the parent of the *universal joint*; one of the most useful inventions in mechanics. The universal joint is largely treated of by *Hooke* in one of his lectures at Gresham College, who represents it as his own invention, but, nevertheless, mistakes a little in giving an account of its very singular properties. *Hooke's* lecture is printed in 1678, but the first account of it is in *Schottus's Technica Curiosa*, p. 664, printed in 1664. *Schottus* seems to have picked it up in Germany; which, abounding in metals, has ever been the nursery of the mechanic arts, especially while the Hans towns retained their independency.

|| Mr. Harrison in his three great machines used spiral springs to break the shocks, but applied in a manner very different from that

We have now gone through the theory, and are surpris'd Mr. B. should overlook what has ever been reckoned the most important point in this whole doctrine, namely, that the force which originally gives motion to the regulator, should be very great in comparison of that which is only employed to restore so much of the motion as is lost by friction, &c. This original force in a pendulum, is that of gravity; in a balance, that of the spiral spring applied to it. The original forces are constant and invariable, and by them only would the vibrations of the regulator be preserved the same, were it not for the small impediments of friction, &c. To repair what is thus lost, another *auxiliary* force must be added *, and this is the force of the weight in a clock, and of the main-spring in a watch, acting upon the regulator through the intervention of the wheel-work; the wheel-work at the same time serving to count the number of vibrations. The regulator then will owe its motion partly to the original, and partly to the auxiliary force; the former always the same, the latter varying from many causes. Therefore the less the latter is in respect of the former, the less in proportion will the sum of both, or the whole force on the regulator, be liable to vary.

And this auxiliary force may be the less, the more the impediments to the motion of the regulator can be diminished, or wholly taken away, especially those that are the most uncertain. In a clock the force of gravity on the pendulum, is far superior to the force of the wheels on the pendulum, which is by no means able to raise it sensibly from its place of rest, if the clock should stand still. Hence the great improvement made by Huygens, in applying pendulums to clocks. It is the superior power of the balance-spring upon the balance above the power of the main spring, (through the wheels) that makes the balance in like manner a regulator of time. Hence the great improvement of Hooke, in applying a spiral spring to the balance †. This is what Mr. Harrison calls metaphorically the *dominion* of the balance spring, and the *dominion* of the

of Mr. B. Mr. H. also used cross joints in the manner of *gimbals* in the suspension of these three machines. The lesser time-piece (carried to the West Indies) only lay on a cushion in a square box. The box when the vessel *lay down* much was set horizontal by hand.

* We have here taken the liberty to borrow both the sentiments and language of a little pamphlet, intitled, "Thoughts on the Means of improving Watches, by Thomas Mudge."—In this short tract, the true principles upon which all time keepers must be constructed are clearly laid down, and the means of improvement fully pointed out.

† Mr. B. attributes the invention of the balance spring to Huygens: Hooke was undoubtedly the first inventor. See Ward's *Lives of the Gresham professors*, page 180.

wheels

wheels over the balance. If a clock be stopped, the pendulum must be raised from rest through a certain arch, before the swing wheel can escape, and the clock go again †. In like manner if a watch be stopped, the balance must be drawn round from its place of rest to a certain degree, before the watch can go again. If the pressure of the main spring (through the wheels) upon the balance, can sufficiently force the balance from its place of rest (against the effort of the balance spring to bring it back), the main spring will then be always able to set the watch a-going if stopped. But to do this, it is evident the power of the main spring on the balance, must equal the power of the balance spring, at the place of escapement. It follows therefore, if a watch be so constructed as to set itself a-going when stopped, it cannot possibly be a good *time-keeper*, because the wheels must then have so great a dominion over the balance §. The principles Mr. H. proceeded upon therefore, instead of serving to improve pocket-watches, as some expected before the discovery was made; serve only to show that such watches are incapable of great improvement. Improvement is incompatible with a very necessary property in a pocket-watch, that of setting itself a going when stopped. Nor will Mr. H. allow to such a bauble as a *pocket-watch*, the respectable appellation of a **TIME-KEEPER** ||.

[To be concluded in our Review for August.]

† The arch through which the pendulum or balance must be raised from its lowest point, or from the place of rest, that the tooth of the wheel may escape from under the palet, is called the arch of escapement. by the French *l'arc de levée*.

§ It is said Mr. H. boasted in the H. of C. that if his time keeper was stopped, it would not set itself a-going again,—to the amazement of the members, who could by no means comprehend the benefit of such a property.

|| “ In *common watches* the wheels have about one-third the dominion over the balance that the balance spring has, but in this *my time-keeper* the wheels have only about one-eightieth part of the power over the balance that the balance spring has; and it must be allowed, the less the wheels have to do with the balance the better.”—*Principles of Mr. Harrison's Time-Keeper*, page 20.

A R T. IX.

Recherches sur les Modifications, &c. Inquiries into the different Modifications of the Atmosphere, &c. By J. A. De Luc. *Concluded.*

[From the Appendix to our last Volume, Page 579.]

IN consequence of the large extracts which we have already made from this elaborate performance, we shall content ourselves, in this our concluding account of it, with giving the substance of a few miscellaneous observations selected from

it. And as our philosophical readers may wish to know the real height or extent of the earth's atmosphere, as deduced from a long course of experiments, made with the most perfect instruments, and the results of which have been calculated with a degree of precision never perhaps before attained in this inquiry; we shall, in the first place, give them the substance of his final conclusions on this subject; premising only a short account of the material principles, or elements, on which they are founded.

M. De Luc parts from this well known *postulatum*; that *the density of the air is every where proportional to the weight with which it is pressed*. M. Bouguer however was induced to contest the truth of this fundamental proposition, on finding that his *formulae*, deduced from numerous observations made in the superior parts of the atmosphere, and which agreed with actual observations made in the upper parts of the cordeliers, gave conclusions different from the truth at lower heights. He was hence led to conclude that the condensations of the atmosphere did not follow the same laws at different heights; and formed an hypothesis to account for these variations, in which he supposes that the particles of air, at different heights from the earth's surface, are possessed of unequal degrees of elasticity. The reader may see his observations on this head, in the memoirs of the R. Academy of Sciences at Paris, for the year 1753*. If this hypothesis were true, it would be impossible to apply the barometer to the mensuration of heights, with any degree of certainty. M. de Luc however has shewn, by his more accurate experiments, that this pretended inequality of spring in the particles of air does not subsist; and that its condensations and dilatations follow the same laws uniformly at all heights, and in all climates; excepting only certain differences caused by heat, and other local circumstances.

Now it is one of the consequences of the above-mentioned principle, that if the heights of the mercury in the barometer be taken in a geometrical series, the correspondent heights of the air will be in an arithmetical progression. But the number of the terms of a decreasing geometrical progression being infinite; the corresponding descents of the mercury in the barometer will form an infinite series of terms decreasing in geometrical progression; and consequently, the respective heights of the air, corresponding with them in an arithmetical progression, the height of the atmosphere, according to this principle, must be infinite.

* See *Seconde Suite des Memoires de l'Acad. Sc. Nouvelle Centurie*. Tom. vi. p. 1770. Amsterdam edition.

To set some limits therefore to this inquiry, the Author confines the problem to the assigning the vertical extent of the earth's atmosphere; at a certain supposed station, where the mercury in the barometer would stand, for instance, only at the height of *one line*. At such a height, the medium may nearly be considered as a *vacuum*; or, the air will nearly be of the same density with that to which we are capable of reducing it in the receiver of an air pump. This height however, it is to be observed, is somewhat variable; as it is affected by the varying weight and heat of the air.

From *data* founded on accurate experiments, and by means of an easy calculation by logarithms, the Author finds that when the barometer stands below at 27 inches, the thermometer at the same time indicating 0 in the Author's scale, (or 17° according to Reaumur's graduation) the height of the atmosphere, considering the station above-mentioned as the limit of it, is 25,105,450 toises, or 11 leagues and 3 toises. It is easy to extend this calculation to any greater degree of rarefaction, or to a height where the mercury would sink to any given fraction only of a line. Thus for example, supposing the weight, &c. of the air below to be the same as in the preceding instance, the height of that region of the atmosphere, where the mercury in the barometer would stand only at $\frac{1}{10}$ of a line, would be 35,105,450 toises.

In treating of *evaporation*, the Author does not adopt the very plausible theory of those, who attribute it to a *dissolution* of the fluid in air, as a *menstruum*; but offers various observations and arguments to prove, that it is produced by a combination or union of the particles of *fire*, with those of the evaporating liquor. He has not however, in our opinion, obviated some objections that may be made to this hypothesis. The journal of his experimental inquiries into the nature of *ebullition*, and particularly into the various phenomena attending the boiling of water, and the different degrees of heat, of which it is susceptible under certain circumstances, contains many curious particulars. The perseverance of the Author in the prosecution of some of these experiments, particularly in his attempts to deprive water of the air contained in it, is a *phenomenon*, we think, nearly as remarkable as any he records. In some of these experiments, we find him shaking a small portion of water, freed from the pressure of the air, and contained in a large thermometer or small matrafs, during the space of a month, in order to extricate and expel the air from it. During this whole process, the matrafs was scarce ever out of his hand, or suffered to rest, except while our operator slept, or was employed in necessary avocations that required the use of both hands.

* I ate, says the Author, I read, I wrote, I conversed with my friends, I walked into the town, all the time shaking my water without ceasing; and at the end of the time, it still continued to furnish air, after every succussion.—M. de Luc's perseverance on this occasion appears to equal that even of Boerhaave, distilling the same identical portion of quicksilver 510 times. M. de Luc however was solely actuated, throughout the whole of this tedious routine, by the pure love of science: but Boerhaave's zeal was not quite so disinterested, as it was excited and sustained by the hopes of realizing the golden dreams of the alchemists.

Many curious circumstances attend his long process, which illustrate some of the properties of the instrument described by Dr. Franklin in his letters, and of which we have pretty largely treated in our review of that performance*. We shall only relate the following results of this laborious course of experiments; from which it appeared that a considerable quantity of air is contained in water, which it obstinately retains; so that it cannot be deprived of it either by boiling, or by the air pump, or by any other known means, than a long continued agitation *in vacuo*; and that when it has been deprived of all the air that can be thus separated from it, it acquires such a constitution as enables it to sustain, without boiling, a degree of heat much superior to that which can be given to it in its natural state. In that state, it is well known that common water boils at 212 degrees of Fahrenheit's thermometer; but after M. de Luc's long continued concussions, and other operations upon it, it bore a heat of about 240 degrees before it boiled; and, in another experiment, it did not boil, till the oil, in which the little matrafs containing the water was immersed, had acquired a heat of above 285 degrees, [112 Reaumur]. When it was thus deprived of its air, it would sustain the heat of boiling water, without shewing any signs of ebullition, though the pressure of the atmosphere was taken off from it. We should not omit to observe that a considerable part of the additional heat acquired by the water, under the foregoing circumstances, is to be attributed to the small degree of dissipation to which it was exposed, in consequence of the form of the vessel.

In treating of the cold produced on the evaporation of liquids†, the Author endeavours to account for this curious phenomenon by the following *hypothesis*. He supposes that fire does not *enter* fluids with the same facility that it *leaves* them. If all bodies, he observes, were so constituted that fire as easily

* See M. Review, Vol. xlii. March 1770, page 207, &c.

† *Ibid.* page 206.

penetrated them, as it escapes from them, the heat of every body would be equal to that of the neighbouring ones: but fluids, he supposes, though they readily admit the particles of fire, still more readily part with them. When fire enters into a liquid, he conceives that it pushes its particles from without, inwards; in which action it meets with resistance, much greater than that which it sustains on leaving the fluid, when it acts on the extreme particles, or those on the surface, in a direction from within, outwards, carrying some of them off along with it. Every liquor therefore, he adds, that evaporates, ought to be cooler than the surrounding air; and this, in proportion to the rarity of the air, and the extent of its surface in contact with that of the fluid. Accordingly a very volatile liquor, placed under a receiver, in which the air has been greatly rarified, and expanded over the surface of a piece of linen wetted with it, is in the most favourable situation for the production of artificial cold.

We shall take our leave of this ingenious performance by observing that, after all the Author's laborious and accurate researches with respect to his principal object, or the mensuration of heights by the barometer; it may still be thought that there are few persons who are qualified, or may be inclined to prosecute this method, on account of the smallness of the scale, the many *minutiae* to be observed, the different sources of uncertainty, and other difficulties attending the application of the barometer to this purpose. These difficulties have however in a very great measure been removed by the perseverance and sagacity of the Author; who first by improving the barometer itself, and afterwards by detecting and ascertaining, by means of the instrument thus improved, the effects of various causes acting on the atmosphere, and which greatly affect the calculation, has enabled others still further to improve and facilitate this method, and to supply the few *desiderata* still wanting to bring it to perfection. How nearly he has himself approached to it, is evident from numerous examples here given; in many of which the justice of his calculations was ascertained by actual admeasurement by the line. On the whole it appears that the heights of different stations, as calculated from that of the barometer, by his *formulae*, have approached so near to the actual heights, that the greatest differences, and those very few in number, do not exceed the *one hundredth* part of the whole.

In answer to the doubts that may yet be entertained on this head, and to stimulate future inquirers and observers, we shall conclude with a quotation from the Author, immediately relating to this subject.

‘When I see,’ says M. de Luc, ‘the astronomer in his observatory attempting to measure the distance of the stars, by comparing them with the *minute*, and almost imperceptible divisions of his instruments; viewing them, at the same time, through a medium that variously refracts the rays of light:—When I see the geographer determining the position of places on the earth’s surface, merely by that of his telescope fixed to the limb of his quadrant, and by a pendulum;—I do not hesitate to offer the *small scales* of the barometer and thermometer, as fit measures of accessible heights, But at the same time, I appeal to the geographer and astronomer, whether they have perfected their respective arts at once; and whether the exactness of the mathematician would have been of much service to them, had not his labours been seconded by those of the artist and the observer.’

A R T. X.

Explication de quelques Médailles, &c.—An Explanation of certain Greek and Phenician Medals. By M. L. Dutens. Quarto. London. Thane. 1773.

A R T. XI.

Explication, &c.—An Explanation of some Phenician Medals, in the Cabinet of M. Duane. By M. L. Dutens. Quarto. London. Thane. 1774.

THOUGH we have of late been repeatedly tempted, and have as often taken occasion, to treat certain elaborate and solemn discussions of matters relating to antiquity, with an air of levity, seemingly ill suited to the gravity of the subject; yet we are very ready to declare that we respect every slip and corner of the extensive fields of science and literature too highly, to involve all those, whose lot or choice it may be to cultivate even the most *barren* spots of either, in one indiscriminate censure. When the investigation of antient coins, or other monuments of antiquity, tends to the discovery of new facts that have the least claim to significance;—when it leads to the elucidation of an obscure or contraverted point of history;—when it points out the progress, state, and declension of the arts among a people;—in short, whenever it gratifies a laudable curiosity, or contributes in any degree to the advancement of any branch of useful, or even ornamental knowledge;—it is in no danger of incurring our animadversion or ridicule: provided nevertheless, that such ridicule is not extorted from us, by circumstances of a risible quality, the operation of which it is impossible for all the phlegm even of a reviewer to resist.

M. Dutens, our readers may recollect, is the Author of an ingenious work, in which he endeavoured to support the pro-
 ort;

ority and pre-eminence of the antients in science, and which was particularly noticed in a former volume of our review *. The medals of which he here treats, constitute part of a collection made by him in different parts of Europe, and, excepting two or three, have never yet been published. The first of these performances contains the figures and explanations of near thirty Greek and Phenician medals; some of which, particularly a few of the first class, are singularly beautiful. Among these there are some that evince, not only that the Sicilian artists excelled all others in the delicacy and elegance of their workmanship,—which is a point generally acknowledged;—but likewise, as the Author observes, that the arts flourished in the highest degree in Sicily, near 200 years before they arrived at perfection in Greece.

In proof of this observation, it here appears that there are medals of *Gelon*, who reigned at Syracuse about 500 years before J. C. that are superior, both with respect to taste and execution, to those which the Greeks produced above 150 years afterwards, even in the cities where the arts were most highly cultivated. Fifty or sixty years before the time of *Gelon*, the arts in Greece, M. Dutens remarks, were in a state of downright barbarism. Pliny, as he elsewhere observes, names two sculptors at Crete, in the year 560, before our æra, who were the first that worked on marble; their predecessors having hitherto exercised their art only upon wood. From this circumstance, a fair inference may be drawn with respect to the art of engraving; as these two arts are congenial, and have constantly kept pace with each other.

On the subject of his attempts to explain the Phenician medals in this collection, the Author previously observes, that a constant application during twenty years to the study of the Hebrew language, had induced him to hope that he might conquer some of the difficulties attending the elucidation of these coins. On his first entrance on this part of the medallic science, he was ‘surprised to find rather conjectures than rules, more doubts than certainties, more of *empiricism* than of science.’ By what other title, he adds, can we more properly characterise the writing of *poems* in a language †, if we may give it that name, with the very alphabet of which we are unacquainted?

It is indeed ludicrous to reflect, with the Author, on the disputes carried on concerning the sense of certain passages, which are said ‘not to be conformable to the *genius* of the

* See Appendix to our 35th Volume, 1766, page 544.

† M. Dutens alludes to certain Phenician poems, *manufactured* at Oxford. See *Pietas Universitatis*, and the *Carmen Phenicum*, in the *Epithalamia Oxoniensia*, printed in 1761.

Phenician language:—for, it seems, those who are the best judges of this matter know very well that, instead of understanding all the *finesses* of the Phenician tongue, we scarce know fifty words belonging to it, a few proper names excepted. The learned, M. Dutens observes, are not agreed even as to the *power* of some of the Punic letters; and supposing that difficulty got over, and that they have reduced them to the titles of the correspondent Hebrew characters; they have no other method of interpreting the words in this language, than by giving them the signification which they bear in the Hebrew and Samaritan tongues. The *Carmen Phenicium* above referred to, confirm this observation: and yet we see some of your more superb *Punic* antiquarians, who are themselves *wandering* in this dark labyrinth, stalking along with as much stateliness, and divarication of the legs; and insulting their fellow-wanderers with as much confidence, as if they alone had a clue to direct their strides through it!

To enable future adventurers to grope their way with more security through these intricate passes, M. Dutens has given a plate containing the various forms of the Phenician, Punic, and Siculo-Punic characters that occur on coins, together with the titles of the corresponding elements in the Hebrew tongue. The Punic alphabets which the Abbé Barthelemy has published, have not been intirely acquiesced in by Mr. Swinton; who, on the other hand, has published others, which, in their turn, have not been universally adopted: nor does even his own alphabet, as we are here told, which he published in 1764, agree with that which he gave in 1750. This of M. Duten's has the merit of being formed on more certain principles; as no characters are admitted into it, the powers of which have not been generally or universally acknowledged in the explication of legends, and acquiesced in by all parties. So far as it goes therefore it may be absolutely confided in.

The second of these performances contains 22 Phenician medals, in the collection of M. Duane; the subjects and legends of which the Author endeavours to explain in a concise and unaffected manner. His explications and conjectures will, we apprehend, be acceptable to those who choose to amuse themselves in this harmless, and occasionally instructive branch of ancient erudition.

ART. XII.

Quatrième Lettre a Monsieur de Voltaire, par M. Clement. M. Clement's fourth Letter to Voltaire. Octavo. Paris. 1773.

IN our last Appendix we gave an account of M. Clement's first, second, and third letter to Voltaire, and we can assure our readers that the fourth is not inferior to any of the preceding. It is written with great spirit, and in a very entertaining manner. The Author shews himself to be a man of good taste, and an excellent critic, though sometimes, perhaps, a little too severe. The fondest admirers of Voltaire, however, if they have any pretensions to candor, and are not strangely prejudiced indeed, must allow that most of Mons. Clement's criticisms in the letter now before us are extremely just and pertinent.

What he proposes, is to vindicate the literary characters of Fontaine and Boileau, and to examine what Voltaire has said of them in his *Siecle de Louis XIV.* and his other writings. He begins with Fontaine, of whom Voltaire, after speaking of Corneille, Bossuet, Moliere, &c. says, (*Siecle de Louis XIV. Chapitre des Beaux Arts*) *qu'il se mis presqu' à côté de ces hommes sublimes.* He afterwards affirms that Quinault deserves to be ranked with his illustrious cotemporaries, so that poor Fontaine is thrust down to a lower rank than Quinault,—*ce qui est, peut-être,* says our Author very justly, *le jugement le plus honteux pour un homme de gout.*

Voltaire in his catalogue of Authors in the age of Lewis the XIV. tells us, that Fontaine is often negligent, and unequal; that his works are replete with grammatical errors; that he has even frequently corrupted the French language, that he sinks too often into the familiar, the low, the trivial, &c. and he endeavours to support these assertions by examples.

M. Clement examines the several parts of this charge at full length, and vindicates Fontaine in a very ingenious, and to us, a very satisfactory manner. He shews that Fontaine, instead of corrupting the French language, has enriched it with a great variety of bold and nervous expressions; and he produces many beautiful and striking passages from his works in support of what he advances.

As to the *familiar, the low, the trivial, &c.* which are charged upon Fontaine, our Author gives us much stronger examples of them in Voltaire's own writings, than any that are to be found in Fontaine's. These examples too are taken not from the productions of Voltaire's dotage, but from those of his better days, and chiefly from his epistles to the king of Prussia, in one of which we have the following lines :

*Conservez, ô mon Dieu ! l'aimable Frederic,
 Pour son bonheur, pour moi, pour le bien du public.
 Vivez, Prince, et passez dans la paix, dans la guerre,
 Sur-tout dans les plaisirs tous les Ics de la terre,
 Theodoric, Ulric, Genséric, Alaric,
 Dont aucun ne vous vaut selon mon pronostic.
 Mais lorsque vous aurez, de victoire en victoire,
 Arrondi vos Etats, ainsi que votre gloire, &c.*

In another epistle to the king of Prussia, we have the following lines :

*En Hibou, fort souvent renfermé tout le jour,
 Vous percez d'un œil d'Aigle, &c.*

En bibou percer d'un œil d'Aigle, what will you call that, says our Author ? I leave you to your own reflections upon it.

In regard to Boileau, there is none of the French poets, who did honour to the age of Lewis XIV. of whom Voltaire speaks so differently in the different parts of his writings. Sometimes he commends him highly, but much more frequently censures and criticizes him ; in consequence of which, it is a common practice among Voltaire's disciples to insult the memory of Boileau.

Our Author does not collect the several passages in Voltaire's writings, wherein he attacks the reputation of Boileau, but confines himself to his epistle to that great poet. It begins in the following manner :

*BOILEAU, correct Auteur de quelques bons écrits,
 Zôile de Quinaut, et flatteur de Louis ;
 Mais oracle du goût, dans cet art difficile,
 Où s'égayoit Horace, au travailloit Virgile.
 Dans la cour du Palais, je naquis ton voisin ;
 De ton Siècle brillant mes yeux virent la fin,
 Siècle de grands talens bien plus que de lumière,
 Dont Corneille, en bronchant, fut ouvrir la carrière.*

M. Clement places the whole of this epistle before his readers, and then enters into a full and distinct examination of it. Hear part of what he says :

BOILEAU, correct Auteur de quelques bons écrits.

Could less have been said of a grammarian, who had been the Author of some good work, correctly written ? Is *correctness* then Boileau's principal merit ? Is not Boileau one of our greatest poets, for the beauty and truth of imagery, the energy and elegance of expression, the choice of epithets, the variety of style, and the harmony of numbers ? Is not he the greatest master in that very difficult art of bestowing the graces of poetry upon little things ? The Author of the *Lutrin*, and the *Art of Poetry* is a *correct Author of some good writings* ! Your design,

design, then, Sir, in this epistle, was to insult Boileau's memory. And what was your motive? The same which made you detract from the praises of Corneille, and sometimes from those of Racine, viz. because you yourself had written tragedies: the same, which made you disparage Malherbe and Rousseau, because you never wrote a single ode that deserved to be called a good one: the same which made you criticize Fontaine, because you have not a grain of *naïveté* in your genius or your style. It is impossible for you to be ignorant that, as long as Boileau's satires are remembered, and they will be long remembered, yours will be condemned; and that the *Lutrin*, the only epic poem in our language, though the subject be a trifling one, will bear testimony against the *Henriade*, which has so little of the epic in it, though the subject be a noble one. In your *Essay on Epic Poetry*, you had a fair opportunity of saying something concerning the *Lutrin*, but not a syllable: on the contrary, you tell us, *that Boileau meddled only with didactic subjects, which require nothing but simplicity*. I shall make amends for this omission in my letter upon the *Henriade*, where I hope to be able to prove to you, that this celebrated *Henriade* is only an historical poem like the *Pharjalia*, and that the *Lutrin* is the only poem in our language that can give us an idea of the true epic.

Zoile de Quinault, et flatteur de Louis.

You had rather not write at all, than not begin a work of what kind soever, by an antithesis, your favourite figure. And what an antithesis is this! the most injurious and the most absurd that can be imagined. *Boileau, Zoile de Quinault.* Quinault then is transformed into a Homer, for having written some pretty verses, in the worst species of composition, if, after all, the opera may be deemed a species: and Boileau, for having justly censured the morality and the insipidity of such rhapsodies, is considered as the *Zoilus* of this *Homer* of the opera. You will never be reproached, Sir, with being the *Zoilus* of any middling writer, but with being the *Zoilus* of Corneille, of Boileau, of Fontaine, of both the Rousseaus, of Crebillon, of Montesquieu, of Buffon, &c. in a word, of all those who are the objects of your jealousy.

As to—*flatteur de Louis*, this is equally absurd. In the first place, what a strange contrast! Lewis XIV opposed to Quinault! As if Boileau ought not to have praised *Louis le grand*, because he had censured Quinault! If this famous writer had commended any wretched Author, which he never did, then he might, with justice, have been reproached with partiality and want of judgment, as there is just reason for reproaching you, Sir, for having disparaged and insulted much greater men than Quinault, and for having, at the same time, praised, flattered, and offered up incense to such men as La Motte, Perrault, &c.

IF

If Boileau has bestowed great praise upon Lewis XIV. wherein is he to blame? Where is the flattery? Had not this king some very commendable qualities? He had his infirmities and frailties, undoubtedly; and what king, what man is without them? Could he be reproached with proscriptions like Augustus? And yet that emperor was commended by Horace and by Virgil. Could Boileau see the love of his prince for what was great, for the liberal arts, &c. the favourable reception which distinguished abilities never failed to meet with, and the rewards that were liberally bestowed upon merit; could he see this, I say, without enthusiasm? Was it possible for him not to be warmed with gratitude, when his prince, spoke to him in such engaging and such flattering terms? But who ever praised with more delicacy or dignity than Boileau? On what occasion are his praises mean or insipid? In this respect he is superior to every poet. In order to be convinced of this let me beg of you, Sir, to read once more those parts of his works, wherein he speaks of *Louis-le-grand*, his eighth epistle, the conclusion of his *Art of Poetry*, &c. What ingenious, what noble, what natural turns of expression! Besides, has Boileau praised none but his prince? All the great men of the age he lived in, in every different walk of life, were praised by him, and he never retracted his praises. The great Condé, Turenne, Vivonne, Nantouillet, Rochefoucault, Colbert, &c. all received their just portion of praise. You yourself, Sir, have bestowed as many pompous praises, at least, upon Lewis XIV. as Boileau did. But what do I say? Boileau had the noble courage to speak the language of truth to his prince. Read his first epistle, wherein he expresses himself with so much force and spirit against conquerors, and relates the conversation of Pyrrhus and Cineas, which is a very *adroit* censure of the vast enterprizes of Lewis.

On peut être héros sans ravager la terre.

Il est plus d'une gloire. En vain aux conquérants

L'erreur, parmi les rois, donne les premiers rangs.

Entre les grands héros ce sont les plus vulgaires,

Chaque siècle est fécond en heureux téméraires.

Is this the language of flattery, Sir? Is it possible to speak truth to a king in bolder terms, than to place him in the number of the *heureux téméraires*? And what renders the character of Boileau yet more respectable, he still continued attached to those whom he loved, even when they had incurred the king's displeasure. When Jansenism was a crime at court, he was the first to turn into ridicule the fashionable madness of calling the Jansenists men of great merit and virtue, with a view to blacken their characters. He did justice, in the most public and open manner, to the virtues and abilities of the famous Arnaud, though in disgrace; and consecrated his veneration and tenderness

derness for him, by that beautiful epitaph wherewith he honoured his tomb.

But have not you, Sir, who accuse Boileau of having flattered Lewis XIV. carried your incense from court to court? Have not you offered it up, with a very liberal hand, not only to sovereigns inferior in every respect to *Louis-le-grand*, but to a thousand other persons very little esteemed by the Public?

This is a specimen of our Author's observations upon Voltaire's epistle to Boileau; we recommend the whole to the attentive and impartial perusal of Voltaire's numerous admirers; although it should tend, in some degree, to lessen that veneration in which his character as a writer has long been held.

A R T. XIII.

Les Trois Siècles de notre Littérature, ou Tableau de L'Esprit de nos Ecrivains, depuis François I. jusqu'en 1772 : par ordre alphabétique.

—The three Ages of French Literature, &c. 8vo. 3 Vols. Paris, 1772.

IN the preface to this ingenious and entertaining work, the Author draws a very melancholy, though we are afraid, too just a picture of the present state of Literature and Morals in France.

An age of genius, of reason, of greatness, and of glory, says he, is succeeded by a frivolous, weak, giddy, and absurd age. The theatre of Literature is invaded by three sorts of enemies, who degrade it; a tyrannical and contradictory philosophy chokes the very seeds of genius; a false taste destroys true and solid principles; and a blind facility of admiring every thing banishes emulation and discourages merit. Rules are despised, ranks confounded, and great masters insulted; knowledge is little honoured, mediocrity favourably received, nay even celebrated, and a bold and daring spirit supplies the place of genius. We see almost every moment the most whimsical publications, astonishing success, usurped reputations, and were it not for some Writers who are incapable of yielding to the torrent, good taste and reason would have neither disciples nor support.

In such a state of things, it is impossible for zeal not to raise its voice. Whilst prejudice, or the spirit of party, continue to dispense praise or censure, the progress of degeneracy will infallibly become more rapid. It is the duty, therefore, of the impartial scholar, the friend of truth and justice, to combat such usurpations, to open the eyes of the multitude, to pronounce, according to invariable rules, upon the merit or demerit of so many Authors, forgotten through injustice, or applauded through seduction. And why should we be afraid of taking this office upon us?

The

The Republic of Letters is a state perfectly free, in which every citizen enjoys the same privileges, though he does not enjoy the same honours; the most illustrious has no rights but what are supported by merit and talents, and the most obscure does not exceed the limits of his power, when he passes sentence upon them; the only thing necessary is to found his determinations upon justice and solid principles.

It would be ridiculous, after this, to ask us, what are the master-pieces which you have produced? If the Writers whom we censure were to put this question to us, we might answer; the fear of doing no better than you, has kept us from giving our works to the Public, and the knowledge we have of what is indispensably necessary in a good work has determined us to censure yours. If it were necessary to add other reasons, we might say, Must one be an excellent Painter before he can have a right to judge of the faults or beauties of the Painter who exposes his pictures to the critical eye of the Public? It is sufficient to be a Spectator. It has been said a thousand times, that the man who publishes his works acknowledges every individual for his judge.

*Dès que l'impression fait éclore un Poëte,
Il est esclave nè de quiconque l'achete.*

Boileau was in the right, and we submit to his authority.

Let us not be reproached with assuming a decisive tone in the greatest part of our articles. We declare before-hand that our intention is to deliver our own sentiments, and that, by omitting the following modes of expression,—*it seems to us, it appears to us, in our opinion, &c.* we mean only to avoid repetitions. The false modesty of such language is incapable of producing any other effect but that of weakening the truth, and fatiguing the Reader by a tiresome and disgusting monotony.

It would be equally unjust to find fault with certain strokes of criticism, wherein pleasantry drops from us, as it were, of its own accord, at the sight of ridicule; if we had known any other method better adapted to mark and expose it, we should certainly have employed it. The same may be said in regard to certain emotions of zeal which particular circumstances have excited in us; the greatness of the provocation, and the prospect of impunity have always made the same impressions upon every mind that has any sensibility or regard to justice; and the judicious part of our Readers will pardon us the more readily, as they will be sensible by what they feel in themselves, that when the cause of religion, morals, and taste, is to be vindicated against the errors of several popular Writers, one cannot express himself too strongly. Writers who attack society have no right to demand respect, since they themselves are wanting in that respect which every good citizen thinks indispensably necessary.

Among

Among the Writers whom we have censured, the pretended Philosophers of the age will be particularly distinguished; and this, indeed, they ought to expect, if they are capable of doing justice to their own characters. Those who do not judge of Authors for themselves, but follow the opinion of the multitude, have hitherto looked upon them as burning and shining lights, as superior geniuses, as the benefactors of mankind; as for us who have read them, who know them, who have studied them thoroughly, we assign them their proper rank and station, and throw down those altars which inconsideration had erected in honour of them.

There is nothing more extraordinary in the history of the human mind, than the foolish enthusiasm which the *philosophy* of the present times excited, as soon as it began to raise its voice. The volatile geniuses of the capital communicated the enthusiastic spirit to the provinces, and the tyranny of the mode rendered the distemper epidemical. It was impossible, indeed, to make any resistance. The golden age was to appear again under this new *Astræa*; new *Prometheuses* seemed to have stolen purer fires from heaven, to animate the human race, and make it happy. *Beneficence, humanity, toleration, knowledge, virtue, happiness, &c.* were the blessings which the *Philosophers* promised to mortals; *superstition, fanaticism, ignorance, slavery*, were the anathemas of their zeal.

But this bright horizon was soon overcast; this gracious and gentle philosophy soon assumed a different tone, and exchanged its soft and compassionate language for that of rage and declamation. Its light became a flaming torch; ready to set fire to every thing; divine toleration was changed into an inexorable fury; the most important truths, the most sacred principles, the most indispensable duties, heaven, earth; the altar, the throne, every thing, in a word, would have felt its fatal influence, if men had been as ready to practise its maxims, as they were eager to publish them. All on a sudden errors, lies, calumnies, injuries, absurdities, torrents of gall and impiety poured forth from the box of this modern Pandora.

So glaring and sudden a transformation could not fail to open the eyes of those who had any discernment. Strange Philosophers, it was said, who demand favour from every body; and shew it to no body!

But people have gone farther; they have not only read the books of these Philosophers, but they have followed them into the world, and watched their behaviour in public and private life, and then it was very easy to see, that what might have been considered as the mere effect of a momentary delirium, of the rage for scribbling, of the love of singularity, as having dropt from their pen undesignedly, &c. was but too frequently realized

in their conduct. It has been seen that there is but little harmony among them, that they are jealous of each other, bitter enemies to those who oppose their opinions, eager to form intrigues in order to increase and support their party; and now, to retard the utter ruin of their cabal, these haughty Philosophers are seen cringing to those in power, artfully calumniating merit whenever it appears in opposition to them, and oppressing the victims of their animosity in the most merciless manner. How natural is it, therefore, to cry out,—Are these the Guides we are to follow, these the Models we are to imitate, these the Idols we are to worship!

The interests of Society too have led to other reflections. To deny the immortality of the soul, to free the passions from every restraint, to confound the ideas of right and wrong, to reduce every thing to self-love, to eradicate every virtue, to break every sacred tie, to attack the laws, to overturn the most sacred principles, to make human life, in a word, a mere composition of arbitrary motives, personal interests, sensual and irregular appetites, animal functions, to terminate it by an utter annihilation, to preach up suicide—what is this but insulting Society, and giving every member of it a fatal blow? What is this but depriving every mind of its vigour and energy, every soul of its principles and guide, and the most respectable prejudices of their advantages and their power? What can be expected from a Philosopher formed in such a school? Abandoned to himself, the sport of his own humours and caprice, the slave of his passions, the constant victim of his own deplorable existence, wherein can he contribute to the happiness of others, being the most cruel enemy to himself?

Accordingly, as the fruit of this baneful, this comfortless doctrine, we see almost every where a general depravity; a narrowness of soul; an insensibility of heart; a corruption, or rather an utter annihilation of morals, and a total perversion of the national genius. Little objects, little views, little motives, little inventions, little amusements, succeed that warmth, that elevation of soul, which was the glory of our ancestors, who were superior to us in every thing, because they were not *Philosophers*. Alas! of what use would so much reasoning have been to them? they had the talent of acting well! Is it not well known, that a passion for reasoning always supposes an imbecillity of soul? The Athenians, and all the other conquering nations were never subdued, till they knew better how to reason than how to live and to fight.

And have not letters a right to make the same complaint? This corrosive philosophy has destroyed talents in their very bud, has seduced them by mere chimeras, has bewildered them in their progress, turned them away from their proper objects,
weakened

weakened the springs of genius, withered all its flowers, and banished every sound principle of literature.

Has it not introduced among us those feeble, languid Dramas, which are only fit to lull the nation asleep, and to banish good Comedy from our Theatres?—What walk of Literature has not felt the influence of its pestilential vapours? Poetry, prose, eloquence, the pulpit, the bar, are all strongly marked with it; it is the head of *Medusa*, every thing is petrified at its approach.

It is the Philosophers who have placed Lucan above Virgil, Quinault above Boileau, Voltaire above Corneille and Racine, and Perrault, Boindin, and Terrasson above all the Writers of the last age.—It were easy to lengthen this picture, but all the follies and absurdities of the Philosophers shall be sufficiently exposed in the work which we now offer to the Public.

This is part of what our Author has advanced in a very spirited preface. The work itself is of a piece with the preface, bold, spirited, and decisive; and though the Author's zeal against the Philosophers gets the better of his judgment and candour in some few instances, yet the warmth and earnestness wherewith he pleads the cause of sound literature and good morals, do honour to his principles and to his taste, and atone, in some measure, for the haste, inaccuracy, and prejudice that appear in some of his articles.

The literary characters of the best French Writers are, in general, strongly marked, particularly those of Corneille, Racine, Moliere, Fontaine, Boileau, Bossuet, Fenelon, both the Rousseaus, Voltaire, Montesquieu, Montagne, Pascal, Fontenelle, Flechier, D'Alembert, Bruyere, Crebillon, Buffon, Bayle, and some others. Messrs. Diderot, Marmontel, Thomas, De la Harpe, Saint Lambert, and some others, appear to us to be treated with too much severity; the work, however, upon the whole, must be allowed to possess a very considerable degree of merit; and it is not merely a compliment to the Author, to say, that he is an agreeable Writer, and an able Critic.

A R T. XIV.

Istoria D'Inghilterra, &c.—The History of England, written by Vincenzio Martinelli, and addressed to Sig. Luke Corsi. 4to. 3 Vols. London. 1774.

THIS Italian History of England is an abbreviated translation of Rapin; it will facilitate to the learner the acquisition of the language in which it is written.

A R T. XV.

Lettera dell' Avvocato Fruftabirbe, &c.—A Letter from the Advocate Fruftabirbe to Sig. Antonio Sacchini, Master of the Chapel. 8vo. Rome. 1774.

AN insignificant quarrel between Baretti and Badini, the former of whom had abused the opera called *La Vestale* of the latter, seems to have given occasion to this impertinent publication, which is prefaced by a poetical eulogium on Giar dini. 'Tis hard that we must not only feed these rats but be pestered with their noise!

A R T. XVI.

Voyage D'une Françoise à Londres, &c.—A French Lady's Tour to London, or Calumny defeated by the Truth of Facts. 8vo. London. 1774.

OF equal importance to the Public with the foregoing, and, in all appearance, equally respectable.

A R T. XVII.

Lettre de Pekin, sur le Genie de la Langue Chinoise, &c.—A Letter from Pekin on the Genius of the Chinese Language, and the Nature of their symbolical Writings, compared with those of the ancient Egyptians, in Answer to that of the Royal Society of London, on the same Subject; to which is added, an Extract from two new Publications of M. De Guignes, of the Academy of Inscriptions and Belles Lettres at Paris, relative to the same Enquiries. By a Father of the Society of the Jesuits, Missionary at Pekin. 4to. Brussels. 1773.

THE curious in Oriental learning will here find abundance of amusement; for this work contains not only an essay on the genius and structure of the Chinese language, but a variety of its characters, exhibited on copper-plates. These matters neither admit of extracts nor abridgments.

A R T. XVIII.

Le Taureau blanc, &c.—The White Bull translated from the Syriac ascribed to Voltaire. 1774.

SHOULD we discharge one duty to the Public by giving an explicit account of this performance, we should infringe another, of greater importance. The growth of infidelity is already so rapid, that the industry of its promoters seems to be almost superfluous.

☞ Two different English translations are published: see our Catalogue, in the Review for July, 1774.

I N D E X

To the REMARKABLE PASSAGES in this VOLUME.

N. B. *To find any particular Book, or Pamphlet, see the Table of Contents, prefixed to the Volume.*

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E R R A T A, in this VOLUME.

P. 160, for stated, enforced, and shewn, read 'stated *and* enforced; and it is shewn, &c.'

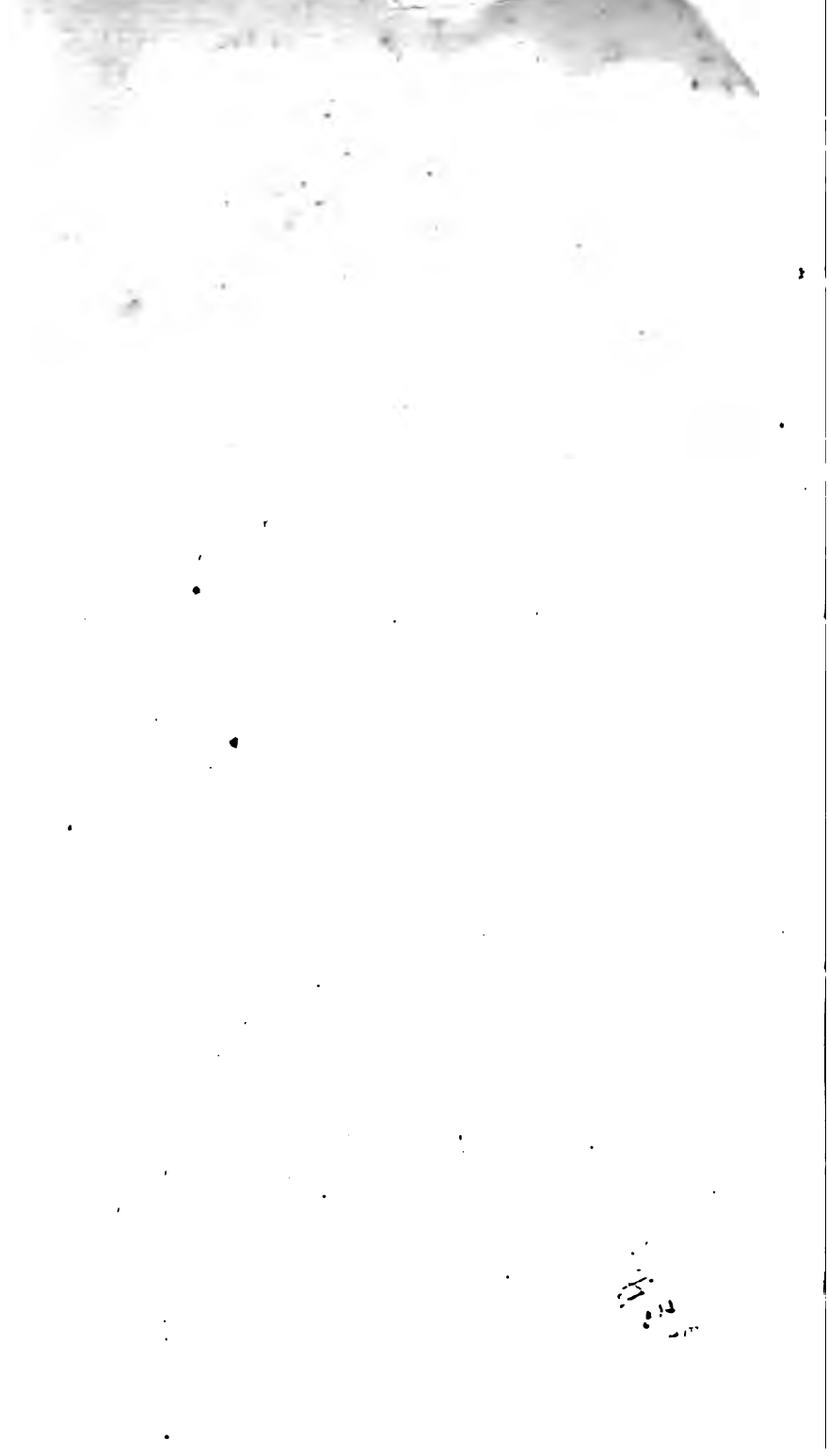
—304, for surgeon do not want, read 'surgeon *does* not want, &c.'

—408, l. 3 from the bottom, del. *more*.

—456, par. 6, l. ult. for improprieties of a singular nature, read 'of a *similar* nature.'

E N D O F V O L. L. ;







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